IN SEMINARIO SANCTI PAULI

ANNI 1952–1960
Primum Semestre Spatium

Praesentibus hisce literis testamur Dnm. Clarence J. Vavra dioecesi St. Pauli adscriptum
praelectiones ex disciplinis pro primo studiorum Philosophiae anno prae scriptis exceptisse atque hoc testimonium meruisse:

<table>
<thead>
<tr>
<th>DISCIPLINAE</th>
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Optime—A (100-95); Satis Bene—B (94-87); Bene—C (86-78); Sufficierent—D (77-70); Insufficienter—F; Incomplete—I.

Datum ex Seminario Sancti Pauli
die, 5° Februr. A.D. 1950.

Louis J. McCarthy
Rector

ARCH-029258
I, CLARENCE J. VAVRA

of NEW PRAGUE, MINNESOTA

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

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

1. If I complete my studies and am ordained a priest for the Archdiocese of St. Paul, the total of my tuition and board for the period I have attended the Seminary will be reduced to fifty per cent of said total and such reduced amount I agree to repay at the rate of $________ per year, commencing with the year after my ordination and continuing until fully repaid.

2. If I do not complete my studies and am not ordained for the Archdiocese of St. Paul, either because of voluntary withdrawal from the Seminary, or because I am dismissed, then I agree to pay the full amount then owing, upon a basis to be agreed upon by myself and the Archdiocese.

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

Date: May 23, 1960

Clarence J. Vavra

Witness: J. McCarthy
The Most Reverend Archbishop requests you to fill out this blank as correctly as possible, and forward it to the Chancery Office.

Name in full........................................
Father Clarence Joseph Francis Vavra

Place of birth......................................
Lonsdale, Minnesota

Date of birth......................................
March 14, 1939

Name of father.....................................

Maiden name of mother...............................Minnesota St. Wenceslaus

Address of parents.......................................
Parish

In case of emergency, contact..........................

Address..............................................

Telephone...........................................

Relationship........................................Father

Classics studied at...................................
Nazareth Hall Preparatory Seminary

Philosophy studied at.................................
Saint Paul Major Seminary

Theology studied at...................................
Saint Paul Major Seminary
IN SEMINARIO SANCTI PAULI

ANNI 1959—1960
Secundum Semestre Spatium

Praesentibus hisce literis testamur Dnm.

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Clarence J. Vavra
St. Paul

praecletiones ex disciplinis pro primo studiorum Philosophiae anno praescriptis excepte atque hoc testimonium meruisse:

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

Datum ex Seminario Sancti Pauli,
die, 10a Junii A.D. 1960

Louis J. McCarthy
Rector

ARCH-029259
IN SEMINARIO SANCTI PAULI

ANNI 1960–1961
Primus Semestre Spatium

Praesentibus hisce litteris testamur Dnm.

Praeceptores ex disciplinis pro secundo studiorum Philosophiae anno praesignis excepisse atque hoc testimonium meruisse:

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

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

Louis J. McCarthy
Rector

ARCH-029260
IN SEMINARIO SANCTI PAULI

ANNI 1960—1961
Secundum Semestre Spatium

Praesentibus hisce literis testamur Dum.

Clarence J. Vavra

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

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Datum ex Seminario Sancti Pauli,
die, 3º Junii A.D. 1961.

Louis J. McCarthy

Rector

ARCH-029261
Name of Seminary

ARCHDIOCESE OF ST. PAUL

SEMINARY FACULTY APPRAISAL FOR COLLEGIANS AND THEOLOGIANS

Name Clarence J. Vavra

Year in Seminary Theology II

Date June 1, 1963

I. CHARACTER AND PERSONALITY
   A. Obedience
   B. Reliability
   C. Judgment
   D. Leadership
   E. Sociability
   F. Emotional Stability
   G. Personal Appearance

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

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

IV. IMPEDIMENTS -- none, except as noted:

V. Have the Rector and faculty found positive signs of vocation in this candidate? Yes. Mr. Vavra has overcome an extreme shyness and he is beginning to show a good grasp of theology.

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

Fill out in duplicate.

Rector

ARCH-029575
# REPORT CARD

**VAVRA, CLARENCE J.**  

**ST. PAUL**  

**February 5, 1962**  

<table>
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<tr>
<td>DT 501 Phil of Religion</td>
<td>C</td>
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<tr>
<td>MT 510 Fund Moral Theology</td>
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<tr>
<td>SS 822 Sapiental; Gr N.T.; Vul</td>
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<tr>
<td>SS 823 Lk; Acts; Intro &amp; Exeg</td>
<td>B-</td>
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<tr>
<td>Hi 531 The Early Church</td>
<td>A</td>
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<tr>
<td>CL 541 Gen Prin Church Law</td>
<td>B+</td>
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<tr>
<td>Li 553 Fundamental Liturgy</td>
<td>B</td>
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<td>Mu 031 Gregorian Chant A-1 Theory</td>
<td>B</td>
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<td>Mu 061 Choir</td>
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<td>Mu 031 Practice</td>
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**Discipline**  

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<td>MT 511 Christian Virtues</td>
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<td>SS 821 N. T. Canon</td>
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<td>SS 824 Heb &amp; Cath Ep; Intr &amp; Exeg</td>
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<td>Hi 532 Church &amp; Roman Empire</td>
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### The Saint Paul Seminary

**1st Semester - 1962-1963**

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<td>MT 610 Justice &amp; Rights in Society</td>
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<tr>
<td>SS 522 The Pentateuch</td>
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<td>SS 526 Johannine Literature</td>
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<tr>
<td>Hi 631 The Early Middle Ages</td>
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<td>CL 641 The Church &amp; Worship</td>
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**Student:**

**VAVRA, CLARENCE J.**

**Diocese:**

**St. Paul**

**Class:**

**Theology II**

**January 23, 1963**

**Signed:**

**Louis J. McCarthy**

**Rector**
<table>
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<td>DT 703 Redemption</td>
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<td>SS 527 Johannine Literature II</td>
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<td>HI 632 Late Middle Ages</td>
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<td>HI 534 Archeology</td>
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<td>CL 642 Teach; Parishes; Finan</td>
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**THE SAINT PAUL SEMINARY**
SAINT PAUL, MINNESOTA

2nd Semester - 1962-1963

Clarence J. Vavra
Student

St. Paul
Diocese
May 31, 1963

Class

Date

Louis J. McCarty
Rector

ARCH-029265
## REPORT CARD

**ST. PAUL SEMINARY**

**SAINT PAUL 1. MINNESOTA**

**1st Semester - 1963-1964**

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<td>SS 827 Catholic Epist. &amp; Hebrews</td>
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<td>SS 626 The First Gospel</td>
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<td>Hi 931 Catholic Ch in No. America</td>
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<td>Li 753 Liturgical Law &amp; Rubrics</td>
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<td>Ho 771 Public Speaking I</td>
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<td>Sc 730 Studies in Alcohol Problems</td>
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<td>Mu Choir</td>
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**Student:** Vavra, Clarence J.

**Diocese:** ST. PAUL

**Class:** Theology III

**Date:** January 15, 1964

**Discipline:**

- **Mr. McCarty**

**Diocese:**

**Date:**

**Student Signatures:** Louis J. McCarty

**Archival Reference:** ARCH-029266
I. CHARACTER AND PERSONALITY
   A. Obedience
   B. Reliability
   C. Judgment
   D. Leadership
   He has made valiant efforts to overcome extreme shyness. We hope that the Deacons' Summer Program will be highly beneficial to him in this regard.
   E. Sociability
   F. Emotional Stability
   G. Personal Appearance

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

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

IV. IMPEDIMENTS -- none, except as noted:

V. Have the Rector and faculty found positive signs of vocation in this candidate? Yes.

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

Fill out in duplicate.

Rector

ARCH-029574
<table>
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<td>Hi 732 Contemporary Church</td>
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<td>Li 754 Rubrics of the Missal</td>
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<td>Ho 772 Public Speaking II</td>
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<td>Mu Choir</td>
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<tr>
<td>So 730 Studies in Alcohol Problems</td>
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**THE SAINT PAUL SEMINARY**

**SAINT PAUL 1, MINNESOTA**

2nd Semester - 1963-1964

**REPORT CARD**

**VAVRA, CLARENCE J.**

*student*

**ST. PAUL**

*Theology III*

**diocese**

*class*

**June 15, 1964**

**date**

Signature:

*Louis J. McCarty*

*Rector*
REPORT CARD

Clarence J. Vavra
student

St. Paul Theology IV
diocese class

January 15, 1965

date

Louis J. McCarthy

THE SAINT PAUL SEMINARY
SAINT PAUL, MINNESOTA
1st Semester - 1964-1965

Subject Grade

DT 801 The Eucharist    C
MT 810 Marriage & The Family    C
Li 853 Sacramental Rubrics I    B
PT 851 Pastoral Theology I
SS 832 The Apocryphal Literature
SS 826 The Greek Writings
CL 841 Ecclesiastical Crimes & Penalties
Ho 871 Oral Reading
Mu 056 Parish Liturgical Song
SS 621-726 Word of God; Gosp. of St. Mark

Discipline

ARCH-029268
<table>
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<td>B</td>
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<tr>
<td>SS 726 Gospel of Mark</td>
<td>B</td>
</tr>
<tr>
<td>SS 727 Pauline Epistolary</td>
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<td>PT 852 Pastoral Theology II</td>
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<tr>
<td>Li 854 Sacred Rubrics II</td>
<td>B</td>
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<td>Mu 056 Parish Liturgical Song</td>
<td>B</td>
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**THE SAINT PAUL SEMINARY**

SAINT PAUL, MINNESOTA

2nd Semester - 1964-1965

Clarence J. Vavra
student
St. Paul
Theology IV
dioecese
class
June 25, 1965

Luis J. McCarthy
Rector

ARCH-029269
Reverend Clarence J. Vavra  
2200 Grand Avenue  
St. Paul, Minnesota  55101  

March 15, 1965

<table>
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Less Amount paid to Seminary  

Balance
The Saint Paul Seminary

2200 Grand Avenue, Saint Paul 1, Minnesota

April 1, 1965

Rev. Clarence J. Vavra - Seminary Tuition Account

<table>
<thead>
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Total: $4,900.00

Credit: Amount paid by Rev. Clarence J. Vavra on his tuition

Balance

ARCH-029249
May 27, 1965

Reverend Clarence J. Vavra
105 3rd Street N.E.
New Prague, Minnesota 56071

Dear Father Vavra,

I am pleased to appoint you herewith an Assistant Pastor of the Church of Saint Rose of Lima, Roseville, effective at noon on Wednesday, June 9. Kindly report to the pastor, Rt. Rev. Msgr. James Ryan, before that hour ready to take up residence in the Parish Rectory.

I pray for you, Father Vavra, choicest heavenly blessings in your priestly service of Saint Rose of Lima Church.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul
PROFESSIONIS FIDEI ET IURISIURANDI
FORMULA

Praescripta in Munit Proprio "Sacrorum Antistitum" Pii PP. X. die 1. mensis Sept., anni 1910.

Ego, N.N.,

Clarentius 2/a

esse affirmo. Sanctam, Catholicam et Apostolicam Romanam Ecclesiam, omnium ecclesiasticum matrem et magistrum agnosco, Romanoque Pontifici, beati Petri Apostolorum Principis successor, ac Jesu Christi Vicario veram oboedientiam spondeo ac iuro. Caetera item omnia a sacris Canonibus et Oecumenicis Concilia, ac praecipue, a sacrosancta Tridentina Synodo, et ab oecumenico Concilio Vaticanano tradita, definita ac declarata, praesertim de Romani Pontificis Prima et infallibili magisterio, indubitans et recipio atque profiteor; simulque contraria omnia, atque haereses quasqunque ab Ecclesia dammatas et reiectas et anathematizatas, ego pariter damno, reicio, et anathematizo. Hanc veram Catholicam Fidem, extra quam nemo salvas esse potest, quam in praesenti sponte profiteor et veraciter teneo, eandem integram et inviolatam, semper sententia apostolicae revelati, retinere et confiteri, atque a meis subditis, seu illis, quorum cura ad me in munere meo spectabit, teneri, et doceri et praedicari, quantum in me erit, curaturum, ego idem N. spondeo, voveo ac iuro.

Item firmiter amplerctor ac recipio omnia et singula, quae ab inerranti Ecclesiae magisterio definita, adserta ac declarata sunt, praesertim ea doctrinae capitae, quae huius temporis erroribus directo adversatur. Ac primum quidem Deum, rerum omnium principium et finem, naturali ratione lumine per ea quae faci sunt, hoc est, per visibilis creationis opera, tamquam causam per effectus, certo cognosci, adeoque demonstrari etiam posse, profiteor. Secundo: Externa revelationsis argumenta, hoc est, faci divina, in primisque miracula et prophetias admissit et agnosco tamquam signa certissima diviniti ortae christianae Religionis, eademque teneo actatum omnium atque hominum, etiam huius temporis, intelligentiae esse maxime accommodata. Tertio: Firma pariter fide credo, Ecclesiam, verbi revelati custodem et magistram, per ipsum verum atque historicum Christum, cum apud nos degeret, proxime ac directo institutam, eademque super Petrum, apostolicae hierarchiae principem eiusque in aevum successors aedificatam.

Quarto: Fidei doctrinam ab Apostolis per orthodoxos Patres eodem sensu eademque semper sententia ad nos usque transmissam, sincere recipio; ideoque prorsus reio haereticum commentum evolutionis dogmatum, ab uno in aliun sensum transuntium diversum ab eo, quem prius habuit Ecclesia; pariterque damno errorem ommem, quo divino deposito, Christi Sponsae tradito ab Eaque fideliter custodiendo, sufficitur philosophicum inventum, vel creatio humanae conscientiae, hominum constat sensi efformatae et in posterum indefinito progressu perficiendar.

Quinto: Certissime teneo ac sincere profiteor, Fidem non esse caecum sensum religiosae et latebris subconscientiae erumpentem, sub pressione cordis et inflexionis voluntatis moraliter informatae, sed verum assensum intellectus veritati extrinsecus acceptae ex auditu, quo neppe, quae a Deo personali, creature ac domino nostro dicta, testata et revelata sunt, vera esse credimus, propter Dei auctoritatatem summe veracis.

Me etiam, qua paer est, reverentia, subiicio totoque animo adhaereo dammationibus, declarationibus, praescriptis omnibus, quae in Encyclis litters "Passendi" et in Decreto "Lamentabili" continentur, praesertim circa eam quam historiam dogmatum vocant. Idem reprobo errorem affirmantium, propositam ab Ecclesia fidei posse historiae repugnare, et Catholica dogmata, quo sensu nunc intelliguntur, cum verioribus Christianae religionis originibus componi non posse. Damno quoque ac reicio eorum sententiam, qui dicunt, Christianum hominem eruditorem induere personam duplicem, aliain credentis, aliain historici, quasi liceret historico ea retinere, quae credentis fidei contradicant, aut praemissas.
adstruere, ex quibus consequatur dogmata esse aut falsa aut dubia, modo haec
directo non denegentur. Reprobo pariter eam Scripturae Sanctae diiudicandae
atque interpretanda rationem, quae, Ecclesiae traditione, analogia Fidei, et
Apostolicae Sedis normis posthabitis, rationalistarum commentis inhaeret, et criticen
textus velut unicum supremamque regulam, haud minus licenter quam temere
amplectitur. Sententiam praeterea illorum religio qui tenent, doctori disciplinae
historiae theologicae tradendae, aut iis de rebus scribenti se ponendum prius esse
opinionem ante conceptum sive de supernaturali origine Catholicae traditionis,
sive de promissa divinitus ope ad perpetuam conservationem uniuscuiusque revelati
veri; deinde scripta Patrum singularum interpretanda solis scientiae principis,
sacra qualibet auctoritate seclusa, eaque indicii libertate, qua profana quaevnis
monumenta solent investigari. In universum denique me alienissimum ab errore
profiteor, quo modernistae tenent in sacra traditione nihil inesse divini; aut, quod
longe deterrui, panteistico sensu illud admissum; ita ut nihil iam restet nisi
 nudum factum et simplex, communibus historiae factis aequandum; hominum
nempe sua industria, solertia, ingenio scholam a Christo eiusque Apostolis inchoatam
per subsequentes actates continuantium. Proinde sedem Patrum firmissime retineo
et ad extremum vitae spiritum retineo, de charismate veritatis certo, quod est,
jeu critique semper in episcopatus ab Apostolis successionem; non ut id tenacere quod
melius et aptius viserii possit secundum suum eiusque actatis culturam, sed ut
nuncquam aliter credatur, nuncquam aliter intelligatur absoluta et immutabilis veritas
ab initio per Apostolos praedicator.

Haec omnia spondeo me fideliter, integre sincereque servaturn
et inviolabiliter custoditurum, nusquam ab iis sive in docendo
sive quodammodilibet verbis scriptisque deflectendo. Sic spondeo, sic
iuro, sic me Deus adjuverit, et haec sancta Dei Evangelia.

(Subscribe) Clarence Vara
Ex loco deminusi sancti Pauli

Die nona mensis martii A.D. 1965

Iuramentum rite coram nobis emissum testatur.

N(Delegatus Episcopi)

Episcopale “Sancti Pauli”

“Si quis autem, quod Deus avertat, iusiurandum violare ausus fuerit, ad
Sancti Offici tribunal illico deferatur.” (Motu Proprio “Sacrorum Antistitum.”)
REMARKS.

1. The Profession of Faith is made and the Oath taken before the Ordinary of the place or his Delegate by:
   a) the Vicar General,
   b) the Diocesan Consultors,
   c) the Censor of books,
   d) Pastors,
   e) Confessors and Preachers before they receive the faculty to exercise their functions,
   f) Clerics called to Subdeaconship,
   g) Superiors and Professors in the Grand Seminary.
   (Cf. C. 1406 et Motu Prop. Pii PP. X., Sept. 1, 1910.)

2. When several take the Oath at the same time, one may read the formula aloud; at the end each one, placing his hand on the gospels reads the words “Haec omnia spondeo,” etc., and signs his name. (S. C. Consit. Oct. 25, 1910.)

3. The document is to be kept in the safe of the diocesan curia.

PROMISSIO AB EIS PRAESTANDA QUI TITULO SERVITII ECCLESIAE ORDINANDI SUNT.

Ego subjectus Dioecesis promitto, postquam ad Sacros Ordines promotus fuero, me fideliter perpetuoque propriae dioecesi inserviturum, et ibi operam meam pro populi salute impensurum esse.

Die__________________________mensis__________________________A.D., 19________

N.______________________________

ABBOT STUDENT PRINT,
ST. BENEDICT’S COLLEGE, ATCHISON, KANS.
PIRIEST PROTESTS DRIVE-IN'S FILMS

By SHERRIE MAZINGO
Minneapolis Star Staff Writer

They've got trouble right there in "Roseville city."

With a capital T and that rhymes with D and that stands for the drive-in theater that's been showing all those "dirty" movies, a Catholic priest told the Village Council Monday night.

"The films being shown in this area are not of the best caliber or quality and there definitely is an influence on the individuals viewing these movies," said Father Clarence Vavra.

Fr. Vavra, assistant pastor at St. Rose of Lima Church, said he heads the Roseville Cinema Group, interdenominational and civic sponsored, to take action against the lack of family films in the area.

Target of the group thus far has been the Rose Drive-In Theater at Snelling Av. N. and W. County Road C.

The group began protesting such movies as "A Woman," "The Graduate," "Shanty Trap" and the James Bond sequences, all of which have been shown at the theater during the past few months.

"There was a majority decision" among the group then, said Fr. Vavra, "to go see a movie at the Rose Drive-In Theater."

BRUTALITY, SADISM

The night they went they saw "The Savage Seven" and "The Wild Racers," "Both of which emphasized violence, brutality, sadism and indecency," he said.

Fr. Vavra, in a written statement, said he reminded the group to "strive for balance in their criticism and to remember we are trying to uphold the good of the family as a unit."

The group has held two preliminary meetings and the third one open to the public will be held at 8 p.m. today in St. Rose of Lima School, 2072 Hamline Av. N. Church, civic and public officials have also been invited.

Purpose of the meeting will be to discuss the two pictures and "determine the course of action necessary to curb this problem," he said.

MEETING HELD

Fr. Vavra told the council that he and others have met with representatives of Minnesota Entertainment Enterprises Inc., owners of the Rose Drive-in. They have agreed, he said, to provide the group with advance lists of the pictures to be shown.

"But the group does not want to be identified as a censorship committee," Fr. Vavra cautioned. "They're showing good films at the other drive-ins; why not here?"

Mayor Donald Moll said it was difficult for the council to restrict such movies because the village is not an isolated community. "But being surrounded by a high density area, people from the central cities come to the theater. I'm sure none of our own people are out there at the drive-in."

The council went on record as giving the group its "moral support."
June 4, 1969

Rev. Clarence J. Vavra
Church of St. Rose of Lima
1234 Eldridge Street
St. Paul, Minnesota 55113

Dear Father Vavra,

With this letter, I am pleased to transfer you from the Church of St. Rose of Lima, and to name you an Assistant Pastor of the Church of St. Philip, Minneapolis, effective on June 16, 1969. May I ask you to report to the Pastor, Very Rev. Ladislaus Sledz, before noon on that date, ready to take up your residence in the parish rectory.

The announcement of the change will be made in The Catholic Bulletin of June 13, 1969.

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

With warm good wishes, I remain

Very cordially yours,

Most Reverend Leo C. Byrne, D.D.
Coadjutor Archbishop of Saint Paul and Minneapolis
INTERVIEW
St. Philip's Parish, Minneapolis

Interviewed: Father Clarence Vavra
Date: Monday, February 16, 1970

By whom: George J. Ziskovsky
Place: At Assumption Church Rectory

Occasioned by: His answers on the questionnaire submitted to him, to see how he feels about his change from St. Rose of Lima to St. Philip's Parish.

SUMMARY

Father Vavra was in a good mood during the interview. He said that some of his answers in the questionnaire might have sounded like gripes, but he realizes that, under the circumstances, the Personnel Board didn't know any more about the situation in St. Philip's Parish than he did when he was sent there. The situation is still relatively bad. Many of the parishioners were so upset by the actions of Father Al Janicke that they stopped going to church, or went to another parish on Sundays.

Father Slez, the pastor, didn't say anything about the Janicke affair from the pulpit; and many of the parishioners took this as a tacit approval on his part of the actions of Father Janicke. They felt that his sympathies were with Janicke, and they didn't like it. Most of them were against the actions of Father Janicke.

Father Slez holds a tight rein on the parish affairs, and the Parish Board is not allowed to do anything. If he had done a bit of explaining about the circumstances of the Janicke affair, things might have been easier for Father Vavra.

Father Vavra has always been accustomed to deal with young people and loves that kind of work. Unfortunately at St. Philip's, there are few young people; and those that are there are inclined, at least some of them, to sympathize with Fr. Janicke, and will not join in any of the parish activities. However, within recent weeks, there has been some break-through on this score, and Father Vavra is beginning to break through some of the barriers, and hopes to be able to do better in the near future.

He hopes that within the near future the Pastor will allow him to use the church basement for young people's doings—not only of the folks belonging to the parish, but others as well. So far, Fr. Vavra hasn't asked for permission to do this, but hopes to do so soon.

Actually the Pastor has been very good to him. Father Vavra says; any time that anything works out well, the Pastor praises him, and tells him how well satisfied he is with his work. Father likes the Pastor, and is beginning to like him more as time goes on. Father's hope was to get a parish in the country, because essentially he is a country bred boy. But now he is beginning to wonder whether that would have been a good thing—as he looks back. He is also beginning to work with alcoholics; and that is a source of comfort to him. All in all things are working out fairly well. He does fear the time, however, when Father Janicke is released from jail—will he try to work with the young people in the parish again? He hopes that he will not, because this might cause more trouble for the pastor, parish, and himself.

One thing is certain, and that is that his situation at St. Rose of Lima was impossible.

Recommendations: and he is happy that he was changed as quickly as possible.

Signed George J. Ziskovsky

ARCH-029120
September 21, 1970

Reverend Clarence J. Vavra
Church of Saint Philip
2507 Bryant Avenue North
Minneapolis, Minnesota 55411

Dear Father Vavra,

With this letter, I am pleased to transfer you from the Church of Saint Philip, and to name you an Assistant Pastor of the Church of Saint Peter, North Saint Paul, effective on Thursday, October 1, 1970. May I ask you to report to the Pastor, Father Albert F. Byrne, before noon on that date, ready to take up your residence in the parish rectory.

This appointment will be published in The Catholic Bulletin of October 2, 1970.

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

With warm good wishes, I remain

Very cordially yours,

The Most Reverend Leo C. Byrne, D.D.
Archbishop Coadjutor of Saint Paul and Minneapolis
Interviewed: Clarence Vavra
By whom: William J. Kenney
Occasioned by: His request

Date July 26, 1971
Place Chancery

SUMMARY

Clarence again made it clear that he would like to move in the very near future. He again mentioned the difficulty he has working with both fellow priests and suburban parishioners. He would feel most comfortable in an assignment where he would have greater freedom to be creative in the liturgy and other programs. He seriously questions the validity of the role of associate pastor. He is becoming increasingly disenchanted with that particular aspect of ministry, even to the point of contemplating a leave of absence. When I pointed out that I felt much of his problem was due to some difficulty that he has in handling interpersonal relationships he replied that he is working on that and is currently going to a counsellor. He realizes that he tends to be very stubborn and does not listen well to other people.

In terms of reassignment he would welcome either a rural parish or one with lower middle income people.

Recommendations:

That we give careful consideration to reassigning Father Vavra as soon as possible.

Signed

William J. Kenney

ARCH-029032
September 27, 1971

Reverend Clarence J. Vavra
Church of St. Peter
2522 North Margaret Street
North St. Paul, Minnesota 55109

Dear Father Vavra,

With this letter, I am pleased to transfer you from Church of St. Peter and to name you an Assistant Pastor of Church of the Guardian Angels, Hastings, effective on October 4, 1971. May I ask you to report to the Pastor, Father John Mitchell, before noon on that date, ready to take up your residence in the parish rectory.

This appointment will be published in The Catholic Bulletin of October 1, 1971.

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

With warm good wishes, I remain

Very cordially yours,

Most Reverend Leo C. Byrne, D.D.
Archbishop Coadjutor of Saint Paul and Minneapolis
June 7, 1972

Archbishop Leo C. Byrne
Archbishop Coadjutor of St. Paul and Minneapolis
Chancery
226 Summit Avenue
St. Paul, Minnesota 55102

Dear Archbishop,

I wish to thank you for all the kind consideration you have shown me as my bishop and brother priest and I am confident that even as I write now this letter you will remain the good friend you are to all of your priests. I find it necessary to ask for a leave of absence at this time because of serious difficulties which have plagued my priestly life these past few years. In my past two assignments one to St. Peter's Church in North Saint Paul and my present position here at Guardian Angels Church in Hastings I have found a great lack of personal acceptance and support. The rapport that should exist as a team between priest and fellow workers has not materialized. I have great impatience these days with my Church and the Priesthood. I need time to straighten out this problem if I am to be an effective servant of Jesus Christ whatever the assignment.

For almost two years I have received guidance from the Consultation Service Center operating in our Archdiocese and the advice points to a change in my life style at present to something other than active ministry. My deep desire is to remain a priest as you well know from our most recent discussion, the problem remains of how to solve the friction and abrasions that exist in parish work between myself, fellow priests, and lay leaders. I need time to make an adjustment in my life and so I request of you this leave of absence beginning July 1, 1972. My priestly life has had untold moments of real joy and peace and I honestly feel my place is with the priesthood of Jesus but I must be fair to myself as well as to others in the discharge of so great an office. Trusting in your good judgment and priestly support I ask for the time I need to be the priest I want to be.

Sincerely yours in Christ,

Father Clarence Vavra, Assistant Pastor

Father Clarence Vavra
June 15, 1972

The Reverend Clarence J. Vavra
Church of Guardian Angels
216 E. 4th Street
Hastings, Minnesota 55033

Dear Father Vavra:

I respond to your recent letter to me wherein you request a temporary leave of absence from the active ministry. Reluctantly, I accede to your request, but I hope it will be a time for you to re-think your commitment to Christ and to His Church. I hope that it will be also a time where you will find new strength with the assistance of the Holy Spirit to come back to your duties and your responsibilities.

I formally dispense you from the obligation of the Divine Office. At the same time, however, I would ask you to be very diligent in your life of prayer, because here indeed you will find a great fountain of refreshment for your spiritual life.

I relieve you of the faculties of the Archdiocese until your return to active ministry. The effective date of this leave is July 2, 1972.

I wish to tell you that I will be most happy to be of every assistance to you and my door will be open to you at any time to be of practical help.

With warm good wishes to you and begging God's blessings and Our Lady's kindly intercession, I remain

Sincerely and cordially yours,

Most Reverend Leo C. Byrne, D.D.
Archbishop Coadjutor of St. Paul and Minneapolis
FOR ASSOCIATE PASTORS
AND
PRIESTS IN SPECIAL MINISTRIES

I. Name Vavra Clarence Joseph Date Oct. 25, 1973
(last) (first) (middle)

Age 34 Class of Ordination 1965

My present assignment is Associate Pastor at St. Matthew
(address)

Associate Pastor since July 1, 1973
(type of ministry)

II. Would you be interested in any change for yourself at this time? Not at this time

Yes _______ No _______ Comment: Just came back from leave of

absence; I find some of the ministries present in which I want to work

and this area allows for a greater variety than previous assignments

III. Would you care to mention a field of ministry in which you feel you have special

interest or ability? If so, would you name a preference, e.g., particular

parish, office, field of ministry, institution, etc.

Working with the underprivileged, the imprisoned, the problem teenager

the poor, the colored especially the American Indian

the emotionally disturbed

IV. Would you list a number of Pastors with whom you feel you could live, communicate,

and work as an Associate Pastor:

Eugene Pacholl

V. In view of your responses above, would you like to have an interview in the

next year?

Yes _______ No _______ Not unless problems develop

If you have any further comments, please make them below and on the back of

this sheet.
June 5, 1973

The Reverend Clarence J. Vavra
927 Payne Avenue
St. Paul, Minnesota 55101

Dear Father Vavra:

With this letter, I am very pleased to welcome you back to the active ministry, and I thank God for the guidance and grace He has given you.

I am pleased to appoint you an Associate Pastor of the Church of Saint Matthew, Saint Paul, effective at noon, Tuesday, June 19, 1973. Kindly report to the pastor, Father Eugene Pacholl, before that hour, ready to take up residence in the parish rectory.

This appointment will be published in The Catholic Bulletin of June 8.

Finally, I want to take this opportunity to express my best wishes to you and to pray God's blessings for you as you reenter the pastoral ministry.

With warm good wishes, I remain

Very cordially yours,

Most Reverend Leo C. Byrne, D.D.
Archbishop Coadjutor of Saint Paul and Minneapolis
October 1, 1974

Dear Sirs:

I am again resuming my payments to the Archdiocese toward my seminary tuition. I hope to do this regularly if my responsibilities permit. With some added luck I will be able to increase the amount.

Sincerely yours in Christ,

Father Clarence Vavra

[Signature]
1 November 1974

Dear Father Hayden,

Congratulations on your new position in our archdiocese! Enclosed please find $50.00 toward payment of my seminary tuition. Hopefully I can continue to pay something regularly each month.

Sincerely in Christ,
Fr. Clarence J. Vavna

[Signature]

[Stamp: RECEIVED CHANCERY]
[Archdiocese of Saint Paul and Minneapolis]
[Nov 4 1974]
February 22, 1975

Reverend Clarence Vavra
Church of St. Matthew
507 Hall Avenue
Saint Paul, Minnesota 55107

Dear Father Vavra,

We met here today and I reviewed somewhat with you our recent correspondence: your letter to me of January 31, Bishop Dimmerling's letter to you of January 9, your letter to Bishop Dimmerling of January 30, and my letter to you of February 15.

In our interview I asked also of other matters not mentioned in the correspondence. I inquired, for example, of your work in St. Matthew's Parish and of your relationship with your pastor. I was satisfied that your desire to work in an Indian Mission does not grow out of any problem situation at St. Matthew's.

I inquired whether there was any possible work in the Archdiocese which seemed to you to fulfill your desire to work with underprivileged people on a one-to-one basis. Neither one of us could mention, or, at least, neither one of us did mention any situation which seemed to fulfill your wishes.

You had told me in answering my questions of the requests you had presented some years ago in talking with Archbishop Byrne: to work with youth, to work with prisoners in local jails, or to teach in one or other of our schools. It was after these requests could not be met that you had requested your leave of absence from the Archdiocese. There was no renewal of those requests; and I would not be able to offer any such appointment now without consultation with Bishop Roach.

We discussed at some length a statement in your letter to me, which seemed to me to indicate something less than a permanent commitment to the priesthood.
On my part I urged that your commitment to the priesthood is permanent by its nature and obligated you to bear the cross even unto death with Christ Jesus, our Lord. There is satisfaction for the good priest in bearing his burdens with Christ.

Moving into the areas of the more recent legislation in this Archdiocese I pointed out to you that Archbishop Leo C. Byrne in fulfilling his mandate to administer the Archdiocese had introduced a new salary schedule, a new pension program, and a new insurance program.

I explained clearly, I trust, that it will not be possible for the Archdiocese to finance your work among the Indians in another Diocese.

Archbishop Byrne did find a Mission in Venezuela which, as I understand it, a diocesan program supports. I can grant you a permission to accept employment in another Diocese for a year or two. You need not require the Diocese with which you will work to pay you as large a salary as the Parishes pay here. If you are to work elsewhere, however, you will be held responsible to pay $910.00 per year to support the pension payment now met by St. Matthew’s Parish and $320.76, the annual hospitalization insurance cost, also now met by that Parish.

I have these figures from Monsignor Ambrose Hayden, the Vicar General, as also the information that these payments are subject to a possible conditional increase as the expense of those programs may be expected to vary. I doubt if they will ever decrease.

It was the conclusion of our interview that I would write you this summary of our conversation and that you will make sure the summary is written as you understand it.

I have, in addition, given you the permission to discuss with Bishop Dimmerling of Rapid City your possible employment in priestly work with Indians of that Diocese.

He has already told you that such employment would have to be in cooperation with Jesuit Fathers if you are to engage in such an apostolate in the Diocese of Rapid City.

You will have my permission to renew your contacts with other Dioceses or to make new contacts if you prefer.

This letter is still not written as granting you permission to go to another Diocese. It does grant you permission to discuss with another Diocese whatever arrangement with such a Diocese will be acceptable to you to exercise an apostolate outside this Archdiocese under authority of some other Bishop, as you have phrased it "for a year or two".
As you well know Bishop Roach is the Episcopal Vicar here for Parishes and for the Clergy. I have informed him that, you will be given permission to leave here as of June 30, if you are able to make acceptable arrangements elsewhere.

It is our firm understanding, yours and mine, that you will be expected to return here after "a year or two" away from this Archdiocese and that your return will be as permanently committed to the service of the Church and of this Archdiocese.

We understand well together that your Archbishop can more readily grant you letters of excardination (for incardination into another Diocese), if you wish it, than he can recommend for you a dispensation from your priestly obligations. You have not asked for either of these permissions at the present time.

What you have requested is permission to work elsewhere, in another Diocese, for a year or two, in the Indian apostolate.

If I write in considerable detail, it is because I am functioning now on about a 10% efficiency basis; and it is expected that the Holy See will remedy this situation. I do write, however, as the Archbishop of Saint Paul and Minneapolis.

I ask a continuing remembrance before the altar, at Mass and in your prayers; and I pledge such a memento in return.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul and Minneapolis
FOR ASSOCIATE PASTORS

(Please note: The information which you supply below is confidential and will be used by the Personnel Board of the Archdiocese with reference to the assignment of priests.)

** BACKGROUND AND PRESENT STATUS **

(Disregard the questions under this heading if you returned last year's questionnaire.)

I. Name Vavra Clarence J. Date: June 6, 1970

Age: 31 Years since Ordination: 5 Years of Incardination 5

My present official assignment is: Assistant at St. Philip's Parish in Minneapolis, since June 1969.

Other present assignments and work in the Archdiocese are:

   St. Rose of Lima since 1965, 1969

   since __________, 19 ______

   since __________, 19 ______

My past assignments and work in the Archdiocese have been:

   St. Rose of Lima from June 1965, 1969

   from __________, 19 ______

   from __________, 19 ______

   from __________, 19 ______

   from __________, 19 ______

   from __________, 19 ______

II. Please describe any special academic background or experience, training (degree or non-degree studies) and talents that should be considered in making your assignments.

   I like to write. I feel I can express myself well in the written word, and I feel I have a talent in communicating with young people.
III. Do you have any health limitations which should be considered should future assignments be planned for you? If so, please explain:


**PREFERENCES**

A. Parish Work:

My personal preference with regard to parish work would favor my assignment to: (mark as #1, the kinds of parishes in which you have the deepest interest; mark as #2, those in which you have a moderate interest; mark as #3, those in which you have a little interest; mark as #0, those in which you have no interest).

<table>
<thead>
<tr>
<th>Parish in large city</th>
<th>Parish with High School Chaplaincy (list type)</th>
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<td>Parish in small city</td>
<td>PRISON</td>
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<td>Inner-city Parish</td>
<td>No special preference</td>
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<td>Suburban Parish</td>
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<td>Integrated Parish</td>
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<td>Country or small town parish</td>
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<td>Growing Parish</td>
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<td>Parish with Hospital responsibilities</td>
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a) Would you be interested in a change at this time? Yes [ ] No [ ]

Comment: I'm not like; I'm not real; Happy here, but I can work here.

b) Is there some specific reason why a change at this time would be bad or out of place? I was just assigned here. Lost June —

c) If you would not like to be changed just now, when would you like to be changed? Perhaps in the next year [ ] Comment: Currently I am evaluating my remaining active in the ministry

In terms of the job, and not personalities, how would you evaluate your present assignment(s) in relation to your talents?

I think I have a lot to offer the people here; I came from a similar background and can relate fairly well. However, Apathy remains high among the majority.
a) Do you feel that you are able to fill your assignment effectively, or that others might be able to fill it better?

I feel I can fill it adequately—effectively is something else. How effective is any priest?

b) Do you feel that effective service to the church demands that you remain in this job for several years? Yes No X

How long? A year or two

c) Do you wish to name a preference for a particular parish or office?

I would like to deal with youth and/or some correction institution.

B. Special Preference: I am particularly interested in the following fields: (please indicate your preference by number: 1-first preference; 2-second, etc.)

- Adult Education
- CFM
- Chancery Office
- C. Charities
- High School Teaching
- High School Chaplain
- Counseling
- Full-time Hospital Chaplain
- Part-time Hospital Chaplain
- Interracial Work
- Regional Organizer
- College Teaching
- Community Development
- Ecumenism
- Educational Administration
- Latin American Apostolate
- Military Chaplain
- Retreats and days of renewal
- Sacred Music
- Special Education
- Journalism
- Liturgy
- Pre-Cana Conferences
- Marriage Tribunal
- Radio & TV & Communications
- Religious Education & CCD
- Seminary Teaching
- Urban Affairs
- Vocation Work
- Youth Work
- Other (Specify)

C. Study Preferences: Would you like to pursue further studies or specialized training? Yes__

In what areas? Psychology and Sociology. With a view to what kind of an assignment? Youth Chaplain or Public Relations

D. Other Preferences:

a. Irrespective of your seniority, would you welcome at this time the responsibility of the office of Pastor to a Parish to be formed? Yes__ No X Comment: A joint pastorate does not age—yes

b. Would you be interested in working in an experimental apostolate (e.g. a team situation with jurisdiction collectively held and administered?) Yes X No Comment: Depends on the situation (above?)
E. Would you list a number of Pastors with whom you feel you could live, communicate and work as an associate pastor: (in scale of preference)

1. Leon F. Bavin
2. David Dillon
3. Gilbert Hindes
4. Patrick Coates

F. Would you prefer to have another associate pastor in the house? Yes X No

Comment: The age difference between Pastor and myself is too wide.

G. Do you have any suggestions for a new kind of parish work or priestly endeavor that you and/or others could do in the Archdiocese?

Yes - we need priests to serve in the area of public relations using modern media of communication.

H. Would you like to have an interview over the course of the year to talk over your replies on this form? Yes X No

Comment: I need the opportunity.

I. Any further comments, please make them below and on the back of this sheet:

I am totally interested in giving the Church in our Diocese the kind of publicity it needs as to its goals, objectives, service and total involvement of the people.

** ADDITIONAL PERSONAL BACKGROUND INFORMATION **

What workshops, seminars, credit courses and continuing education classes have you attended since Ordination?

The only workshops I have attended have been CPM and CCD the latter specifically on a Regional basis in our area.

In what specialized fields of training did you engage before Ordination?

None.

List any special education or experience background:

Communications: I have dealt with the Press, Radio, Some TV in Community Concerns ranging from pornography on the screen to Youth Councils to teenage dances, etc. I have also dealt with several correction institutions mostly with juveniles and young adults.
Additional information you might feel pertinent:

Every priest has a crisis in his life. Sometimes this crisis is a point of total despair. I feel I have reached that point in time. As a priest I see the church taking too little action to move ahead on critical areas of concern. Too long did I see the church remain in isolation while other people needed leadership in such issues as: the War of the Draft, Birth Control, Marriage, Realistic Approaches to Sacred Business Ethics, Public Use of Church Facilities and Property, The Political System, Race equity, Conscience and Morality issues, Realistic Sex Education, Rehabilitation of people in 'corrective' institutions, Proper Care for the Sick and Aged, and the list could go on ad infinitum. A church that does not speak to today's modern world is not only lacking in communication, it is lacking in its very basic purpose of service. I feel if we as priests, and bishops cannot meet together with our lay people and honestly find out what are the problems, be they to our liking or not. Then I feel I am an ineffective servant of Christ, and 50 in the extension of Him in the diocese, the church. We cannot remain inconsistent and expect the people to buy the message of Christ; the words "He who has seen Me has seen the Father." has suffered in both translation as well as understanding.
DATE: February 25, 1975

MEMO TO: Personnel File

FROM: Bishop Roach

SUBJECT: Father Clarence Vavra

Archbishop Binz has been meeting with and corresponding with Fr. Clarence Vavra. Fr. Vavra indicated that he preferred to deal with Archbishop Binz rather than with the Personnel Board. Fr. Vavra has a very strong desire to serve in the Indian missions and has been given permission by Archbishop Binz to write to Bishop Harold Dimmerling of Rapid City to offer his services to that Diocese for "a year or two." Archbishop Binz has indicated to Fr. Vavra that he would be free after June 30th to accept that kind of an assignment. This will mean that we will have to find a replacement for him at St. Matthew's Parish.
March 12, 1975

Archbishop Binz

Bishop Roach

Father Clarence Vavra

Bishop Dimmerling of Rapid City called me Tuesday, March 11. He wanted to talk about Father Clarence Vavra. I reviewed with him our conversations about Father Vavra and gave him something of the background of Father Vavra's assignments, leave of absence, etc. Bishop Dimmerling was primarily concerned that Father Vavra might be using his going to Dakota as an occasion for leaving the Priesthood. I told him that there was that possibility but it was our joint impression that Father Vavra was sincere in his desire to work with native American Indians. I also told him that you and I felt that our refusal to give him this permission would be more likely to occasion his leaving the Priesthood, and while we recognize the risks involved, we felt that it was worthwhile to give permission from here should Bishop Dimmerling be willing to have Father Vavra serve in his Diocese. Bishop Dimmerling said that he has an excellent man working at a mission about 90 miles outside of Rapid City. He would put Father Vavra under that man's supervision and felt that it would be the best of the possible assignments that he might have available for him. We concluded by Bishop Dimmerling saying that he would think this over a little bit more and then would correspond with Father Vavra.
March 13, 1975

His Excellency
The Most Reverend John R. Roach, D.D.
Auxiliary Bishop of Saint Paul and Minneapolis
226 Summit Avenue
Saint Paul, Minnesota  55102

Dear Bishop Roach,

I thank you for your report on the conversation you have had by telephone with Bishop Dimmerling about Father Vavra.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

[Signature]

Archbishop of Saint Paul and Minneapolis
April 10, 1975

Most Rev. Leo Rinz
Chancery Office
226 Summit Ave.
St. Paul, Minn. 55102

Dear Archbishop Rinz:

Most Rev. Harold J. Dimmerling, Bishop of Rapid City, has referred to me the inquiry of Father Clarence Vavra concerning pastoral work among the Indian people. Bishop Dimmerling also sent me copies of the previous correspondence.

We are definitely interested in the possibility of having Father Vavra work with us in our apostolate among the Rosebud Sioux Indian people. I have written to him to this effect.

Father Vavra indicates that any work here, at least initially would be on a temporary basis, for a year or so. He also indicates that he has discussed this possibility with you and that you approve.

I am writing to inquire if you recommend Father Vavra as a priest who would likely make a positive contribution to our work.

Thank you sincerely for your assistance in this matter.

Sincerely yours,

(Rev.) Bernard D. Fagan, S.J.
Superior

BDF/est
April 14, 1975

Reverend Bernard D. Fagan, S.J.
Superior, Saint Francis Mission
Saint Francis, South Dakota 57572

Dear Father Fagan:

Archbishop Binz has asked me to respond to your letter of April 10 concerning Father Clarence Vavra. Father Vavra has met with Archbishop Binz and Archbishop Binz has indicated his approval of Father Vavra's desire to spend a year or two working with Native American Indians.

I can recommend Father Vavra as a priest very sincere in his desire to do this kind of work and as a priest who has done good work in his own assignments in the Archdiocese. I think that you are aware of the fact that he went through something of a vocational problem but he has done well in his current assignment and I would have no hesitation about recommending him. I do feel compelled, however, to point out that he is going to need a good deal of supervision. I suspect that he has not had much of a chance to work with Native American Indians and while I am not suspicious at all about his motives, I do have some reservation about his understanding of the kind of ministry you people must pursue at Saint Francis Mission. Archbishop Binz joins me in giving you our recommendation for his work with you.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D.
Auxiliary Bishop of Saint Paul and Minneapolis
June 4, 1975

Rev. Michael Kennedy
Church of St. Austin
4050 Upton Avenue North
Minneapolis, Minnesota 55412

Dear Father Kennedy:

Father Clarence Vavra is to report to Rosebud Reservation on July 1. The matter has been confirmed with Bishop Dimmerling and his appointment will become effective at that time.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D.
Archbishop-elect of Saint Paul and Minneapolis
December 23, 1975

Reverend Clarence Vavra
Church of St. Thomas the Apostle
Mission, South Dakota 57555

Dear Clarence,

Thank you for your Christmas greeting and the good news that you will be with us at the Open House on December 30. In response to your request to drop in while you are in the Twin Cities, may I suggest that you see me at the Chancery on Monday, December 29, at 3:00 p.m. I look forward to visiting with you then.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis
June 7, 1976

Reverend Clarence J. Vavra
105-3rd Street NE
New Prague, MN 56071

Dear Father Vavra,

With this letter, I wish to welcome you back into the Archdiocese and to give you an assignment as an Associate Pastor to the Church of the Holy Spirit, St. Paul. This appointment will be effective on Tuesday, June 15, 1976, and will be published in The Catholic Bulletin of June 11, 1976.

I would ask that you report to Father Leo Howley, the Pastor, before noon on June 15, ready to take up your residence in the parish rectory.

In offering you this assignment, Clarence, I sincerely want to welcome you back to the Archdiocese and to express my hope that this past year was not too difficult for you. I am grateful for all the fine priestly work you have done in the past and I pray God's very special blessings for your new assignment.

Sincerely yours in Christ,

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

cc: Fr. Howley
May 14, 1977

Reverend Clarence Vavra
Church of the Holy Spirit
512 South Albert Street
Saint Paul, Minnesota 55105

Dear Father Vavra,

I am very pleased to transfer you from the Church of the Holy Spirit and to name you Pastor of the Church of the Sacred Heart, Rush City, and Administrator of the Church of Saint Gregory, North Branch, Minnesota. This appointment will become effective at noon on June 15, 1977.

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

Further, I dispense you from all other formalities such as may be required under Canon 1444 for taking canonical possession of your parish.

This appointment will be published in The Catholic Bulletin of June 3, 1977.

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

Finally, and most importantly, I want to thank you for all the good work you have done in the past years. Clarence, you have served the Church well in many different ways and I express my deepest appreciation to you for that work. I pray that God will bless you richly in your new assignment.

Sincerely yours in Christ,

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

Encl.

cc: Fr. Howley
    Fr. Robertson

ARCH-028973
PROFESSION OF FAITH

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

I believe in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible.

And I believe in one Lord, Jesus Christ, the only begotten Son of God. Born of the Father before all ages. God of God, Light of Light, true God of true God. Begotten, not made, of one substance with the Father, by whom all things were made. Who for us men and for our salvation came down from heaven. And he became flesh by the Holy Spirit of the Virgin Mary: and was made man. He was also crucified for us, suffered under Pontius Pilate, and was buried. And on the third day he rose again, according to the Scriptures. He ascended into heaven and sits at the right hand of the Father. He will come again in glory to judge the living and the dead. And of his kingdom there will be no end.

And I believe in the Holy Spirit, the Lord and Giver of life, who proceeds from the Father and the Son. Who together with the Father and the Son is adored and glorified, and who spoke through the prophets.

And one, holy, Catholic and Apostolic Church. I confess one baptism for the forgiveness of sins. And I await the resurrection of the dead and the life of the world to come.

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

[Signature]

Signature of Witness

Given at Alfred, Minn. on this, the 31
of May, 1977.
RESIGNATION FORM

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

Dear Archbishop Roach,

In view of a forthcoming appointment to another assignment, I present herewith my resignation of the Pastorate of the Church of the Sacred Heart, Rush City, and administration of the Church of Saint Gregory, North Branch, effective June 14, 1978, at noon.

Reverend Clarence Vavra
Pastor
Church of the Sacred Heart
Rush City, Minnesota 55069

Witness

Date

ARCH-028981
DATE: April 12, 1978

MEMO TO: Archbishop Roach

FROM: Fr. M. Kennedy

SUBJECT: Fr. Clarence Vavra

Clarence Vavra will see you this afternoon. In his personnel interview with Ed Grzeskowiak he indicated a desire to take a leave of absence. He said he is very confused. Ed's first reading is that perhaps he ought to resign as pastor since we have few assignments that are less stressful than Rush City/North Branch.
April 13, 1978

Fr. Kennedy, Bishop Kinney

Archbishop Roach

Fr. Clarence Vavra

I had a long discussion with Father Clarence Vavra on April 12. He definitely wants to leave his current assignment. He is terribly mixed up as to the kind of ministry that he does want. He says that he is absolutely committed to priesthood and does not want to leave priesthood and really does not want to talk about a leave of absence. He feels however that he needs some time to explore the kind of ministry that he ought to be engaged in. He feels a deep sensitivity to the poor and to minorities. He remembers with some regret his lack of success in working with Indians.

I explored two possibilities with him pressing him on the notion that he is committed to remain in priesthood. First, I told him that I would be pleased to try to find a religious community to whom we might loan him for work in the inner city in places such as Detroit, Chicago, etc. I don't think that would be too hard to do. Secondly, I told him that I would be glad to loan him to a very poor diocese with the understanding that he would be acceptable to the Bishop of that diocese. Third, I specifically mentioned the question of Anchorage, Alaska, since I am morally certain that Archbishop Hurley would accept him there and certainly there would be no problem finding poor parishes in that area.

He raised the question as to whether, for a period of time, I would allow him to work at some kind of civilian job during the week and do weekend work in one of our parishes. I told him I would think about that. I am not very enthusiastic about it, but it may be an interim kind of solution.

He will continue to work with Father Ed Grzeskowski and I assume will report back as he clarifies his hopes.
November 27, 1978

Father Kennedy
Archbishop Roach
Father Clarence Vavra

Father Clarence Vavra was in to see me on the 27th of November. Apparently, will no longer be able to have the job which he has had at the correctional system. The man who was there before is coming back. The job will close out about January 1st. He will be calling you to talk about a parish assignment which I suspect will be on a temporary basis because he is trying to get his name on lists of places that might be looking for a chaplain within the correctional system. I think he's very confused and I really don't have much recommendation as to what you can do with him. I would hope however, that we could keep him in ministry as long as we can.
December 1978-Red Wing, Minn.

Dear George,

Just wanted to let you know what has happened since I last left the beautiful countryside of Rush City and North Branch, Minnesota.

Last July I moved to Red Wing, Minnesota after I had found an opening for a chaplaincy at the State Training School here. I've always wanted to work with juveniles in a correctional institution and so I got my chance. The some 100 boys and 25 adults provide ample opportunity for me to use my God-given talents of compassion, patience, and concern to help improve their situation in our society. It's a real challenge trying to help someone piece their life back together and that includes whatever relationship they once had with God or Jesus.

I work with a very competent staff of counselors, group leaders, cottage directors, assistant directors, and teachers plus another chaplain for the boys who are Protestant or of no particular religion. Our time as chaplain was cut in half to 20 hours a week but for me that is not enough time so I often put in 40 or 50 hours a week regardless if I receive pay for them or not. I really love my work despite the frustrations, disappointments, let-downs, and hurts.

I have the unique position of being the only "new" hired employee since they put a freeze on hiring almost two years ago. So I have offered my two cents worth of criticism, complaints, and suggestions to bring about necessary changes. But as we all know change is slow.

A new development has the real prospect of my leaving here since the man I replaced on a temporary basis will apparently return soon. So I guess it will be back to the drawing boards once more! I hope you have a real wonderful Christmas and a bright and promising 1979!

Much love and prayers,

Father Clarence
DATE: December 7, 1978

MEMO TO: Archbishop Roach

FROM: Fr. Kennedy

SUBJECT: Fr. Clarence Vavra

I met with Clarence Vavra on December 5, 1978. As you indicated, it was a rather sad situation with him. He still is not sure that Fr. Cappucci is coming back but it looks like he will be. Clarence agreed to go into a parish for a year or two, if it was the right situation.

He suggested that New Prague -- even though it is his hometown -- would be a possibility. He has weekended there recently a few times and has found a really positive response on the part of the people. He will be weekending there this coming weekend and I suggested that it would be all right if he mentioned the possibility to Ray Zweber or Clarence becoming the associate there. I have no idea how much of a possibility it might be, there are obviously a lot of problems; on the other hand their personalities are such that it might just work. The religious order possibilities for New Prague are dimishing rapidly; I've gotten "no's" from five different religious orders. The Jesuits are keeping it in mind but it doesn't look too hopeful.
DATE: December 14, 1978

MEMO TO: Archbishop Roach

FROM: Fr. Kennedy

SUBJECT: Fr. Clarence Vavra

Clarence met with Ray Zweber about becoming his associate. They agreed to think and pray about it for a few days and will meet again December 16 or 17. It looks like it might be a yes.
DATE: January 12, 1979

MEMO TO: Archbishop Roach

FROM: Fr. M. Kennedy

SUBJECT: Fr. Clarence Vavra

Attached is the appointment letter for Clarence Vavra to be Associate Pastor at New Prague. There have been a number of interviews and both Ray Zweber and Clarence agreed to this appointment and this effective date.
January 12, 1979

Reverend Clarence Vavra
Church of Saint Joseph
426 8th Street
Red Wing, MN 55066

Dear Father Vavra,

I am pleased to inform you that I am appointing you Associate Pastor of the Church of Saint Wenceslaus, New Prague, effective on January 15, 1979. May I ask you to report to the pastor, Father Ray Zweber, before noon on that date, ready to take up your residence in the parish rectory.

This appointment will be published in The Catholic Bulletin of January 19, 1979.

Clarence, I do express to you my sincerest gratitude for the work that you have done in your priesthood. I am glad that you are taking this pastoral assignment.

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

Sincerely yours in Christ,

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

cc: Fr. Pacholl
Fr. R. Zweber
Office
February 24, 1979

Dear Archbishop John,

Thank you for your recent note of sympathy regarding my mother's apparent death. She is alive and quite well and the morning I got the note I extended my deep sympathy to my mother in person! I presume Archbishop you may have confused my name with Father Vrana, the two names are somewhat similar and I recall seeing the name in the obituary column recently. So if that is the case you may want to send a note to Father. Don't worry, it's all in good humor regarding my mother; she feels that she will live a lot longer this way. Otherwise I wish you a blessed and rewarding Lenten Season.

Love and Prayers,

Clarence

Father Clarence Vavra
Thanks be unto God for His unspeakable gift

Second Corinthians: Nine Fifteen
March 5, 1979

Reverend Clarence Vavra
Church of St. Wenceslaus
215 E. Main Street
New Prague, Minnesota 56071

Dear Clarence,

I'm really sorry about the mixup. You're quite right. It was Frank Vrana's mother. I had dictated a letter to him and had gone then to the vigil when I discovered that I could. Apparently it was a matter of total over-kill. I'm delighted that your mother is well.

Sincerely yours in Christ,

Most Reverend John P. Roach, D. D.
Archbishop of Saint Paul and Minneapolis
Your Excellency Archbishop John Reoch.

A matter of grave concern to us must be brought to your attention.

The basic truths of our Catholic faith handed down to us, are now being contradicted by our assistant Fr. Clarence Varro, a local boy who was ordained in 1965.

To give you details is impossible as there are so many of them.

As our bishop I think you should investigate, as there is much distress in the parish.

Yours sincerely,
September 18, 1979

Mrs.
New Prague, Minnesota

Dear Mrs.

Thank you very much for your letter. We have been looking into the situation because of some complaints about Father Vavra. At this point, the matter is being discussed.

Sincerely yours in Christ,

Most Reverend John R. Roach, D. D.
Archbishop of Saint Paul and Minneapolis
September 18, 1979

Joan Bernet

Archbishop Roach

Joan, I know that there isn't very much that we can do about it, but apparently, last Sunday Father Clarence Vavra was on for the Mass for shut-ins. He, according to the reports, did not wear a cassock or even an alb. I don't quite understand it but I guess his arms were showing up to his shoulders and at least some people felt it was offensive. Again, I'm not sure that anything can be done about that but maybe a memo ought to be sent out just routinely by us laying out some basic principles for those who are to be celebrants in those liturgies.
September 18, 1979

Father Korf

Archbishop Roach

I'm beginning to get some pretty heavy complaints about Father Clarence Favra. Apparently it is his style of preaching that is bothersome to people. I think perhaps you ought to call Ray Zweber and find out what is happening. That's building up a head of steam.
DATE: September 28, 1979

MEMO TO: Archbishop Roach

FROM: Fr. Korf

SUBJECT: Fr. Clarence Vavra, New Prague

In a telephone conversation with Fr. Vavra, who has also spoken with Fr. Hunstiger, he said that it is time for him to move from New Prague. Things have broken down and he would see himself not being there much beyond a month. He has talked with Fr. Ray Zweber about this. He said that they agree that sometimes hometown assignments do not work out.

Clarence would like to be a pastor or get into some kind of chaplaincy work, primarily working with juveniles.
DATE: October 11, 1979

MEMO TO: Archbishop Roach

FROM: Fr. Korf

SUBJECT: Fr. Clarence Vavra, New Prague

Fr. Vavra came in and talked for one and one-half hours. He has been very hurt by Fr. Zweber and is very angry at Fr. Zweber because Fr. Zweber has been very critical, non-supportive and has told him that he is preaching heresy and is not really a Catholic priest but would be a Lutheran minister or Episcopal priest.

Fr. Vavra said he is not sleeping well nor eating well and that he will move out of the assignment at the latest the end of October. He said he just cannot stay.

He quoted you as saying that if nothing could be found for him as far as a pastorate, chaplaincy with juvenile delinquents or an associate position to his liking that he could do just weekend work and find another job.

A recommendation will be forth-coming from the board and at our meeting on October 12 at 1:30 I will bring that in.
Dear Bishop Roach

Oct 14, 1979

We are so happy and grateful to you that Father Clarence Varra has come to our parish.

He has stirred into action many of our lethargic parishioners. Our parish is alive! As he touched the hearts of more and more people, the "good news" spread. As a result, many returned to Mass and the Sacraments - especially the young with families.

One can almost feel the spiritual uplifting he instills into the people of God. We can most certainly see it in their eyes and happy faces after Mass. Praise God from whom all blessings flow!
I am writing this because there is a rumor around that Father Vavra is leaving St. Wenceslaus. I hope that's all it is - just a rumor. Please, Bill Roach, don't take Father Vavra away from us. We prayed and waited for someone like him for so long. When it was announced that he was coming to St. Wenceslaus it was an answer to our prayers.

He is starting so many good programs involving people of all ages and they are responding as if they hungered for this kind of leadership. We don't need a financial wizard, our people are good and generous. But we do need a spiritual leader and Father Vavra certainly is that. Why can't he be our Pastor? We are a large parish and there are so many souls that need him. He is drawing us so close to God that I'm sure our prayers for vocations to the religious life would once more be
realized in our parish.

I prayed over this to the Holy Spirit for guidance—this is what prompted me to write this letter. I shall continue to pray that we may all be guided through the gifts of the Holy Spirit.

The Lord already knows how much we love and need Father Vosta in New Prague and at St. Wenceslaus.

I send you the Peace and Love of Christ that you send us through your messages in the Bulletin and remain one of many who are praying that Father Vosta will not leave us. Sincerely
October 16, 1979

Ms:
New Prague, Minnesota  56071

Dear Ms.

Thank you so much for your letter of October 14th, 1979.

You don't know how grateful I am to have letters of commendation about our priests. Too often people only take the time to write letters of complaint and so your letter was a day brightener.

I am glad that you find bi-weekly article in the Catholic Bulletin to be worthwhile. I hope it is of some help to others as well.

Thank you again for your letter.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minnesota
October 19, 1979

Father Korf
Archbishop Roach

Clarence Vavra visited with me on Friday. He clearly is going to have to leave New Prague. We had a long discussion. The situation has broken down completely. I reviewed with him what I regard as the imprudence of some of his preaching, though he has some fairly good points on that.

I was not sure where we were on the whole question of Lino Lakes. You and I talked about that. I do think if that's possible, that it would be a natural for him. He would be able to spend part time working in the parish and part time at the institution. He seemed to jump at that when I mentioned the possibility, but I made it very clear that I was not able to guarantee that that would happen. He will be calling you on Monday to see if that question can be pursued.
November 29, 1979

Reverend Clarence Vavra
Church of Saint Jerome
380 Roselawn Avenue
Saint Paul, Minnesota 55117

Dear Father Vavra,

I am pleased to inform you that I am transferring you from the Church of Saint Wenceslaus, New Prague, and name you an Associate Pastor of the Church of Saint Jerome, Maplewood, effective on December 1, 1979. May I ask you to report to the Pastor, Father Kenneth Ludescher, before noon on that date, ready to take up your residence in the parish rectory.

This appointment will be published in The Catholic Bulletin of December 7, 1979.

Clarence, I want to thank you for all the good work you have done in the past years. I know that some of those years have been difficult for you. I want to express to you my sincerest appreciation for that work. Be assured of my prayers and support as you move into Saint Jerome's Parish.

Sincerely yours in Christ,

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

cc: Fr. R. Zweber
    Fr. K. Ludescher
    Office
Introduction

Clarence is a forty-one year old Roman Catholic priest who is currently an associate pastor on the staff of a church in Maplewood, Minn. About two years ago he was interim Chaplain for a year at the State Training School in Red Wing, Minnesota. He discovered that he enjoyed working with the youth at the School and became interested in meeting the qualification for employment as a full-time Chaplain. Clarence had heard about CPE, wasn't quite sure what it was all about, but agreed to participate with the hope that it would be one step in meeting the requirements for chaplaincy. Clarence is somewhat small of stature, had a ruddy complexion and is soft-spoken and somewhat retiring in his personal approach.

Relationships with Clients

Clarence counseled and visited with delinquent youth at the Woodview Detention Center and the State Training School in Red Wing. His verbatim reports indicated an emphasis on factual data with a considerable degree of information gathering. On occasions he displayed a tendency to move away from potentially therapeutic areas by changing the subject or neglecting to follow through. Clarence became aware of his counseling style and gradually began to look more carefully at the content of his sessions with residents and to focus more intensively on areas of emotional and behavioral concern. He is a caring and compassionate person and the residents responded with a very real sense of trust to him. His ability to establish rapport with youth and to elicit a feeling of trust was exceptional. A growing edge for Clarence in his work with youth is that of tuning in more sensitively to the clients' responses and reflecting their concerns with consistency.

Relationship with Peers

The peer group consisted of Clarence, myself, three women ranging from 33 to 42 years of age, an oriental student who graduated from seminary, and a young Bethel seminarian. Clarence was well liked and respected by his peers however, they pressed him from time to time to become more active in the group as they felt his comments were helpful and informative, but wanted a greater degree of participation. As this was a rather sophisticated group in terms of their use of psychological language, Clarence felt inadequate to understand their sometimes verbose explanations of group dynamics. His own style is clear, simple and direct and easily understood by his peers. Clarence tends toward the positive and his evaluative comments describing his relationships with his peers, were perhaps more complimentary that he was always feeling. He has a neat sense of humor, loosened up quite a bit toward the close of the unit and felt well accepted by the group. Clarence was quite accepting of the women in the group and did not get involved in the male/female power struggle that was operative in the group process. A good person to have in the group and a very solid learning ex-
Personal and Professional Growth

Clarence got in touch with the dynamics of his own family and how these dynamics have influenced his life and ministry and this was an extremely meaningful experience for him. He also took a look at the anger aspects of his own personality and how this dimension of his life influences his relationships, both in his ministry and in his personal life. Initially, Clarence questioned the meaning and purpose of the group experience, wondering just what it was all about. Specific answers were not forthcoming but the sharing and "being with" in the group was an extremely valuable experience for him. He also began to apply the concepts of acceptance and care in his parish ministry, and commented on some personal and corporate sharing issues addressed to the congregation in his sermons. During the later stages of the quarter, Clarence loosened some of the inner cautiousness that has been a part of his life style, and seemed more open to everyone in the group. He let the humorous side of his personality flow and enriched his relationships with others in the group. Professionally, Clarence made progress in reviewing his counseling style and began to check out ways to improve his awareness of concerns in counseling that could be addressed in early stages of the relationship. A very positive growth experience.

Relationship with Supervisor

Supervisory conferences were concerned with vocational goals, clinical work with youth, and occasional concerns about the group experience. Clarence related to me basically as a more experienced peer and the level of trust and cooperation was open and supportive. He is not a person to seek out supervision and experienced some difficulty in moving early in the quarter to bring clinical material to the conferences. I in turn had to cancel a number of conferences with Clarence due to schedule conflicts and this precluded more intensive work on his verbatim reports. I personally enjoyed the relationship with Clarence, have good feelings about his care of others and his sense of what is important in ministry.

Recommendations

Clarence just began to move away from his quiet style of relating to the group and began to express himself more openly. Continued involvement in some kind of an on-going group may well keep this process moving. I would recommend another unit of CPE primarily for continued professional growth in his pastoral counseling. Clarence is an empathetic person by nature, and is able to allow clients to depend upon him as a steadying, caring influence in their lives. This innate ability leads me to recommend him for chaplaincy service in the field of corrections. His ability to be with and to help youth deal constructively with reality is ideal for ministry to persons in institutional settings.

1st Unit of Clinical Pastoral Education Satisfactorily Completed.
Participant: Fr. Clarence Vavra  
Denomination: Catholic  
Center: Hennepin Court Services  
CPE Unit: 2nd, Extended-Time (September 17, 1980 to February 27, 1981)  
Supervisor: Henry W. Taxis

Introduction

Clarence participated in the full-time Spring unit of CPE with Court Services and registered for the Fall extended-time unit upon completion of the first quarter. He is interested in Chaplaincy in the juvenile field and needs a minimum of three units of CPE to qualify for Chaplaincy in the state of Minnesota.

Relationship with Clients

In his initial unit of CPE, Clarence tended to skip from subject to subject in his counseling sessions with residents and avoided areas of affectual concern. In this unit, Clarence demonstrated an ability to "stay with" affectional concerns and was less inclined to skip from subject to subject. Clarence is an extremely supportive person and is inclined to function as a rescue-er as he identifies with under-privileged and delinquent youth. In this quarter, Clarence became more aware of his tendency to "take care" of his clients rather than to help them deal more constructively with their relationships with authority. Although not harshly confrontive, Clarence is beginning to focus on helping youth deal more realistically with the consequences of their acting out. He is persistent in his support, and profoundly dedicated to the task of mediating God's grace to youngsters who need his presence.

Relationship with Staff

Little to report in this area as Clarence was not assigned to a specific cottage and did most of his pastoral counseling at the detention centers. He has become increasingly aware of his struggle with authority and in his relationship with ecclesiastical superiors he is open and frank about his reactions to perceived injustices without "blowing his stack". He has met with the Archbishop and the Director of Catholic Charities in his efforts to secure a chaplaincy position and was in good control of his feelings in these interviews.

Relationship with Peers

In contrast to the initial unit in which there were three assertive women and Clarence refused to get heavily involved, he was much more of an active participant. He was liked by his peers, seen as a rescue-er and as one who struggles with authority, but respected for his care and concern for justice and his ability to be present with trouble youth. It was my impression that Clarence was more comfortable in this group which was made up of five males and one female, and he functioned as an active participant. In presenting his family background, he was extremely open and set the pace for those who followed. The group also discovered his sense of humor which helped us over both the fallow and intense times. For the first time Clarence the Preacher came to the fore as he was frequently given to sermonizing on issues of freedom and social justice. Good to have him in the group.
Written Work

Clarence turned in an excellent book report and an insightful paper on his family of origins. He was unusually prompt in getting his work in on time and was the group leader in this respect. His critical faculties are sharp and in his book report on Wayward Youth, he devoted more time to criticizing and sermonizing than in staying with the theme/content of the book. Clarence has excellent writing skills and is much more assertive and expansive in this area than previously observed. I suspect that this is a hidden talent and one that I would hope that Clarence will pursue in an expansive way.

Relationship with Supervisor

Our relationship was on more of a peer level in this quarter than in the initial unit of CPE. The major portion of supervisory conferences was devoted to reviewing verbatims and discussing vocational problems and concerns. The latter was an extremely productive area and one in which Clarence has done his homework, and explored vocational possibilities in a practical and assertive way. He has a good grasp of his "family of origins" and is in touch with the kinds of family relationships that have contributed to his own interpersonal struggles. I have very positive feelings about his progress and enjoy Clarence as a peer.

Recommendations

Clarence is currently an associate in a suburban church and seems to be enjoying his ministry there a great deal. He is still strongly interested in serving as a chaplain in a juvenile correction facility and has informed his ecclesiastical superiors of his intent. In this regard he is considering a third unit of CPE which will qualify him for state employment. I have recommended that he take his next unit with a different supervisor and he is negotiating with Sister Connie Nadeau at the Wilder Foundation in St. Paul.

2nd Unit of Clinical Pastoral Education Satisfactorily Completed.
SUPERVISOR'S EVALUATION

NAME OF STUDENT: Rev. Clarence Vavra, Roman Catholic
SUPERVISOR: David H. Solberg
CLINICAL CENTER: North Memorial Medical Center, Minneapolis, Minnesota
DATE OF QUARTER: January 11 - May 24, 1982 (Extended quarter)

I. General Evaluation of Quarter:

Fr. Clarence Vavra is a Roman Catholic priest currently serving Holy Redeemer Catholic Church in Maplewood, Minnesota. Clarence decided to take this extended quarter of Clinical Pastoral Education to enhance his pastoral skills, and to possibly move in the direction of institutional chaplaincy, especially chaplaincy in corrections with juvenile delinquents at some point in his future. Clarence has taken two previous quarters of Clinical Pastoral Education, both with Rev. Henry Taxis at the Glen Lake Hennepin Home School.

Clarence negotiated an area of focus centering on drug abuse and family violence during this quarter of CPE. Clarence pursued this area of focus by working both at the St. Paul Juvenile Center and the state correctional facility in Red Wing. He presented verbatim and presentations of his ministry to youth in both places. Clarence also elected to attend an AA group throughout the quarter and this attendance at AA proved very helpful in terms of his focus in the area of drug abuse. Clarence worked very hard during this quarter of CPE at his area of focus. He gained insight into his ministry to young juvenile offenders. Part of his issue centered in his taking an advocacy position regarding the offenders without fully understanding the ramifications and dynamics of that position. Clarence in this quarter of CPE was able to crystallize that advocacy position for himself and to see it in a broader context of work with the youth and also within the correctional system. Another issue for Clarence was his own protection of the youthful offenders growing out of some of Clarence's anger with authority. Clarence was able to become aware of this issue and let go of a lot of his protection and was able to help the youths look more clearly at what was going on in the dynamics of their lives.

Clarence's initial relationship to the group was friendly and comfortable as long as we didn't meet in group sessions. As soon as the group sessions began, Clarence initially withdrew from the group process and became somewhat hostile. This, it turned out, grew out of Clarence's own issues with authority and he tended to see me as the supervisor in that authority position as well as placing the process of the group in that authority position as well. As the quarter progressed and Clarence was able to look directly at his authority issues and especially at his anger, Clarence was able to become much more open and friendly in group process. He let down his guard considerably, he became very sensitive to peoples' needs, and began to share himself openly, and his sense of humor generated a warmth and affection in the group that was spontaneous.

Clarence's initial relationship with me was that he related to me as an authority
Clarence worked with this issue throughout the quarter, and by the end of the quarter his relationship with me was much more on a peer-professional level, it was much more open, and much more caring in an aspect of mutuality.

Clarence Vavra has a very healthy, open theology which is very people centered and open to dialogue and informs what he does with great integrity and also enhances his ministry within the parish setting. Clarence's role for ministry is a facilitator of ministry for all and he attempts to do this in numerous creative ways within his parish setting. Clarence does have some resistance to rules and regulations within the Catholic Church, and consequently he ministers very well to disenfranchised or other disgruntled Catholics.

II. Recommendations:

Clarence plans to be in his current parish for a minimum of four years. He plans to continue to develop a mutual ministry in the parish setting. He also plans to develop a youth befriender program growing out of his concern for ministry to youth, and especially to delinquent youth. Clarence also plans to move into chaplaincy at some point in the future, especially chaplaincy perhaps in a correctional system. I concur with Clarence in his above stated directions and I certainly recommend him for a chaplaincy position in the field of corrections.

David H. Solberg, Supervisor
1981 - 1990
May 29, 1981

Reverend Clarence J. Vavra
Church of Saint Jerome
380 E. Roselawn Avenue
Maplewood, Minnesota 55117

Dear Father Vavra,

I am very pleased to transfer you from the Church of Saint Jerome, Maplewood, and to name you Pastor of the Church of the Holy Redeemer, Maplewood. This appointment will become effective at noon on June 16, 1981.

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

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

This appointment will be published in The Catholic Bulletin of June 5, 1981.

I would ask you to be in contact with Father James Prokop so that you will be briefed on the current status of the parish and its needs. You will find the Parish Profile Form to be of great help in this and I'm sure Father Prokop will make this available to you.

Finally, and most importantly, Clarence, I want to thank you for the fine work that you have done in the past years. I am sure that I speak not only for myself but also for the people whom you have served. I pray that Almighty God will bless you richly and with a deep sense of satisfaction and joy at Holy Redeemer.

Sincerely yours in Christ,

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

Encl.
cc: Frs. Prokop, Ludescher, Kernan-dean; Bp. Kinney - office
PROFESSION OF FAITH

I, Clarence J. Vavra, with firm faith, believe and profess all and everything that is contained in the Symbol of Faith that is:

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

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

Signature

Signature of Witness

Given at St. Jerome on this, the 5th of June 1981.
June 19, 1981

Rev. Clarence J. Vavra
Church of the Holy Redeemer
2555 Hazelwood Avenue
Maplewood, MN 55109

Dear Father Vavra,

Please excuse the delay in getting this information out to you, but I waited to get the word from Father Carlson on the offerings for baptisms, weddings and funerals.

There is no set amount for any of these categories, but Father Carlson advises that the following breakdown is the normal or customary practice now being followed in most parishes in our diocese:

- Baptisms: $5 - $10
- Weddings: $25
- Funerals: $25 - $50

He also added that these figures vary from parish to parish.

We are enclosing a copy of the Clergy Bulletin, dated September 8, 1980, covering Mass Stipends.

Also enclosed is the most recent Bulletin on Priests' Salaries effective July 1, 1981, and a few other recent Bulletins which may be of help to you.

If we can be of any further assistance, please don't hesitate to call.

Sincerely,

Mercedes O'Donnell

enclosures

cc: Rev. Robert J. Carlson
August 17, 1981

The Reverend Clarence J. Vavra
Church of the Holy Redeemer
2555 Hazelwood Avenue
Maplewood, MN  55109

Dear Father Vavra:

Thank you for stopping at the Chancery on Monday, August 17. I regret that I was not here to visit with you and that you were not able to meet with me at 11:00 a.m.

I hope you have a good vacation, and would ask that you call in early September so that we can get together.

Sincerely yours in Christ,

Reverend Robert J. Carlson
Chancellor

RJC:mo
FR. CLARENCE VAVRA....MAY 28, 1982

Man in priest’s custody charged in bank robbery

Associated Press

An 18-year-old man has been charged with robbing a Shakopee bank two days after he was released from the Olmsted County Jail in the custody of a Roman Catholic priest.

The Rev. Clarence Vavra of Holy Redeemer Catholic Church in Maplewood said Wednesday he had known Bradley Carl Brown since 1978 and went to bat for the young man when Brown contacted him recently.

Brown had been in the Olmsted County Jail for two months awaiting admission to a rehabilitation program after his conviction on a theft charge.

Officials of the Rochester-based Probationed Offenders-Rehabilitation and Training (PORT) program said Brown was still several weeks away from admission to PORT when District Judge O. Russell Olson granted Vavra’s petition and released Brown in the priest’s custody.

Brown was released May 19.

He was arrested two days later, shortly after the First National Bank of Shakopee was robbed.

Vavra, who has been working with wayward youths since his ordination in 1965, said Wednesday he did not wish to discuss Brown’s case because it is before the courts.
July 25, 1983

Archbishop John R. Roach D.D.
The Chancery
226 Summit Avenue
Saint Paul, Minnesota 55102

Dear Archbishop,

Recently, as you know, all priests were asked to attend the institute at St. John's in Collegeville regarding the new canon law. I attended with keen interest, in fact, our parish looked forward to something meaningful and helpful to happen in our Church. Our Confirmation Committee felt good as I did that pastors in the future would be able to confirm in their own parishes. One of the professional periti encouraged me to write you if we could obtain permission to have Confirmation in our parish with the pastor doing the confirming.

I am well aware that the new canon law does not take effect until Advent of 1983. I am also aware of our parish's concern, along with our Confirmation Committee to help prepare our youth (sixteen or older) toward a fullness of participation in the Church as young adults. Our youth director is also a valuable person in the forming of these young people's lives. We spend a considerable amount of time with these youth and each has an adult sponsor. As a pastor I feel a special closeness or tie with these people.

I do not want to sound as someone who wants to take something away from you. I respect you as my Bishop and friend. I simply ask if there is a possibility for my request if not now perhaps in the near future. Please let me know your feelings on this and then I will be able to advise our parish and committee accordingly.

Sincerely in Christ,

Father Clarence J. Vavra

Arch-029426
August 9, 1983

Reverend Clarence J. Vavra
Church of the Holy Redeemer
2555 Hazelwood Avenue
St. Paul, Minnesota 55109

Dear Father Vavra,

I recognize that the New Code would allow a pastor the right to Confirm.

However, in this Diocese we feel that so long as we can do it, the bishops ought to Confirm or those particularly designated by the Ordinary of the Diocese.

I am frankly fearful of the precedent if I were to grant your request. In the light of that anxiety on my part it seems to me that prudence tells me that I should not grant the request until I have thought through the question much more thoroughly than I have. I hope you will understand this.

Sincerely yours in Christ,

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

/cmh
January 8, 1985

Reverend Clarence Vavra
Church of the Holy Redeemer
2555 Hazelwood Avenue
St. Paul, MN 55109

Dear Clarence:

Thank you for your check of $57.50 as final payment on your seminary tuition.

These payments are extremely helpful in assisting other young men who are studying for the priesthood, especially at this time of constantly rising costs.

Sincerely,

Reverend Austin T. Ward
Director of Administration
and Financial Services
Clarence Vavra has been pastor at Holy Redeemer, Maplewood, since June 16, 1981. He has had C.P.E. and would like to get back into correctional work. He has told his people that his commitment to the parish does not go beyond June 1986. He does not want to continue in parish work. He does not want to continue as a pastor. He wants correctional work or juvenile work to the point he is considering even going out of state for work. He is wondering about the possibility of staying here part time while looking for other work. He would be willing to help out weekends. Some of these possibilities bring up the question of his benefits. I could not answer this for him.

The parish he is in is about 200 families. It is progressive and liberal - Vatican II. Lay people have a lot to say. They have dialogue homilies. Youth ministry is important. Priesthood is stressful. It is a very demanding parish. Need to please a lot of people. Clarence works hard on liturgy and homilies.

His health is good. He did have a problem with a pinched nerve in January.

To sum it up, Clarence obviously wants a change and someone needs to talk to him about his area of ministry.

P.S. He did work at the State Reformatory in Red Wing for a time.
DATE: November 15, 1985
TO: Archbishop Roach
FROM: Father William Kenney
RE: Clarence Vavra

I met with Clarence Vavra this past week. While he seems satisfied with his assignment at Holy Redeemer, he is thinking of resigning in June, with a view toward correctional ministry. I explained we had only two Archdiocesan priests in correctional work at present, and we didn't anticipate either one resigning next Spring. I suggested he consider staying on in his present assignment for two or three more years until one of these positions might open.

While he is open to thinking about that, he said it is likely that he will want something before that time. He has a special interest in St. Cloud Reformatory. I told him that he would have to discuss the matter with you before any consideration would be given to his request for working outside the Archdiocese.

Observation: Once Clarence sets his mind on something, it is almost impossible to change it. He looks good and is more up-beat than I have seen him in a long time. We're dealing with a man with limited talent, fragile, but filled with good will. I intend to see both Skrypek and Vrana in the next couple of months, but suggest we do nothing further about Clarence until he seeks me out again.

Copies - Bishop Carlson
Father O'Connell

ARCH-029011
Holy Redeemer Parish

2555 Hazelwood Avenue, Saint Paul, Minnesota 55109

Phone 612-777-1321

December 30, 1985

Dear co-workers in Christ,

Enclosed is my final payment
toward my seminary tuition.
Please find a check for
$57.50.

Thank you.

Sincerely in His Service,

Father Clarence J. Vavra
PASTORS/ADMINISTRATORS/CO-PASTORS

1. **Name**: Clarence Vavra  
   **Date**: 1-24-86  
   **Age**: 46  
   **Telephone**: 777-1324  
   **Class of Ordination**: 1965

   **My Present Assignment**: (Parish and City)  
   Holy Redeemer Parish, Maplewood  
   **Since**: 1981

2. **At this time, a change from my present assignment would be:**  
   - Not Desirable  
   - X Desirable  
   - Very Desirable

3. **A. How long do you see yourself remaining in your present assignment?**  
   **Only until June 1986**

   **B. Would you be open to a new assignment in the near future?**  
   - Special Assignment

   **C. Would you care to mention a particular direction, hope, or field of ministry (office, institution, Venezuelan Mission, campus ministry, chaplaincy [hospital/jail/etc.], team) that you would consider because of interest, ability or desire?**

   - I am currently looking for a Chaplaincy to Juveniles  
   - or to those in correctional institutions such as prisons or jails etc.

4. **D. Do you have a responsibility write-up or job description?**  
   **As pastor, that is true.**

   **If not, would you like help in preparing one?**  
   - No

5. **Would you be interested in a change for your associate right now?**  
   - Yes  
   - No  
   - NA

   **Have you consulted him?**  
   - Yes  
   - No  
   - NA

6. **Would you like an interview with a member of the Priests' Personnel Board within the next few months?**  
   - X Yes  
   - No

If you have further comments, please make them on the back of this sheet. Father Gil Endres and Father Bill Kenney are both aware of

RETURN TO: Priests' Personnel Board, 226 Summit, St. Paul, MN above.

55102

1/86

ARCH-029010
DATE: March 5, 1986

TO: Archbishop Roach

FROM: Father Kenney

I met with Clarence Vavra February 26. He is resigning from Holy Redeemer in June. He has applied for the position of Chaplain at Oak Park which is the new facility being built near Stillwater State Prison. I had no idea there was a position open there for a chaplain.

I asked what he would do if that position was not open to him. He replied that he would stay with his folks in New Prague and wait for an opening. He would be available on weekends to help out in parishes. He also said he would be willing to fill in for Pastors who are sick or on sabbatical until he can get a job in Corrections. He also has an interest in Vrana's job.

I am not convinced he is a good candidate for Corrections. I asked him to send us copies of the evaluations he got from his supervisors when he was in C.P.E.

As you know, Clarence is very stubborn, but also very fragile. I think we will have to move cautiously with him.

Copy - Bishop Carlson
Father O'Connell
March 11, 1986

Dear Bill,

Thanks for coming out to our Parish Pastoral Council meeting last month. I felt it was a good session and you said things they needed to hear.

Previously I had sent you a Parish Profile revised as of January 1986. I'm enclosing another copy as it sounded you might've misplaced it or whatever.

Also regarding our little conversation in my office I am enclosing copies of my three previous CPE unit Supervisors' evaluations. I would encourage you get some form of evaluation directly from the Superintendent at Red Wing's State Correctional Facility there. His name is Gerald O'Rourke.

Right now I'm still going with my plans and would appreciate your immediate announcement of a vacancy here in June 1986. I plan to stay no longer than June 15th and of course I could be available to leave earlier should that work better with staffing from the Personnel Board's point of view.

I will be staying with my parents in New Prague if there are no openings for me in the correctional field. I will be available for weekend duty in parishes and a longer stay if as we discussed a parish needs someone for a few months in case of a pastor's absence. I am still inquiring about openings but nothing has surfaced as yet.

Sincerely in His Ministry,

Father Clarence Vavra
DATE: April 17, 1986
MEMO TO: To The File of Father Clarence Vavra
FROM: Archbishop Roach
SUBJECT:  
  
I met with Father Clarence Vavra on April 15, 1986. Father Vavra had informed Father Kenney that he was going to resign his parish in June of 1986. He is looking for a position in a correctional agency as a chaplain. There is nothing available in Minnesota nor is there any evidence of an opening in the foreseeable future. Conceivably Father Vrana’s retirement from Stillwater would be the first opening. 

He will be living with his parents in New Prague and will be available for weekend duty in parishes or for a longer period of time, should there be a need in the event of a pastor’s absence.

He will have to see Father Austin Ward to work out payments for his health insurance and retirement. Since he will not have a parish or institution to cover that, the responsibility will be his. He understands that.

I informed him that I felt he had made a very serious mistake in making the decision to seek a position in correctional ministry outside the Archdiocese without discussing this with me. I told him that I was not prepared to guarantee that I would give that permission or to recommend him. That decision will be based on the kind of position that will be open and when he has an offer of an opening he will inform me and he and I will review the offer at that time.

I encouraged him to accept a parish assignment and to do whatever investigating of a correctional job might be available while handling another assignment. Apparently he is unwilling to do that and that’s where the matter stands. He will be regarded as unassigned, but not on leave of absence.

cc- Father Kenney
     Bishop Carlson
     Father O’Connell
April 22, 1986

Archbishop John Roach
Archdiocese of Saint Paul and Minneapolis
The Chancery
226 Summit Avenue
Saint Paul, Minnesota 55102

Dear Archbishop John,

As you have requested, I am writing this letter of resignation as pastor of Holy Redeemer Parish, Maplewood, Minnesota. My last day here will be Sunday, June 15, 1986.

As you also have requested, I will keep you updated as to any and all positions in the correctional field of chaplaincy. I have continued to seek out a position in the archdiocese but to date no opening has come forth. I maintain contacts with those who can keep me abreast of any developments. Likewise I have written and called a number of people who can give me any additional information within the state and beyond.

If by June 15 I have no clear position available, I will remain with my parents in New Prague, Minnesota and offer myself for weekend duties to parishes in the archdiocese with the hope that a position can be found in the coming months.

Again, I thank you for your support.

Sincerely in His Service,

Father Clarence Vavra

ARCH-029059
April 17, 1986

To The File of Father Clarence Vavra
Archbishop Roach

I met with Father Clarence Vavra on April 15, 1986. Father Vavra had informed Father Kenney that he was going to resign his parish in June of 1986. He is looking for a position in a correctional agency as a chaplain. There is nothing available in Minnesota nor is there any evidence of an opening in the foreseeable future. Conceivably Father Vrana's retirement from Stillwater would be the first opening.

He will be living with his parents in New Prague and will be available for weekend duty in parishes or for a longer period of time, should there be a need in the event of a pastor's absence.

He will have to see Father Austin Ward to work out payments for his health insurance and retirement. Since he will not have a parish or institution to cover that, the responsibility will be his. He understands that.

I informed him that I felt he had made a very serious mistake in making the decision to seek a position in correctional ministry outside the Archdiocese without discussing this with me. I told him that I was not prepared to guarantee that I would give that permission or to recommend him. That decision will be based on the kind of position that will be open and when he has an offer of an opening he will inform me and he and I will review the offer at that time.

I encouraged him to accept a parish assignment and to do whatever investigating of a correctional job might be available while handling another assignment. Apparently he is unwilling to do that and that's where the matter stands. He will be regarded as unassigned, but not on leave of absence.

cc - Father Kenney
Bishop Carlson
Father O'Connell
April 24, 1986

Reverend Clarence Vavra
Church of the Holy Redeemer
2555 Hazelwood Avenue
St. Paul, Minnesota 55109

Dear Father Vavra,

Thank you for your letter of April 22, 1986.

I do accept your resignation as pastor of Holy Redeemer Parish effective June 15, 1986.

I would ask you to keep in touch with Father Kenney. Obviously if you find a position in the correctional field as a chaplain, I would be very pleased to discuss that with you.

As I indicated to you in our conversation, I will submit whatever application you may make for service outside the Archdiocese if that be the case, to the Personnel Board. Clearly, an opportunity within the diocese would be preferable, though I do not see that opening in the immediate future.

Sincerely yours in Christ,

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

/cmbr

bcc - Father Kenney

Bishop Carlson
For: Your file, please
CONFIDENTIAL STATISTICAL INFORMATION
FOR CHANCERY USE

NAME: CLARENCE J. VAVRA

IN CASE OF EMERGENCY PLEASE CONTACT:

NEXT OF KIN ARE:

MY LAST WILL
AND TESTAMENT IS LOCATED AT: NEXT OF KIN (SEE ABOVE)
ALSO AT LOCAL BANK SAFETY DEPOSIT BOX IN CITY OF MY CURRENT STAY.

SPECIAL BURIAL INSTRUCTIONS:
BURIAL AT THE CZECH NATIONAL CEMETERY IN NEW PRAGUE, MINNESOTA
WITH / OR IN THE PARENTS BURIAL PLOT. SIMPLE, UNADORNED CASKET
OF LOWEST POSSIBLE PRICE. SIMPLE GRAVE MARKER OR FLAT STONE.
Archbishop John Roach  
Archdiocese of St. Paul and Minneapolis  
The Chancery  
226 Summit Avenue  
Saint Paul, Minnesota 55102

Dear Archbishop John,

During the past several weeks I have searched high and low for some position as chaplain to the imprisoned. Usually the Lord speaks in ways and people we don't always expect.

A priest from the diocese of Spokane called me last week or so indicating a chaplaincy position requiring a Catholic priest in the immediate future. As we spoke and later on as we met he made it very clear that I would be most welcome to this position as the diocese has advertised nationally for a priest. I immediately wrote Bishop Lawrence Welsh of Spokane diocese indicating my interest in this position. I was aware at the time of writing he and yourself would be attending the Vocations Meeting at St. John's at Collegeville this week. His Personnel Board executive secretary, Father Robert Pearson called me and informed me he would talk with Bishop Welsh at his earliest convenience about my wanting the chaplaincy. I indicated to him your being supportive of me in seeking this work even beyond the Archdiocese should that be the case. I merely write you to inform you that I would be happy to serve as chaplain in the above position and would welcome your permission to serve in that capacity. I have advised the Personnel Board here of my situation.

Sincerely yours in Christ,

Father Clarence J. Vavra

(Volon has talked to Bill prior about this)
June 18, 1986

Reverend Clarence J. Vavra
Holy Redeemer Parish
2555 Hazelwood Avenue
St. Paul, Minnesota 55109

Dear Father Vavra,

Thank you for your letter of June 11.

I saw Bishop Welsh while I was in Collegeville for our summer meeting. He and I talked about you and about a position.

I did recommend you, and I am prepared to release you on a temporary basis to serve as chaplain within the Washington State correction system.

Clarence, I will ask you, however, to get as much of the detail as you possibly can. I will want you to work with both Father Bill Kenney and Father Austin Ward, since arrangements will have to be made for your hospitalization, retirement benefits, etc. What normally happens in that case is that the institution or the priest himself reimburses our Chancery each month for the hospitalization and retirement benefits.

I do hope that this is going to work out for you and I assure you that I want nothing but the best for you.

Sincerely yours in Christ,

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

/cmh
bcc— Fr. Kenney
June 26, 1986

Dear Archbishop John,

I apologize for the long delay in my response. I am grateful to you and Archbishop Keough for your support and concern. I plan to continue to be in touch with Father Bill Kenny and Father Austin Ward.

The Washington State Prison Attorneys called me earlier this week and said that they would send me a letter but that the letter had not arrived. I would certainly bring it to their immediate attention.

I promise to keep you updated on any progress.

Yours in His Service,

Father Clarence Vavrek

Father Clarence Vavrek
The Most Reverend John Roach, D.D.
Archbishop of St. Paul - Minneapolis
226 Summit Avenue
St. Paul, MN 55102

Dear Archbishop Roach,

As I discussed with you in Collegeville, Father Clarence Vavra of your Archdiocese has shown an interest in serving as Catholic chaplain at the Washington State Penitentiary in Walla Walla. We have been in contact with Father Vavra and are proceeding with the processing of his application for that position.

I know that you have given me an assurance that Father Vavra would have your authorization to accept this position in our Diocese. If you feel that matters are well enough along at this point to grant Father Vavra an official leave from the Archdiocese to accept this position in the Diocese of Spokane, I would be most grateful to hear from you. We have had an extremely difficult time filling the position of Catholic chaplain at our penitentiary and would warmly welcome the services of Father Vavra there.

Asking God to bless you and with kindest personal regards, I remain,

Fraternally yours in Christ,

+ Lawrence H. Welsh
The Most Reverend Lawrence H. Welsh
Bishop of Spokane

LHW:sc
July 11, 1986

Most Reverend Lawrence H. Welsh
Bishop of Spokane
Post Office Box 1453
Spokane, Washington 99210-1453

Dear Bishop Welsh,

Thank you for your letter of July 7 regarding one of our priests, Father Clarence Vavra. With this letter I grant Father Vavra an official leave for three years from this Archdiocese to serve as chaplain at Washington State Penitentiary in Walla Walla, Washington. At the end of three years, I ask that we evaluate the situation to determine if that leave should be extended.

With warm personal regards, I remain,

Sincerely yours in Christ,

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

WJK: jrk

c: Bishop Bullock
   Bishop Carlson
   Bishop Ham
   Father O'Connell
   Father Ward
July 28, 1986

Reverend Robert Pearson, Personnel Department
E. 429 Sharp
Spokane, Washington 99207

RE: Walla Walla Prison

Dear Mr. Pearson:

Father Clarence Vavra has negotiated an assignment in the Diocese of Spokane at Walla Walla State Prison. His salary will be paid by the State of Washington; however, his benefits will have to be arranged personally by Father Vavra.

Father Vavra will be contracting directly with the State of Washington for his work. He has received permission from Bishop Welsh function as a priest in the Diocese of Spokane. Archbishop John R. Roach, Archdiocese of Saint Paul and Minneapolis, will grant permission for Father Vavra to work in the Diocese of Spokane for three years. I would ask that after each year, however, an evaluation and subsequent renewal be confirmed.

Archbishop Roach would not want Father Vavra to continue for any extended period of time away from this Archdiocese unless he requests excardination.

There are two areas of concern for the Archdiocese of Saint Paul and Minneapolis:

a) Hospitalization - I would ask that Father Vavra and you arrange coverage through the Diocese of Spokane hospitalization plan for priests, if this is possible. We could continue to carry him on our plan, but it might be better if he would have local coverage for his hospitalization. Father Vavra would have to pay for that personally.
b) Retirement Pension - We would require that Father Vavra continue to participate in our pension plan. (He will be billed directly for his contribution for our retirement program.)

Please feel free to contact me if you have additional concerns about this matter.

Sincerely,

Reverend Austin T. Ward, Director
Administrative and Financial Services

Copy -Father Vavra
    Father William Kenney
July 28, 1986

Rev. Clarence Vavra
408 West Poplar
Walla Walla, Washington  99362

Dear Father Vavra,

This note will confirm the fact that effective July 1, 1986, you will billed directly for your participation in the Pension Plan for Priests of the Archdiocese of Saint Paul and Minneapolis. At that same time, your coverage in the priests' hospitalization will cease.

The invoicing for the Pension Program is on a quarterly basis. The first invoice will be mailed to you at the above address in approximately 2-3 weeks. It will reflect the amount due for the months of July, August and September, 1986.

If you have any questions regarding the above, please let me know.

Sincerely yours,

(Mrs.) Mary Lynn Vasquez
Administrative Assistant
DATE: July 28, 1986
TO: Father Kenney
FROM: Father Ward
RE: Retirement Policy: Gamber & Vavra

We have finally clarified the retirement policy for Fathers Gamber and Vavra. Our attorney has changed our retirement policy wording so that those who are working outside the Archdiocese or for another organization may pay directly to our retirement fund and, therefore, remain as part of the plan, upon the agreement of the Archbishop.

Father Vavra will be billed directly for his pension and will pay it out of his own funds. Father Gamber is working for the V. A. Hospital and the Soldiers' Home and is salaried through them.

Bill, I would ask you to clarify Father Gamber's participation in the V. A. plan. If he is not eligible, then he should continue to be a part of our plan and we will bill him directly.
CONTINUING EDUCATION/GROWTH - REPORTING FORM

September 1, 1985 - August 31, 1986

Name  Clarence J. Vavra  Phone  (509) 525-1602

Address  408 West Poplar Street, Walla Walla, Washington 99362

Parish/Institution  Saint Patrick

Did you complete your 30 hours of continuing education for 1984/85?  Yes X No ___
(Retired priests are not required to respond.)

What was the best pastoral/theological periodical you have read this year?
National Catholic Reporter

What was the best pastoral/theological book you have read in this past year?
Life Sentence by Colson

Are you in a support group?  Yes ___ No X

Have you been through any process in the past year to review your ministry with someone else?  Yes X No ___

What was the best workshop you attended this past year? (Please indicate the sponsor, place, name of the workshop and what you liked about it.)  Liturgy

Festival at St. Patrick's Parish in Walla Walla, Washington. It brought together many different parishes and the sharing by the people was most helpful and rewarding.

Were you able to go on a retreat this past year?  Yes X No ___
If "yes", would you recommend your retreat to others? If so, please tell us about it. Please indicate sponsor, place, who was director/retreat master, what you liked about it, etc.).

It was a statewide retreat for all Chaplains in various institutions whether correctional or other held at the Catholic Retreat House called Pallisades in Tacoma, Washington the sharing by both lay, religious, and clergy was most gratifying and the sharing in worship and other activities.

RETURN TO:

Center for Priestly Growth
2260 Summit Avenue
St. Paul, MN  55105

ARCH-029062
Name  Father Clarence J. Vavra  Phone 1-509-525-1602

Address  Saint Patrick's Parish, 408 W. Poplar, Walla Walla, Washington 99362

Parish/Institution  Saint Patrick's Parish

Did you complete your 30 hours of continuing education for 1984/85?  Yes  X  No  
(Retired priests are not required to respond.)

What was the best pastoral/theological periodical you have read this year?__
National Catholic Reporter and Creation from Oakland, Calif.

What was the best pastoral/theological book you have read in this past year?
When Bad Things Happen To Good People by Kushner

Are you in a support group?  Yes  _____  No  X

Have you been through any process in the past year to review your ministry with someone else?  Yes  _____  No  X

What was the best workshop you attended this past year? (Please indicate the sponsor, place, name of the workshop and what you liked about it.)

The study days at St. John's Collegeville, Minnesota June 5-7
The Presbytery Day at the St. Paul Seminary in September.

Were you able to go on a retreat this past year?  Yes  X  No
If "yes", would you recommend your retreat to others?  If so, please tell us about it. Please indicate sponsor, place, who was director/retreat master, what you liked about it, etc.).

The retreat was with our youth preparing themselves for the sacrament of Confirmation
it was a very moving experience for me involving myself, our youth director, and some CYC young adults; the Penance Service was worth the price of going and being there

RETURN TO:
Center for Priestly Growth
2260 Summit Avenue
St. Paul, MN  55105
Please print or type

NAME ____________________________ CLARENCE J. VAVRA

IN CASE OF EMERGENCY PLEASE CONTACT:
Name ____________________________________________
Address ____________________________________________
Telephone ____________________________________________

MY NEXT OF KIN ARE:
Name ____________________________________________ Address ____________________________ Telephone ____________________________
Name ____________________________________________ Address ____________________________ Telephone ____________________________
Name ____________________________________________ Address ____________________________ Telephone ____________________________

My Last Will & Testament is located at ____________________________ NEXT OF KIN (SEE ABOVE)
Also at Sterling Savings, 2 East Main Street, Walla Walla, Washington 99362

SPECIAL BURIAL INSTRUCTIONS:
BURIAL AT CZECH NATIONAL CEMETERY IN NEW PRAGUE, MINNESOTA WITH/OR IN THE PARENTS'
BURIAL PLOT. SIMPLE, UNADORNED CASKET OF LOWEST POSSIBLE PRICE. SIMPLE GRAVE MARKER OR
FLAT STONE. A PLANNED LITURGY WILL ACCOMPANY MY LAST WILL & TESTAMENT IN THE NEAR FUTURE.

MY INSURANCE COMPANY SHOULD COVER ALL COSTS VIA THE INSURANCE CENTER AT

2555 7TH AVENUE EAST, NORTH ST. PAUL, MN. 55109 TELEPHONE: 777-8361

ALL ABOVE ARE SUBJECT TO CHANGE PENDING ANY TRANSFER TO OTHER ASSIGNMENTS.

A religious priest or deacon is asked to give the name, address and telephone number of the major superior.

This information requested of all priests and deacons will make it easier for us to carry out your wishes in case of an emergency. You can make changes at any time by sending us up-dated information.

Please send the completed form to: The Chancery, 226 Summit Avenue, 12/86
St. Paul, MN 55102

ARCH-029834
**PRIESTS IN SPECIAL MINISTRY**  

**Date 11-19-86**

<table>
<thead>
<tr>
<th>Name</th>
<th>Clarence J. Vavra</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assignment</td>
<td>Catholic Chaplain at Washington State Prison</td>
</tr>
<tr>
<td>Since</td>
<td>August 1986</td>
</tr>
<tr>
<td>Address</td>
<td>408 West Poplar Street</td>
</tr>
<tr>
<td>Walla Walla, Washington 99362</td>
<td>Phone 509-525-1602</td>
</tr>
<tr>
<td>Age</td>
<td>47</td>
</tr>
<tr>
<td>Class of Ordination</td>
<td>1965</td>
</tr>
</tbody>
</table>

A change from my present assignment at **this** time is:

- **X** Not desirable
- Desirable
- Very desirable

How long do you foresee remaining in your present assignment?

My contract runs for one **full** year until August 4, 1987

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

Perhaps after my first year here.

Is there a particular direction or other field of ministry that because of interest or skills you would like to consider?

At present I find the half-time position as prison Catholic Chaplain and weekend Parish Priest acceptable; my real interest remains in the field of youth corrections.

If you are not already doing so, could you combine your special ministry with some limited form of parish ministry?

- Yes
- No

I am already doing so.

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

Would like one **AFTER** I've been here six to nine months.

- Yes
- X No

Comments: My current ministry involves a great deal of stress. I may want to evaluate my continuance **HERE** and see if other ministries are more palatable. I do plan to meet with someone from the Personnel Board after Easter and hopefully then I can better answer the question of ministry in the future.

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

11/86
December 28, 1986

Dear Bill,

Just a brief letter to let you know that you may have to help me find another job soon in good old Minnesota. I've genuinely tried the prison ministry here but for some rather highly confidential and personal reasons I am resigning as Catholic Chaplain here as of tomorrow. I am enclosing a statement that I am making to the people in charge who have handled my hiring and my job responsibilities. I may stay on here at Walla Walla for a while to finish up some parish work that I began (if they so wish) and help them with weekend assistance until it is feasible to leave. I don't foresee that as a long time. I am writing the archbishop a similar letter to inform of my decision and need to relocate. I feel badly about this since I had my heart set on this for quite a while but it has turned definitely sour and even dangerous. I will update you as to my departure from here at St. Patrick's. Hopefully I'll be coming in a month or less depending on what loose ends I have to tie before going. I will also need a time to rest and recuperate before another assignment. I hope this is acceptable. I don't sleep well, I don't eat well, and I have my high blood pressure acting up on occasion.

Thank you for your consideration.

Sincerely yours in Christ,

Father Clarence Vavra

ARCH-028984
December 28, 1986

Dear Archbishop John,

Here is hoping you are well and enjoying the blessed Christmas season.

I am writing you as I informed Father Bill Kenney of the Priests' Personnel Board regarding my status here as Catholic Chaplain at the Washington State Penitentiary. Because of some rather deeply personal and highly confidential matters I have found it necessary to resign my position here as of tomorrow, December 29, 1986.

I hope that you will understand. I am enclosing the statement I am making to my immediate supervisors who handled my hiring and my job responsibilities.

I know that this may be a disappointment to you and others but I feel in conscience that I cannot continue in my role here and should you want to discuss this in the future I would be glad to with due regard for the sacred area of confidentiality.

As you know, I looked forward to doing this for quite some time so this action I am taking is not an easy one. However, I realize I do have to look out for my own personal integrity and the kind of ministry that is being given in the name of the Church.

I feel I may stay here a while to tie loose ends since my ministry has been twofold: prison and parish. Because of some commitments made to the parish here I feel I may need some time to complete them.

I will keep you advised through Father Kenney.

Sincerely yours in Christ,

Father Clarence Vavra
December 29, 1986

Dear Associate Superintendent Tana Wood and
Corrections Program Manager Robin Moses,

I want to thank you and the Department of Corrections for all the training given me, the learning experience of working here, the support of staff and volunteers, and my association with the men at the Washington State Penitentiary. Over the past months I have genuinely tried to serve faithfully as a Catholic Chaplain and have found satisfaction in my work, but I have had to wrestle with deeply personal matters and questions of personal integrity and confidentiality. Most recently these matters have reached a critical point that will necessitate my leaving the institution as Catholic Chaplain. I truly wish that there were some other way of handling this situation but my conscience and faith really leave me no other choice that is with honor and dignity. I only see my staying causing harm to myself and to the people I serve. Rather than risk damage to my own ministry and to the institution that I have served I feel that at this time it is the best thing to do for all concerned. I know I will disappoint a number of people as I take this action, but hopefully in the long run it will prove to be the correct one. I have learned a great deal about prison life both from staff and inmates, and for this I am most grateful. Perhaps in the future I can use this preparation time that I have spent with you to the benefit of many others. I am informing my archbishop in Saint Paul, Minnesota of my decision and anticipate my reassignment in the archdiocese there in the near future. Again, it is with regret that I resign my position as Catholic Chaplain and ask that it be effective immediately. Thank you.

Sincerely yours,

Father Clarence J. Vavra
January 2, 1987

Rev. Clarence Vavra  
St. Patrick Church  
408 W. Poplar  
Walla Walla, WA 99362-2868

Dear Clarence:

I received your letter this morning. I am sorry the job has not worked out as you had hoped. It sounds like it has been a pretty hard time for you.

I'll be looking forward to seeing you when you get home. Please contact me and we can set up a time to meet.

Sincerely,

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

WJK:jrk
Events

Sept 7 - Job in 29 hours for Blanding
Sept 27-28 Eugene in Session Accident
Oct 8 Physical Good to Excellent
Oct 11 Ski Season - 70K Celebration
Oct 17-19 trip to Duluth
Oct 5 Finish TRAKing - bagging leaves
Oct 19 Eugene / Janet married from California - My father No 1st at church
Winter Snow Removal - Any help?

No work from Kevin O' Brien
DATE: January 5, 1987  
MEMO TO: Father William Kenney  
FROM: Archbishop Roach  
SUBJECT:  

I got the letter from Clarence Vavra. I don't know whether this is really the answer to the question of a replacement for Greg Skrypek or not. We need to know why he left Washington after such a brief stay. His letter is mysterious. I would suggest that you call Clarence and get what you can by phone.
January 5, 1987

Father William Kenney
Archbishop Roach

I got the letter from Clarence Vavra. I don't know whether this is really the answer to the question of a replacement for Greg Skrypek or not. We need to know why he left Washington after such a brief stay. His letter is mysterious. I would suggest that you call Clarence and get what you can by phone.
<table>
<thead>
<tr>
<th>Name:</th>
<th>VAVRA CLARENCE JOSEPH</th>
</tr>
</thead>
<tbody>
<tr>
<td>Last</td>
<td>First</td>
</tr>
<tr>
<td></td>
<td>Middle</td>
</tr>
<tr>
<td>Address:</td>
<td>2507 BRYANT AVENUE NORTH</td>
</tr>
<tr>
<td>Street</td>
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</tr>
<tr>
<td>City:</td>
<td>MINNEAPOLIS MINNESOTA 55411</td>
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<td>Zip</td>
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<td>529-3125</td>
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<tr>
<td>Home Phone:</td>
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1. Employment Record (list current and previous employers for the last seven (7) years).

**Employed by:** State of Washington - Department of Corrections  
**Address:** P.O. Box 520  
**City & State:** Walla Walla, Washington 99362  
**Position or Job Title:** Catholic Chaplain  
**Your Supervisor:** Tana Wood **Phone No.:** 1-509-525-3610  
**Employed from (Mo./Yr.):** August 1986 **To (Mo./Yr.):** December 1986  
**Why did you leave?** I was being set up by inmates and guards placing me in a position that left me one choice: resignation  

**Employed by:**  
**Address:**  
**City & State:**  
**Position or Job Title:**  
**Your Supervisor:** **Phone No.:**  
**Employed from (Mo./Yr.):** **To (Mo./Yr.):**  
**Why did you leave?**
MEMORANDUM

DATE: January 5, 1987
TO: Archbishop Roach
FROM: Father Kenney

I spoke with Clarence Vavra by phone today. He said he is doing much better, having submitted his resignation. He is planning to stay on in the parish until February 1 to finish up some commitments and then will drive to his home in New Prague. He will call me as soon as he gets back for an appointment.

It did not seem appropriate to do much probing on the phone. I will do that when we sit down after he returns. He seemed very grateful for the call.

Copy - Father O'Connell
January 5, 1987

Dear Bill,

Thanks for your note today. I appreciate your words. Yes, it has proven a rough road but I am glad that I have at least made the attempt and effort. As you know I wrote the archbishop so he has received notice as well as you and I promised to keep him informed via the Personnel Board so I am hopeful you will keep him updated for me.

I have written Bishop Lawrence Welsh of the Spokane diocese to update him of my situation. I have asked the diocese here to keep me "covered" as far as health and dental care through the end of January when I will conclude my duties here and travel back to Minnesota to be with my parents.

I should be arriving there by no later than February 6th barring some unforeseen weather delays and or car trouble. I shall then contact you for a meeting. I will be needing some rest when I return so hope that this is allowable before entering another ministry.

Again, I want to thank you and all those who made it possible for me to do prison ministry here. If you wish, you may inform Austin Ward of my situation. I have paid my retirement fund through December of 1986. I would be able to handle a payment through March of 1987 should that be necessary.

God bless you and your ministry and may the new year be good to you.

In His Service,

[Signature]

Father Clarence Vavra
January 5, 1987

Msgr. J. Jerome Boxleitner
Catholic Charities
404 S. 8th St.
Minneapolis, MN 55404

Dear Box:

Last week I sent you a copy of a memo I sent to the Archbishop regarding Father David Tarlizzo as a possible candidate for Hennepin Co. corrections. The Archbishop replied that he doesn't feel we should continue to pursue him because of the tentative nature of his commitment. He also has vetoed Dick Skluacek as a candidate for personal reasons.

The final paragraph of his memo reads: "This raised a question about Clarence Vavra. What is his commitment and is that worth consideration?"

I sent you a copy of Clarence's letter to me last week. I have no idea what he will be looking for when he gets back. Obviously, his letter raises all kinds of questions in my mind, and they would have to be answered. If you continue to have strong objections to our pursuing this further, please make them known to both the Archbishop and to me.

Sincerely,

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

WJ/07
January 12, 1987

Reverend Clarence Vavra
Church of St. Patrick
408 West Poplar
Walla Walla, WA 99362-2868

Dear Clarence,

I will be anxious to talk to you when you get home.

I'm sorry that the situation didn't work out well, but you know that I will support you totally in your own decision of conscience.

Sincerely yours in Christ,

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

DATE: February 12, 1987

TO: Archbishop Roach

FROM: Father William Kenney

I met with Clarence Vavra February 11. He seemed a bit calmer than when I talked with him on the phone last month, but he is still suffering from "nerves" and insomnia.

It isn't exactly clear to me what happened in Walla Walla. It had something to do with contraband that he brought in or was thinking of bringing in to the prison. If I could do so discreetly, I would like to contact the warden to find out.

Clarence is thinking of parish work again. I am most reluctant to recommend him for a parish as a pastor. He wants to stay in the Archdiocese now because his parents are not well.

One thing you might explore with him: I understand the Dominicans are having difficulty in finding staff for Holy Rosary. Clarence still has interest in serving the Indians. Could we encourage him to consider being a parochial vicar at that parish? Of course, I would have to discuss this with the Dominicans.

Copy - Father O'Connell
MEMORANDUM

DATE: February 18, 1987
TO: Archbishop Roach
FROM: Father William Kenney
RE: Father Clarence Vavra

I called the pastor with whom Clarence Vavra lived to inquire as to what might have led to Clarence's resignation from the prison chaplaincy. He said all he knew was that it had to do with a personal decision on the part of Clarence, "that he had to do it." The "why" was never clear.

The pastor said all of the administrative people in the prison were genuinely sorry to see Clarence leave. They had been pleased with his work and wished he would have stayed.

The pastor also said he himself was happy with Clarence. He related well with the parishioners and was very easy to work with. He wants to send a letter stating that to be put in Clarence's file.

I made a discreet call to Jerry McMullen to inquire about the status of Holy Rosary. The two associates are leaving in June with no replacement in sight. The current temporary administrator is leaving in September, and the Provincial has no idea who will replace him.

Jerry inquired as to the possibility of someone from our Archdiocese taking it over. I made it clear that we were not looking for that arrangement at this time. For them to relinquish the parish, they would need permission from Rome. Conceivably, we could supply a temporary administrator for a short time.

Jerry also said there is an effort being made to close their school this spring. Jerry is opposed to this and wondered aloud if the temporary pastor who is leaving should be allowed to make those kinds of decisions.

The parish has 500 units which is a one-priest parish by our standards.

Copy - Bishop Bullock
     Father O'Connell
DATE: February 27, 1987

MEMO TO: To the File of Father Clarence Vavra

FROM: Archbishop Roach

SUBJECT: I met with Father Clarence Vavra on February 25. He resigned the chaplaincy at Walla Walla Prison because he was caught in a classical kind of bind between the guards and the inmates. Clarence felt that the inmates were being treated inhumanely and while he won't quite admit it, he apparently was critical of their treatment. This made him fairly unpopular with the guards. On the other side of the coin, the inmates clearly were trying to manipulate him and he knows that. They were urging him to bring in things such as film for cameras, etc. and that's clearly against the rule and he knew it, but they were pushing him very hard. He finally ended up in a position where he was being ineffective and sent in a letter of resignation.

The experience, I think, has cured him of further desire to serve in prison chaplaincy.

His parents are elderly and will celebrate their 55th wedding anniversary this coming month. He feels some obligation to them because both are ill.

He does, however, want to take a parish. He would like to be considered for New Market and personally I think that would be a good assignment. He would be geographically close to his family and yet it is a parish at which he could function fairly well.

I mentioned St. Adalbert's as Father Kenney had mentioned to me and he lit up at that prospect. I think at the moment he would prefer to have New Market, but he seemed very interested in the prospect of St. Adalbert's should that open.

He will be dealing with Father Kenney about applying for a parish.

/cmh
cc- Father Kenney
Bishop Ham
Bishop Carlson
February 27, 1987

To the File of Father Clarence Vavra
Archbishop Roach

I met with Father Clarence Vavra on February 25. He resigned the chaplaincy at Walla Walla Prison because he was caught in a classical kind of bind between the guards and the inmates. Clarence felt that the inmates were being treated inhumanely and while he won’t quite admit it, he apparently was critical of their treatment. This made him fairly unpopular with the guards. On the other side of the coin, the inmates clearly were trying to manipulate him and he knew that. They were urging him to bring in things such as film for cameras, etc. and that’s clearly against the rule and he knew it, but they were pushing him very hard. He finally ended up in a position where he was being ineffective and sent in a letter of resignation.

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He will be dealing with Father Kenney about applying for a parish.

/cmnh

cc- Father Kenney
    Bishop Ham
    Bishop Carlson
February 27, 1987

Reverend Clarènce Vavra
105 Third Street Northeast
New Prague, Minnesota 56071

Dear Father Vavra,

With this letter, I designate you Temporary Administrator of the Church of Saint Genevieve, Centerville, Minnesota, effective at noon on Wednesday, March 11, 1987.

You will have in your hands the full spiritual and material administration of the Church of Saint Genevieve. You will also carry the responsibility of the Mass for the People.

As is our custom with temporary appointments, notice will not be published in the Catholic Bulletin.

Clarence, I am grateful for your willingness to take care of Saint Genevieve Parish during this time. I am hopeful that before long you will be assigned to a pastorate. Be assured of my continued support and prayers.

Sincerely yours in Christ,

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

WJK:jrk
APPLICATION FOR MINISTRY

CONFIDENTIAL

NAME: CLARENCE JOSEPH VAVRA

POSITION APPLYING FOR: Parish, Institution, Ministry

DATE OF APPLICATION: 2/27/87

TELEPHONE #: 612-756-3267

I. Please rate the strength of your interest in the assignment and give the two main reasons for your interest. CIRCLE ONE

Very strongly interested

Interested

Indifferent

The reasons for my interest are:

1. Being from a rural background, I feel there are certain gifts to bring to the community.
2. Having worked in many urban/substratum parishes, give me experience to help unite rural-urban members

II. Please rate your overall qualification for this position. CIRCLE ONE

Highly qualified

Moderately qualified

Qualified

Give the two main qualifications you would bring to this assignment.

1. A strong sense of church where the people are encouraged to be the Church in all areas of ministry.
2. A flexibility or a sense of compassion that offers a leadership style that is more a servant model

III. Besides these qualifications, what ministry experiences and/or continuing education have you had that would be important in this position (assignment)?

1. A pastoral sense of church based on my working in rural/substratum parishes in small community settings.
2. 3 units of Clinical Pastoral Education that have helped me deal with crises of family problems, suicide, delinquency.
3. Working with the poor, the homeless, the neglected especially with American Indians, and prison inmates, ministry.

RETURN TO: Executive Secretary, Priests Personnel Board, 226 Summit Av., St. Paul MN 55102
Clarence is now living with his parents in New Prague. He has returned from six months work as a prison chaplain in Washington. He is temporary Administrator in Centerville. Clarence has applied for New Market. He is concerned about his parents' health and thus hopes to find a parish in the Southern area of the diocese. He grew up in the Lonsdale-New Prague area. He is most happy and works best in a small parish. He is more effective when he can get to know all the parishioners. An ideal parish would be 200-300 families. He places an emphasis on shared ministry—he would be involved in the work of the Church but would encourage lay people to become involved and effective ministers in their own right. He believes his past work has shown his ability to organize a parish effectively to do the work of the Church. He has been a priest for 22 years with a varied background. Any parish where he would become pastor would be reflective of Vatican II and he would give the people a sense of Church doing the work of the Lord together.

He believes New Market would be an ideal place for him. It is small, rural, and near his home and parents. It's a natural according to Clarence.

—Would like to review list of openings. He has not been receiving his mail. I called JoAnn and she will take care of this.

—He will be available at Centerville for funerals, etc. during week. How does he arrange for payment? He has written Austin Ward but might need a clarification from Bill K.
June 19, 1987

Reverend Clarence Vavra
105 Third Street Northeast
New Prague, Minnesota 56071

Dear Father Vavra,

With this letter, I appoint you Pastor of the Church of Saint Nicholas, New Market, Minnesota, according to the norms of Canon Law and Archdiocesan policy. This new appointment will become effective at noon on Wednesday, July 1, 1987, and will not extend beyond twelve years from that date. Notice of your appointment will be published in the Catholic Bulletin of June 28.

In accordance with Canon 833, s 6, of the 1983 Revised Code of Canon Law, you understand that you are required to make your Profession of Faith before fulfilling any of your duties as Pastor. Any priest of the Archdiocese may witness it as my delegate. This document should be returned to the Priests' Personnel office at the Chancery before you take up your new responsibilities.

With the promulgation of the Revised Code, I suggest that you read Canon 519 regarding the definition of the office of Pastor and Canons 528 through 530 regarding your pastoral responsibilities.

Clarence, I am happy to have you back in the Archdiocese with us again. I am hopeful your ministry at New Market will be both productive and rewarding. Be assured of my continued support and prayers.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis
June 19, 1987

Reverend Clarence Vavra
105 Third Street Northeast
New Prague, Minnesota 56071

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Sincerely yours in Christ,

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

WJK:jrk
Enclosure
PROFESSION OF FAITH

I, Clarence J. Vavra, with firm faith, believe and profess all and everything that is contained in the Symbol of Faith that is:

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

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

Signature

Signature of Witness

Given at Orange Lake on this, the 20th of June 1950
June 24, 1987

Reverend Joseph P. Fink
Church of the Most Holy Redeemer
206 Vine Avenue West
Montgomery, Minnesota 56067

Dear Father Fink,

With this letter, I am pleased to inform you that I am transferring you from the Church of the Most Holy Redeemer and naming you Parochial Vicar of the Church of St. Pius X, White Bear Lake, Minnesota, effective Wednesday, July 1, 1987. I ask you to report to the Pastor, Father Mark Dosh, before noon on that date, ready to take up your residence in the parish rectory.

Notice of this appointment will be published in the Catholic Bulletin of July 5.

Joe, I thank you for the priestly work you have done at Most Holy Redeemer. I am sure you will find Father Dosh most helpful. Be assured of my continued support and prayers as you begin your ministry at St. Pius X.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis
PASTORS, CO-PASTORS, ADMINISTRATORS

Name   Clarence J. Vavra
Parish  Saint Nicholas Parish
Address  41 Church St.
         New Market, Minnesota 55054
Age     48  Year of Ordination 1965

Date  10-21-87

A change from my present assignment at this time is:
XX Not desirable  ___ Desirable  ___ Very desirable

How long do you foresee remaining in your present assignment?
Unknown - perhaps a year or two; no lengthy period unless something unusual happens

Are you open to receiving a new assignment in the near future?
After a year or two I would consider a new one; difficult to say right now.

Is there a particular direction, hope, or field of ministry (office, institution, Venezuelan mission, campus ministry, hospital or corrections chaplaincy, team) that because of interest or skills you would like to consider?
I had hoped for a successful venture in the fields of correction but the most recent one in Walla Walla, Washington did not work out for a number of reasons.
I am still interested in a ministry to the American Indians as a possible mission.

Are you enrolled in a graduate program? If so, please describe.
No.

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

Have you consulted him?
___ Yes  ___ No

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

Comments:  Perhaps after the New Year I would welcome an interview. I would then be here six months and could have a better view of what is happening to ministry here.
Please let me know if an interview could be set up in the month of January 1988.

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

10/87
MEMO TO: Personnel Board
FROM: Fr. Michael J. Kennedy
DATE: April 29, 1988
SUBJECT: Interview with Fr. Clarence Vavra - St. Nicholas, New Market, MN

Fr. Vavra's opening comment in the interview was that he was "not happy to be here". As the interview evolved it was clear that he was not asking out at this time. His unhappiness revolves around his perception of the parish as being very stubborn, slow to change. He has spent most of his time since he has been there doing lots of repairs that were neglected under the previous administration.

He has told the parishioners that they need to give more money and that if they would not give more money they would not be able to afford a priest and he would leave. He has begun the initial steps to implement a sacrificial giving program. He said that if the people do a couple of things he would consider staying: 1) accept changes in the light of the Second Vatican Council and 2) a financial improvement in the parish.

Clarence is the only staff and he is most concerned that three-fifths of the parish budget goes to the school subsidy (a consolidated school with Veseli and Lonsdale).

There were no committees active in the parish when he came - he has established a number of them.

The parish has 283 units (50% of which do not contribute). He, a number of times mentioned that the people were very stubborn and not supportive of either volunteers or the priests.

He said that he might make a decision next fall to leave the parish if things don't fall into place.

He also asked if the Ramsey County Corrections position has been filled yet. He maintains an interest in that kind of ministry.
PASTORS, CO-PASTORS, ADMINISTRATORS

Name: CLARENCE J. VAYRA
Parish: SAINT NICHOLAS
Address: 51 CHURCH ST.

NEW MARKET, MINNESOTA 55054
Age: 49
Year of Ordination: 1965

Date: OCTOBER 27, 1988
Since: JULY 1, 1987
Deanery: 7
Phone: 461-2403

A change from my present assignment in 1989 is:

- Not desirable
- Desirable
- Very desirable

How long do you foresee remaining in your present assignment?

THROUGH JUNE 1989

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

YES

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

MY EARNEST DESIRE IS AND WAS TO WORK WITH JUVENILE DELINQUENTS IN AN INSTITUTIONAL SETTING. I HAVE THREE UNITS OF CPE AND

CHAPLAINCY EXPERIENCE IN A NUMBER OF PLACES IN AND OUT OF MINNESOTA

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

NO.

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

- Yes
- No

Have you consulted him?

- Yes
- No

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

- Yes, sometimes in February 1989.
- No

Comments:

I HAVE FOUND THE RETURN TO PARISH MINISTRY A LITTLE HARDER SINCE MY RETURN FROM WASHINGTON AND THE PRISON WORK THERE. HOWEVER, I WOULD NOT RULE OUT WORKING IN A PARISH SETTING.

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

10/88

ARCH-028924
MEMORANDUM

DATE: October 18, 1988
TO: Archbishop Roach
FROM: Father William Kenney
RE: Father Clarence Vavra

I met with Clarence Vavra October 17. He is thinking about moving again in June 1989. There is too much conflict in the parish.

Clarence's tolerance for conflict is minimal. He agreed that it's probably no worse than in any other parish and that moving wouldn't help that much.

He really doesn't like parish work. He continues to dream about corrections ministry.

I will meet with him again in February.

C: Bishop Ham
   Bishop Carlson
   Father O'Connell
   Father McDonough
MEMORANDUM

DATE: February 9, 1989

TO: Archbishop Roach

FROM: Father William Kenney

RE: Father Clarence Vavra

I met with Clarence Vavra on Thursday, February 9. He has decided to make a three-year commitment to New Market.

Two weeks ago he handed out questionnaires for the people to fill out. He asked them if he should stay or leave and also asked them to give reasons for their response. Two hundred and twenty thought he should stay and 18 were negative. He had no idea there was so much support. At one Mass they gave him a standing ovation.

I encouraged Clarence to be more supportive of the consolidated school. They have an enrollment of 250. Stan Kozlak has complained that both Fathers Kubat and Vavra could be more enthusiastic in their support.

I think Clarence is doing the best he can. He will always be somewhat bizarre in his ministerial style. It seems the people of New Market have adjusted to him.

c: Bishop Ham
   Father O'Connell
   Father McDonough
PASTORS, CO-PASTORS, ADMINISTRATORS

Date 11/30/89

Name CLARENCE J. VAVRA
Parish SAINT NICHOLAS PARISH
Address 51 CHURCH STREET
NEW MARKET, MINNESOTA 55064
Age 50 Year of Ordination 1965
Since JUNE 1987
Deanery 7
Phone 461-2403

A change from my present assignment in 1990 is:
   xx Not desirable ___ Desirable ___ Very desirable

How long do you foresee remaining in your present assignment?

   Until 1992 hopefully (indicated so much to the people)

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

   Perhaps in 1992 if that is near future

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

   My heart has been with the poor, the American Indian, the juvenile delinquents, and with the inmates in state, local, and federal correctional institutions.

   I am running out of just local parish interests.

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

   Not at this time

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

   Yes ___ No ___

   Have you consulted him?

   Yes ___ No ___

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

   Yes ___ No xx

Comments: Thank you for your continued excellent work in ministry to us priests

   I feel good about what you are doing and your willingness to work with

   us.

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

11/89
July 13, 1990

The Reverend Clarence J. Vavra  
Church of St. Nicholas  
New Market, MN 55054

Dear Father Vavra:

This is a very special year for you as you celebrate your Silver Jubilee as a priest. I want to express my gratitude for the excellent priestly work you have done in the Archdiocese of Saint Paul and Minneapolis over these many years.

Twenty-five years of service is remarkable in anyone's lifetime and it's all the more remarkable when it is service to the people of God. Please know that I will continue to remember you in my prayers.

Sincerely yours in Christ,

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

I wrote to you previously concerning what I feel is a problem. The 'Jokes' that Father Vavra tells to the people during mass or Sundays. I received a reply from Bishop Welsh. He said he would speak to Father Vavra. If he did speak to our Pastor, our Pastor didn't listen. Last Sunday joke: "A woman came home from seeing doctor. She told her husband that she had only 12 hours to live. She suggested that they go to bed and make love all night long. The husband replied, 'That's fine for you but you don't have to get up in the morning.' At least the couple was married in this joke, but many of us feel that it was an inappropriate
story, so be forewarned.
In fact, more of the jokes have anything to do with the gospel.
It is almost as if Father Vario is using the "stock" treatment.
My kids remark before church that they are going to the "Comedy Hour!"

Please try to get this settled.
I think it is a real scandal.

Respectfully yours,
March 8, 1991

Dear Mr.,

I agree with you that the kind of joke which Father Vavra told is inappropriate.

May I use your letter as we talk to Father Vavra? Without that, of course, there isn't much that I can do. I will appreciate your writing to me to let me know of this.

Sincerely yours in Christ,

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

bcc- Bishop Welsh
March 26, 1991

MEMO TO:  Bishop Welsh
FROM: Archbishop Roach

I'm sending you some correspondence from a about Clarence Vavra. Do you want to make a recommendation to me as to what we do about this?

The joke was stupid. Sometime you can gently talk to Clarence, or I can write to him, and let him know that this is very inappropriate. Do you have a recommendation?

attachments
April 15, 1991

Reverend Clarence Vavra
Church of St. Nicholas
New Market, Minnesota 55054

Dear Father Vavra,

I have been asking the priests of the diocese to stop in to see me in a somewhat alphabetical order. I would appreciate it if you would come to my office for a conversation at 1:30 p.m. May 1, 1991.

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

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

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

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

Sincerely yours in Christ,

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

P.S. If that date and time are not convenient, please call Mert Lassonde at 291-4408. He will work out an alternate appointment.
May 2, 1991

TO: The File of Father Clarence Vavra

FROM: Archbishop Roach

I saw Father Clarence Vavra on May 1, 1991.

He has been at St. Nicholas in New Market for 4 years.

He wanted to review with me his disappointment both at being unable to continue at the correctional institution at Red Wing, and Washington State. He still writes to inmates and hears from them and it is very clear that’s still where his heart is. On the other hand, he spoke with much more enthusiasm about the parish than I have ever heard him speak before. As a matter of fact, he is a good deal healthier, I think, than I have seen him in a long time. He will always be Clarence, but I sense much more peace in his life than I’ve seen for years.

I think he is doing all right and he certainly is in the right place.

cc- The Council
PRES. PERSONNEL ANNUAL QUESTIONNAIRE

CLARENCE J. VAVRA

Name
SAINT NICHOLAS PARISH
Parish/Institution

Address
51 CHURCH ST. BOX 9

NEW MARKET, MN. 55054

Position
PASTOR

1965
Year of Ordination
Since 1987

Deanery 7
Phone 461-2403

A change from my present assignment in 1992 is:

*** Not desirable  ___ Desirable  ___ Very desirable

How long do you foresee remaining in your present assignment?

NEED A REVIEW AT MY SIXTH YEAR WHICH OCCURS IN 1993 PREFER A REVIEW SOON.

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

YES

Is there a particular direction, hope, or field of ministry that because of interest or skills you would like to consider?

MY FAVORITES KEEP COMING UP: PRISON MINISTRY, MINISTRY TO NATIVE AMERICANS,
WORKING WITH PEOPLE AT THE BOTTOM OF THE TOTEM POLE.

Would you be open to discussing the possibility of an assignment to the Archdiocesan mission in Venezuela?

___ Yes  X  No

If you are considering re-assignment to another parish, please describe the kind of parish you would prefer (urban/suburban/rural; large/small; etc.).

ABOVE MINISTRIES INTEREST ME ALTHOUGH RURAL PARISHES ARE O.K. TOO.

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

X Yes  No

Are there any ways the Priests' Personnel Board or this office could be of help to you? Comments:

WITH BOTH OF THE ABOVE MENTIONED SPECIALIZED MINISTRIES I HAD TO LEAVE THE ARCHDIOCESE BOTH TIMES. IT WOULD BE WONDERFUL IF A PRIEST COULD WORK WITHIN HIS OWN.


12/91

ARCH-029374
August 12, 1992

MEMO TO: The File of Father Clarence Vavra

FROM: Archbishop Roach

I saw Father Clarence Vavra on August 11, 1992. He wanted to
review with me the problems he is having with his religious
education coordinator or rather with the parish because of his
religious education coordinator. He also wanted to bring me up
to date on the cemetery damage situation.

He says that he is at the point where he feels that he ought to
resign the parish. I told him I thought that was a mistake and
that at least as he explained the story to me, a handful of
people are being grossly unfair and if he can do it, he ought to
see it through. I also told him I doubted he would be able to
save , the religious education coordinator. If there
is as much antagonism in the parish toward her as there appears
to be, he probably can't do a lot about it.

I gather that the cemetery thing is pretty well resolved.

He is going to call Bishop Welsh to see if you can attend a
council meeting with him. If you can do it, it might be
worthwhile.

cc- Bishop Welsh
August 27, 1992

Reverend Clarence J. Vavra  
Church of St. Nicholas  
New Market, MN 55054

Dear Father Vavra,

This is to acknowledge your letter of August 27, 1992. I do accept your resignation as pastor of St. Nicholas parish at a time agreed upon by you and Father Paul Jaroszeski of the Priest Personnel Board. It is my understanding that you are willing to remain at St. Nicholas parish for roughly another two months to give us an opportunity to find a place for you and also to find your replacement.

I am sorry that things did not work out better at St. Nicholas. You have been a good pastor and I hope that you will live there with a good feeling about yourself.

Sincerely yours in Christ,

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

bcc- Bishop Welsh  
Fr. Jaroszeski
August 27, 1992

Archbishop John R. Roach
Archdiocese of St. Paul & Minneapolis
226 Summit Avenue
Saint Paul, Minnesota 55102

Dear Archbishop John,

I would like to thank you for allowing me to minister in New Market these past five years in the parish of Saint Nicholas. They have proven good and fruitful and I appreciate your support in this very important rural ministry.

However, as you know, circumstances and situations have affected my work there since this past spring. I have honestly tried to resolve the differences and problems but find that I can no longer be an effective pastor at Saint Nicholas.

Today I have planned to meet with Father Paul Jaroszeski of the Priests' Personnel Board to inform him also of my decision and hopefully with his help and yours to seek out a new ministry if possible within the Archdiocese of Saint Paul and Minneapolis.

It is not easy for me to do this but I have thought about it and prayed over it often. I am at this time offering you my resignation as pastor of Saint Nicholas Parish in New Market, Minnesota.

I thank you for the opportunity of serving the Church in the local area and look forward to again serving the Church in the future. In the meantime I will remain here as you requested for a period of two months so someone can be found to minister here. I will also inform the people of Saint Nicholas as to my decision.

God bless you and the wonderful ministry you perform as my archbishop.

Sincerely yours in Christ,

Father Clarence J. Vavra
Archdiocese of St. Paul and Minneapolis

CONFIDENTIAL STATISTICAL INFORMATION FOR CHANCERY USE
(Please print or type.)

Name CLARENCE VAVRA Date of Birth 3/14/39
Ordination Date 3/13/65

In case of emergency, please contact:

Name ___________________________ Address ___________________________
Phone ___________________________

My next of kin are:

Name ___________________________ Address ___________________________
Phone ___________________________

Name ___________________________ Address ___________________________
Phone ___________________________

Name ___________________________ Address ___________________________
Phone ___________________________

Location of my last will and testament: IN MY PERSONAL PROPERTY

Special funeral instructions:

Homilist NO HOMILY

Funeral Home/Director BRUZEK FUNERAL HOME NEW PRAGUE, MINNESOTA 56071

Other Directions BURIAL IN LOCAL CZECH CEMETERY NEW PRAGUE, MINNESOTA
SIMPLE INEXPENSIVE COFFIN, ONE OR TWO CZECH HYMNS
LAY READERS, LAY COMMUNION HELPERS, CONGREGATIONAL SINGING,
SPECIAL FAREWELL MESSAGE AT CEMETERY-COPY ENCLOSED- MAKE COPIES FOR THOSE PRESENT

This information will make it easier for us to carry out your wishes. You may make changes at any time by sending us updated information.

Please return this form to Presbyteral Personnel Resources at the Chancery, 226 Summit Avenue, St. Paul, Minnesota 55102.

10/92
Rev Clarence J Vavra
Saint Nicholas
51 Church St  P O Box N
New Market MN 55054-0117

Social Security #

Home Phone 612-461-2403

Work Phone 612-461-2403

Deanery NUMBER SEVEN

Vicariate SOUTHERN

Emergency Contact

Phone

Doctor JOHN CERVENKA

Phone 612-758-4461

Have you made a will? YES

If Yes, where can it be found? AT PRESENT IN MY POSSESSION - TO BE REVISED

Birth Date 3-14-39

Ordination Date 3-13-65

Rev Clarence J Vavra
Saint Nicholas
51 Church St  P O Box N
New Market MN 55054-0117

Skills:

HAYE CPE TRAINING IN THE FIELD OF CHAPLAINCY IN CORRECTIONS - THREE UNITS

HAVE HAD FOUNDED NUMEROS YOUTH GROUPS IN PARISHES IN ALL MY ASSIGNMENTS

HAVE INITIATED SECOND VATICAN II LITURGICAL CHANGES IN THE PARISHES

HAVE WRITING SKILLS - HAVE WRITTEN A BOOK STILL REMAINS UNPUBLISHED

WORK WELL IN ECUMENICAL SETTINGS AND WITH MINISTERIAL GROUPS

ENJOY ALL KINDS OF MUSIC - A WIDE VARIETY OF TAPES AND RECORDINGS

SPEAK AND UNDERSTAND CZECH LANGUAGE - HOWEVER NOT FLUENT IN WRITING

PROMOTED SOCIALS IN THE PARISHES SUCH AS FESTIVALS, DANCES, AND SPEAKERS.
August 26, 1992

MEMO TO:    Bishop Welsh and Father Jaroszeski
FROM:      Archbishop Roach

I had a call from Father Clarence Vavra on August 26, 1992. He had a meeting with his executive council and they tell him that the mood is very bad in the parish and that people are going to boycott their major fund-raiser, etc., etc. He told me that he felt he just had to resign.

I told him I thought that was a mistake but that I couldn’t make up his mind for him and that I wanted him to think about it for a few days and if that’s what he really wants to do then he should write me a letter of resignation and see the Personnel Board about a new assignment.

I’m really not certain that he wanted any more than sympathy, though he may send the letter. At any rate, you ought to be aware of this. The next step would be his seeing Paul Jaroszeski.
Reverend Clarence Vavra  
105 Third Street Northeast  
New Prague, Minnesota 56071

Dear Father Vavra,

With this letter I am appointing you Temporary Administrator of the Church of Saint Philip, Minneapolis, Minnesota, effective Wednesday, November 11, 1992.

I realize this particular assignment would not be your first choice, but there is a need and I am asking you to respond to this need.

If this poses a critical problem for you, please call me. I would simply expect you to report to Saint Philip’s on the 11th unless I hear from you. Please be assured that Father Jaroszeski and the Priests’ Personnel Board will continue to work with you to find a permanent pastoral position for you.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D.  
Archbishop of Saint Paul and Minneapolis
April 6, 1993

The Most Reverend John Roach,
Archbishop of the St. Paul/
Minneapolis Archdiocese
226 Summit Avenue
St Paul MN 55102

Your Excellency:

The Parish Pastoral Council of St Philip’s, on behalf of
all parishioners, respectfully request that Father Clarence
Vavra be appointed our permanent Pastor.

Father Clarence has given our parish community a new
direction and a renewed hope of spiritual growth, since he
was appointed our temporary administrator. During the
short time he has been with us, he has implemented new
programs, which we feel will help the parish grow, and we
would like the opportunity to work with him to make this a
reality. His energy and vigor, are contagious and is
reflected in participation at Mass, para Liturgies and
volunteerism.

Father Clarence has agreed to add an additional day to his
schedule here. We are totally willing to accept him on the
condition that he be able to stay in New Prague to take
care of his parents. We appreciate your generosity in
allowing Father Clarence to do this as well.

We realize that your excellency has the final decision on
who will be our pastor, and we will support the priest that
you appoint. However, we strongly feel that Father
Clarence is the right person for renewal and growth of our
parish community.

Should you wish to contact me, I may be reached at 927-9925
during the day or 533-0817 evenings

Sincerely,

Dennis M. Ryan, Chair
St Philip Parish Pastoral Council

CC: Father Paul - Priest Personnel Board
Father Clarence Vavra
APPLICATION FOR MINISTRY

Name: CLARENCE J. VAVRA  Year of Ordination: 1965

POSITION APPLYING FOR (parish, institution, ministry): 

PASTOR OF SAINT PHILIP'S PARISH, MINNEAPOLIS, MN.

Date of Application: 4/9/93

Date of Ordination: 1965

Phone: #758-3267

I. Please rate the strength of your interest in the assignment and give the two main reasons for your interest. CIRCLE ONE

- Very strongly interested
- Strongly interested
- Interested
- Indifferent

The reasons for my interest are:

1. TO RENEW AND HELP REVIVE A PARISH I ONCE SERVED AS AN ASSOCIATE PASTOR WHOSE RICH HISTORY AND ETHNICITY ARE WELL WORTH SAVING AND RESTORING.

2. TO REVITALIZE A PARISH THAT HAS LOST A LARGE NUMBER OF ITS YOUNGER MEMBERS AND NEEDS THAT YOUTHFULNESS TO BOTH GROW AND FLOURISH.

II. Please rate your overall qualification for this position. CIRCLE ONE

- Highly qualified
- Moderately qualified
- Qualified

Give the two main qualifications you would bring to this assignment.

1. MY PAST EXPERIENCES OF WORKING IN CITY AND SUBURBAN PARISHES AS WELL AS MY WORK WITH THE POOR, IMPRISONED, AND MINORITIES IS A VALUABLE ASSET.

2. MY OWN SLAVIC ORIGIN AND KNOWLEDGE OF SLAVIC CUSTOMS AND TRADITIONS ALONG WITH MY PAST EXPERIENCE IN PARISHES OF SLAVIC ORIGIN IS A VALUABLE ASSET.

III. Besides these qualifications, what ministry experiences and/or continuing education have you had that would be important in this position (assignment)?


2. MY WORKING WITH MINORITIES BOTH IN AND OUT OF STATE AND A RESPECT FOR THEIR BACKGROUNDS, PROBLEMS, AND RELIGIOUS AND MORAL VALUES.

3. MY ORGANIZATIONAL SKILLS AND OF INVOLVING PEOPLE IN ALL AREAS OF MINISTRY INCLUDING YOUTH AND SENIOR CITIZENS ALONG WITH PARISH ORGANIZATIONS AND LEADERSHIP FROM WITHIN THE PARISH PASTORAL COUNCILS.

RETURN TO: Presbyteral Personnel Resources, 226 Summit Av., St. Paul MN 55102
April 15, 1993

Dennis M. Ryan, Chair
St. Philip Parish Pastoral Council
2507 Bryant Avenue North
Minneapolis, MN 55411

Dear Mr. Ryan,

Thank you very much for your letter of April 6, 1993.

I have discussed this issue with Father Jaroszeski and he will be conferring with our Priest Personnel Board.

I am so pleased that Father Vavra is doing a good job.

You may be sure that whatever decision is made will have the best interest of St. Philip's, Father Vavra and the total ministry of that parish.

Sincerely yours in Christ,

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

bcc- Fr. Jaroszeski
May 3, 1993

Reverend Clarence Vavra
Church of Saint Philip
2507 Bryant Avenue North
Minneapolis, Minnesota 55411-2196

Dear Father Vavra,

With this letter I entrust to you the pastoral service of God’s people as pastor of the Church of Saint Philip, Minneapolis, Minnesota. This new appointment will become effective at noon on Monday, May 10, 1993, and will not extend beyond twelve years from that date. Notice of this appointment will be published in the Catholic Bulletin of May 6.

In accordance with Canon Law 833, s 6, you understand you are required to make your Profession of Faith before fulfilling any of your duties as pastor. The Congregation for the Doctrine of the Faith has also mandated the use of the Oath of Fidelity (AAS, January 9, 1989). Any priest of the Archdiocese may witness them as my delegate. These documents should be returned to the Presbyteral Personnel Resources Office before you take up your new responsibilities.

There are some specific canon laws regarding the definition of the office of pastor and your pastoral responsibilities, namely Canon 519 and Canons 528 through 530, which I suggest you read and reflect on as you prepare to assume this new assignment.

I ask that you take a personal and special interest in promoting and praying for vocations to the priesthood and religious life in our Archdiocese. As you begin this new service at Saint Philip’s, I pray that in and through this ministry you will grow in priestly holiness sharing the joy and peace of the Risen Christ, His first gift to His apostles.

Clarence, may the challenges of this new assignment be a source of blessing and continued growth in ministry for you. You have my support and prayers.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis
I, Clarence J. Yavka, with firm faith believe and profess everything that is contained in the symbol of faith: namely,

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

With firm faith I believe as well everything contained in God's word, written or handed down in tradition and proposed by the church—whether in solemn judgment or in the ordinary and universal magisterium—as divinely revealed and calling for faith.

I also firmly accept and hold each and everything that is proposed by that same church definitively with regard to teaching concerning faith or morals.

What is more, I adhere with religious submission of will and intellect to the teachings which either the Roman pontiff or the college of bishops enunciate when they exercise the authentic magisterium even if they proclaim those teachings in an act that is not definitive.

[Signature]

Signature of Witness
Rev. Terence Hayes

Given at Minneapolis on this, the 5th day of May 1993
OATH OF FIDELITY

I, CLEMENT J. Vavra, in assuming the office of Pastor of St. Philip's Parish, Minneapolis, Minn., promise that both in my words and in my conduct I shall always preserve communion with the Catholic Church.

I shall carry out with greatest care and fidelity the duties incumbent on me toward both the universal Church and the particular Church in which, according to the provisions of the law, I have been called to exercise my service.

In fulfilling the charge entrusted to me in the name of the Church, I shall hold fast to the deposit of faith in its entirety, I shall faithfully hand it on and explain it, and I shall avoid any teachings opposed to that faith.

I shall follow and foster the common discipline of the whole Church and I shall observe all ecclesiastical laws, especially those which are contained in the Code of Canon Law.

In Christian obedience I shall unite myself with what is declared by the bishops as authentic doctors and teachers of the faith or established by them as those responsible for the governance of the Church; I shall also faithfully assist the diocesan bishops, in order that the apostolic activity exercised in the name and by mandate of the Church may be carried out in the communion of the same Church.

So help me God, and God's holy Gospels, on which I place my hand.

[Signature]

[Signature of Witness]

Given at Minneapolis, Minnesota on this, the 5th day of May 1993.

Rev. 4/91
Archbishop John R. Roach has made the following appointments in the Archdiocese of Saint Paul and Minneapolis.


Reverend Orlando Tatel, Parochial Vicar, Church of St. Columba, St. Paul, Minnesota, effective Monday, April 12, 1993, in addition to his assignment as Parochial Vicar, Church of the Blessed Sacrament, St. Paul, Minnesota.

To be published in the Catholic Bulletin of May 6, 1993.
ACKNOWLEDGMENT, CERTIFICATION AND AUTHORIZATION

I, Father Clarence J. Vavra, understand and acknowledge that applications for employment in certain positions require that applicants authorize the Employer to conduct a criminal conviction records investigation, and I agree to execute any forms required by the Minnesota Department of Public Safety for such purposes.

I state and certify that I have not been convicted of a crime involving criminal sexual conduct, obscenity, or criminal assault nor have I been convicted of any such offenses in any other state or against the laws of the United States.

I further state and certify that I have not been terminated from a former position nor have I been the subject of any disciplinary action or investigation because of sexual exploitation, sexual abuse, sexual harassment, or physical abuse by me with anyone, and I hereby authorize the Employer to make specific written requests of my employer or former employers or associates concerning the occurrence of such matters or the existence or nature thereof.


[Signature]
Applicant
AUTHORIZATION FOR RELEASE OF CRIMINAL HISTORY RECORD INFORMATION

TO: Minnesota Department of Public Safety
    Office of Information Systems Management
    1246 University Avenue
    St. Paul, MN 55104

RE: Subject of Data

    VAVRA, CLARENCE JOSEPH
    Person's Full Name--Last, First, Middle

    MARCH 14, 1939
    Date of Birth

This is a full and sufficient authorization, pursuant to Minn. Stat. §13.05, Subd. 4, to release to:

    MINNESOTA BUREAU OF CRIMINAL APPREHENSION
    Name of Agency to Whom Information is to be Disclosed
    1246 UNIVERSITY AVENUE WEST
    Street Address of Agency
    SAINT PAUL, MINNESOTA 55104
    City, State, and Zip Code

all Criminal History Record Information maintained by your agency, without exception.

This information is being released for the purpose of employment and includes records prepared prior to the date of this authorization. I do not authorize a subsequent release of this information by the agency to whom information is to be disclosed for purposes not related to my employment.

This authorization shall be deemed to be effective for one (1) year from the date hereof, at which time it shall automatically expire.

Dated this 24th day of July, 1993.

Signature of Subject of Data

Subscribed and sworn to before me this 24th day of July, 1993.

Notary Public
ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS
EMPLOYMENT BACKGROUND CHECK

State of Washington - Department of Corrections
(name and address of previous employer)
Washington State Penitentiary
Box 520, Walla Walla, Wa. 99362

Re: Father Clarence J. Vavra - 10-
(name of former employee)
(Social Security number)
3-14-39
(date of birth)

Dear Employer:

Your former employee, Father Clarence J. Vavra, identified above, has applied to be employed by us or continue to be employed by us. We have developed procedures which require that we request a background check with you as a previous employer to determine whether your former employee was ever the subject of a disciplinary action or investigation arising from the occurrence of misconduct including sexual abuse, physical abuse, sexual exploitation or sexual harassment. This would include occurrences of sexual misconduct involving a child or children, involving persons who sought counseling or therapy, involving persons who were vulnerable because of impairment of mental or physical function or emotional status, or involving other past or present employees.

Set forth below is an Authorization for Release of Information by your former employee and a Response By Employer form to be completed. Your cooperation is appreciated. An addressed, stamped envelope is provided for your response.

Thank you.

**********************************************************************************************************************************************

AUTHORIZATION FOR RELEASE OF INFORMATION

I, Father Clarence J. Vavra, hereby authorize the above-named employer to release information for the purpose of evaluation of my application for or continuing employment. I agree not to hold my previous employer liable for release of any information in connection herewith.

Dated: July 21, 1993

Signature

ARCH-029674
**Archdiocese of St. Paul and Minneapolis**

**UPDATED**

**CONFIDENTIAL STATISTICAL INFORMATION FOR CHANCERY USE**

(Please print or type.)

<table>
<thead>
<tr>
<th>Name</th>
<th>Date of Birth</th>
<th>Ordination Date</th>
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<tbody>
<tr>
<td>CLARENCE VAVRA</td>
<td>3/14/39</td>
<td>3/13/65</td>
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In case of emergency, please contact:

<table>
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<tr>
<th>Name</th>
<th>Address</th>
<th>Phone</th>
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My next of kin are:

<table>
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<tr>
<th>Name</th>
<th>Address</th>
<th>Phone</th>
</tr>
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Location of my last will and testament: IN MY PERSONAL PROPERTY

Special funeral instructions:

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<thead>
<tr>
<th>Homilist</th>
<th>Funeral Home/Director</th>
<th>Other Directions</th>
</tr>
</thead>
<tbody>
<tr>
<td>NO HOMILY</td>
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<td>BURIAL IN LOCAL CZECH CEMETERY NEW PRAGUE, MINNESOTA</td>
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<td>LAY READERS, LAY COMMUNION HELPERS, CONGREGATIONAL SINGING,</td>
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This information will make it easier for us to carry out your wishes. You may make changes at any time by sending us updated information.

Please return this form to Presbyteral Personnel Resources at the Chancery, 226 Summit Avenue, St. Paul, Minnesota 55102.
For those I love  For those who love me.

When I am gone, release me, let me go...
I have so many things to see and do.
You mustn't tie yourself to me with tears.
Be happy that we had so many years
I gave you my love. You can only guess
How much you gave me in happiness.
I thank you for the love you each have shown.
But now it's time I travelled on alone!

So grieve a while for me, if you must.
Then let your grief be comforted by trust.
It's only for a while that we must part.
So bless the memories that lie within your heart.
I won't be far away, for life goes on.
So if you need me, call and I will come.
Though you can't see me or touch me, I'll be near.
And if you listen, with your heart, you'll hear
All my love around you, soft and clear.

And then, when you must come this way alone...
I'll greet you with a smile and "welcome Home!"
DATE: January 12, 1994
MEMO TO: ARCHBISHOP ROACH
FROM: FR. KEVIN MCDONOUGH
SUBJECT: FR. CLARENCE VAVRA

I met with Fr. Vavra on January 6 to describe the matter that you and I have reviewed in conversation. Fr. Vavra acknowledged writing the letter. He indicated that it was the first such letter he has ever written to anyone. I pressed him about whether there wasn't something of the sort involved in his leaving the state prison in Washington, but he indicated that that was absolutely not so. He explained that he has known the prisoner to whom he wrote since the mid-1970's when the prisoner murdered four people. At that time, given his interest in prison ministry, Fr. Vavra began a correspondence with him that has continued intermittently to the present. Theirs has always been a very positive communication, Fr. Vavra said, and only took on a sexual tone in a letter written to him by the prisoner in early December. Fr. Vavra says that he decided to respond in kind so as not to break the link between the two of them. I challenged this reasoning and Fr. Vavra really had no accurate response to that challenge.

I told him that I was not aware of his having broken any law by his behavior, and so did not want to approach this matter from a disciplinary point of view. Rather, I suggested that the letter could be characterized as "reckless" and even "self-destructive". What is at issue, I told him, is not sexual orientation but a kind of sexual fantasizing and even acting out, although only in writing, that could indicate further problems. I told him that I was concerned for the health of his ministry down the line and also for his own personal health. He seemed to accept the intervention at this level. I then gave him the name of John Gonsiorek and told Fr. Vavra something of what I know of Gonsiorek's therapeutic work with men. Vavra indicated that he was open to at least exploring the possibility of counseling with Gonsiorek. I told him that I would call him back in a month to see if he has made any steps to put this in place.

He raised the question of how he could pay for counseling. I advised him that his health insurance plan would cover a certain number of sessions, and also asked him to use some of his own money to do so. I told him that the counseling was important enough, however, that we would not want monetary restrictions to keep him from following through. I asked him to be in contact with me once he initiated counseling to review what might be necessary in terms of financial help from the Archdiocese. Archbishop, it struck me from our meeting that Fr. Vavra is living "at a distance" from his own emotional integration. Our conversation was even fairly pleasant, and he showed very little surprise, regret, concern, embarrassment, or pain at being discovered in an inappropriate activity. At the same time, he seems so to have isolated this dimension of himself that he probably can continue to work effectively, although I do not have the professional credentials to make any definite judgment in that regard. I recommend that we give this "pastoral" approach some time to work. If Fr. Vavra is still doing nothing about all of this in a couple of months, we should talk about what alternatives we might have.

cc: Bill Fallon
Archdiocese of St. Paul and Minneapolis

CONFIDENTIAL STATISTICAL INFORMATION FOR CHANCERY USE
(Please print or type.)

Name CLARENCE J. VAVRA Date of Birth 3/14/39
Ordination Date 3/13/65

In case of emergency, please contact:
Name __________________________
Address _______________________
Phone ________________________

OR NEXT OF KIN

My next of kin are:

Name __________________________ Address ______________ Phone __________

Name __________________________ Address ______________ Phone __________

Name __________________________ Address ______________ Phone __________

Location of my last will and testament: Parish Vault - St. Philip's Parish
Special funeral instructions: 2507 Bryant Av. N. Mpls. 55411

Homilist NONE

Funeral Home/Director Bruzek Funeral Home, New Prague, Mn. 56071

Other Directions Good congregational songs - include: Here I Am, Lord
readings to include: Colossians 3, 12-17, Gospel from John 16, 16-24
if possible, communion under both species
burial in local Czech Cemetery in New Prague in simple unadorned low cost casket

This information will make it easier for us to carry out your wishes. You may make changes at any time by sending us updated information.

Please return this form to Presbyteral Personnel Resources at the Chancery, 226 Summit Avenue, St. Paul, Minnesota 55102.

10/93
MEMORANDUM

TO: William S. Fallon

FROM: Chuck Haggie

DATE: July 13, 1994

SUBJECT: Employment Background Check for K. Logsdon

We are not able to complete a background check for Father Clarence J. Vavra. He has not been employed at Washington State Penitentiary for more than ten years. We do not have sufficient space to keep employee records past three years. Washington State Archives all other past documents.

I'm very sorry for the inconvenience.
Date: 010894

Name: VAVRA, CLARENCE JOSEPH

DOB: 031439

This letter certifies that a search has been made of the criminal history files maintained in Minnesota by the Department of Public Safety, Bureau of Criminal Apprehension.

The search was performed by Name and Date of Birth.

The result of this search indicates that no record was found based on the above search criteria.

This does not preclude the possible existence of additional information located at county or city levels.

If you have questions about this record please contact the telephone number above.
**Archdiocese of St. Paul and Minneapolis**

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**In case of emergency, please contact:**

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**My next of kin are:**

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**Location of my last will and testament:**  
VAULT - ST. PHILIP'S CHURCH MPLS. MN.

**Special funeral instructions:**  
HAPPY SOUNDING MUSIC WITH ACCOMPANIMENT

**Homilist**  
NONE

**Funeral Home/Director**  
BRUZEK'S FUNERAL HOME NEW PRAGUE, MN.

**Other Directions**  
SIMPLE LOW-PRICED CASKET - AVOID FLORAL ARRANGEMENTS

SEND OFFERINGS TO SALVATION ARMY, DOROTHY DAY CENTER, MISSIONS.

BURIAL IN CZECH CEMETERY, NEW PRAGUE, MINNESOTA

HAVE PEOPLE DO READINGS, BRING UP GIFTS, AND HELP WITH COMMUNIONS.

This information will make it easier for us to carry out your wishes. You may make changes at any time by sending us updated information.

Please return this form to Presbyteral Personnel Resources at the Chancery, 226 Summit Avenue, St. Paul, Minnesota 55102.
Archdiocese of St. Paul and Minneapolis

CONFIDENTIAL STATISTICAL INFORMATION FOR CHANCERY USE
(Please print or type.)

Name: CLARENCE J. VAVRA

Date of Birth: 3/14/39

Ordination Date: 3/13/65

In case of emergency, please contact:

Name

Address

Phone

My next of kin are:

Name

Address

Phone

Name

Address

Phone

Name

Address

Phone

Location of my last will and testament: VAULT - ST. PHILIP'S CHURCH MPLS. MN.

Special funeral instructions: HAPPY SOUNDING MUSIC WITH ACCOMPANIMENT

Homilist: NONE

Funeral Home/Director: BRUZEK'S FUNERAL HOME NEW PRAGUE, MN.

Other Directions: SIMPLE LOW-PRICED CASKET - AVOID FLORAL ARRANGEMENTS

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STRICTLY CONFIDENTIAL

January 11, 1995

MEMO TO: Archbishops Roach and Flynn
       Bishop Welsh and Bill Fallon

FROM: Father Kevin McDonough

SUBJECT: FATHER CLARENCE VAVRA

Bill Fallon and I met with Father Vavra twice during the first week of January. He came in on Tuesday of that week, having called ahead to indicate that it was urgent that he see me. Here is the fact situation that he described:

For the last six months or so a man from North Minneapolis, not a parishioner, has been coming to the rectory at St. Philip's on a variety of occasions to ask for financial help. Father Vavra has given him financial help, mostly from his own pocket, but with a small amount (less than a hundred dollars) coming from the charitable fund that his parish has. Father Vavra has asked the man, whose first name is _, to sign receipts on several occasions, and Father Vavra claims that he still has those receipts. He also asked _, to provide him with receipts that would indicate where the money was spent, but has never received any of them back.

Father Vavra indicated that, in one of the earliest of the visits, _, came into the rectory having offensive body odor. Father Vavra indicated that he would not talk to _, unless he first cleaned up. He offered to allow _, to use one of the rectory showers. When _, was undressing to take the shower, Father Vavra offered to perform a full body massage on _, consented. Father Vavra indicated that this massage involved rubbing "both sides" of _, body. Bill and I asked Father Vavra whether this involved touching _, buttocks and genitals, and he indicated that that it did. He indicated, however, that there was neither sexual intent on his own part nor sexual response on part.
Father Vavra also told me (but may not have done so in Bill Fallon’s presence) that he asked to kiss as well. He refused this, and Father Vavra did not insist.

This apparently happened on only one occasion. Father Vavra told us that there was no more conversation about all of this until Christmas day, when he asked for a significant amount of money (around $200) to help with his broken-down car. Father Vavra refused the funds, at which point became belligerent and indicated that he believed that Father Vavra had "sexually harassed" him. At some point on Christmas day, came to the rectory and brought his wife along with him. Either at this meeting or on the telephone indicated to Father Vavra that Vavra should give them $10,000, and that if he did so he and his wife would "leave him alone".

came by the church again on New Year’s day (Sunday) and then talked with Father Vavra afterwards by telephone. When came to the church, he did not raise the alleged harassment, and Father Vavra agreed to provide him with $100 for some personal needs. called back to the rectory later in the morning, however, and said that his wife was pressuring him and that he wanted to talk about the "larger sum". Father Vavra refused to talk about that, but agreed to provide with an extra $50.

Father Vavra came in quite agitated on Tuesday morning. He felt he was being blackmailed, and even said that had used that term. He wanted our help in protecting himself from even to the extent that Father Vavra leave the parish and seek assignment elsewhere.

We calmed Father Vavra down on Tuesday and helped him make arrangements to be absent from the parish for a week. We then asked him to return to the Chancery for another conversation on Friday of the same week.

At that second meeting we first discussed what to do about . We examined several options, and all three of us concluded the best option would include these steps:
Archbishop Roach and Archbishop Flynn
Bishop Welsh and Bill Fallon
Page 3

Father Vavra should refuse to talk to Father Vavra should notify his secretary, the parish security man, a retired police official in the parish, and the Parish Council members that he was being harassed by this man and did not wish to speak with him; Father Vavra should assess whether a strong and straightforward refusal to speak further with or to help him further would be sufficient to bring the communication to an end. If the combination of this straightforward conversation and Father Vavra's enlisting the support of his parishioners was insufficient, then he should come back to see us. We have some confidence that a refusal by Father Vavra to continue to pay any blackmail should make him an unattractive subject for continued pressure.

I told Vavra at both of our meetings that we would want to have some psychological assessment of the roots of this kind of behavior. He seemed surprised by this at the Tuesday meeting, indicating that he saw nothing wrong in the behavior. I did not pursue that line of discussion on Tuesday because of his agitation over the blackmail. When he was calmer on Friday, however, I told him once again that what he had done was not only a way of setting himself up for blackmail, but was in and of itself a significant moral and priestly violation. I told him that I would recommend to the Archbishops that we ask him to participate in a four-day assessment program so that we could get a better picture of the roots of this behavior. He indicated that he was very open to doing so. When we discussed this a little
Archbishop Roach and Archbishop Flynn
Bishop Welsh and Bill Fallon
Page 4

further, however, Father Vavra indicated that he has never flown on an airplane in his life and has a good deal of fear about doing so. He once again became quite agitated at the thought that we would send him by airplane to St. Luke’s Institute or Villa St. John Vianney. He is open to going to either of those places, but he finds it unimaginable that he would fly there.

Clearly, there are a variety of bizarre elements to all of this. I look forward to the opportunity to discuss next steps with you at your early convenience.

KMM:md
Judy—These are Abp Roach's copies of the materials on Valma. Please hold in our file until the next memo about this. Tx R.
January 13, 1995

MEMO TO: Father McDonough
FROM: Archbishop Roach

I am prepared to talk about Father Clarence Vavra whenever you like.

I would suggest that we not discuss this with the Council. Vavra has an incredible fear of anything like this getting around and I wouldn’t want to run even the slightest risk of that.

You may recall that he resigned from his position as chaplain at the state prison in Washington under very strange circumstances. When he got home his one fear was that he would be regarded as a failure and that word would get around about his leaving that position.

He clearly needs an evaluation and I think we ought to go to work on that right away.

cc- Archbishop Flynn
     Bishop Welsh
     Bill Fallon
March 7, 1995

Ms. Carmel Kropp
Anados Center
P.O. Box 219
Downingtown, PA 19335

Dear Ms. Kropp,

I am writing to confirm the evaluation that has been scheduled for Father Clarence Vavra to take place between April 3 and 6 of this year. The purpose of this letter is to provide you and your staff with some background for the evaluation.

The evaluation is prompted most immediately by Father Vavra's self-reported involvement in a compromising situation with a stranger who came to the door of his parish house seeking financial help. I am attaching a memorandum which provides the details of that involvement. Our understanding is that the other person named in that memorandum continues to attempt to be in contact with Father Vavra, and that Father Vavra has been successful in avoiding that contact more recently.

A word of explanation about the delay in this assessment would be helpful. As noted in the memorandum, Father Vavra has a very strong fear of airplane flight. The strength of that fear is apparent by his agitation when the possibility is discussed with him. We agreed, therefore, to delay the assessment until we could be certain that roads would be open for a safe ride from and to Minnesota.

In addition to the most immediate incident, there are two other issues that provide some potentially important background. First, and more importantly, just over a year ago we received a communication from a correction's department official indicating that Father Vavra was engaged in sexually explicit correspondence with an inmate. When confronted, Father Vavra agreed to participate in counseling with a highly respected therapist in the Twin Cities. I understand from him now, however, that he has not seen the counselor on a regular basis.

Finally, there is still some concern in our minds about the sudden termination of a prison chaplaincy in which Father Vavra was engaged nearly ten years ago. As I understand it, Father Vavra acknowledged that he left that position because of the political climate of the prison, particularly as expressed in some discipline being taken toward him for bringing in religious items requested by one or more inmates. This explanation was accepted at the time, and no further investigation done. Since the late 1993 report about sexually explicit correspondence with a prisoner, however, doubts have arisen about whether there were not other
dimensions of boundary violations on Father Vavra's part in the other prison setting. He has denied this, but the question persists.

Father Vavra has been gracious in agreeing to participate in this assessment. We believe that it will be helpful for him as well as for the Archdiocese. Please let us know if there is other information that you need. Preparatory correspondence for Father Vavra can be sent to his current parish, Church of St. Philip, 2507 Bryant Avenue North, Minneapolis, Minnesota 55411-2196.

I will be planning on attending the wrap-up session on April 6.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General
Moderator of the Curia

cc: Archbishop Roach
    Archbishop Flynn
    Father Clarence Vavra
March 20, 1995

Ms. Carmel Kropp  
The Anodos Center  
P.O. Box 219  
Downingtown, PA 19335

Dear Ms. Kropp,

I received your letter of March 13 with the enclosed assessment referral information form. Most if not all of the information requested in that form was provided in a letter I had sent to you a few days before. I suspect that the letters simply crossed in the mail. Could you please review the material that you currently have on file in regard to Father Clarence Vavra and then let me know what else you would need from us? I will hold onto the information form so that I can fill out whatever you need further information about if you call or write me back.

Thank you for your help with this matter.

Sincerely yours in Christ,

Reverend Kevin M. McDonough  
Vicar General  
Moderator of the Curia

KMM:jd
March 13, 1995

Reverend Kevin M. McDonough
Vicar General
Archdiocese of Saint Paul and Minneapolis
226 Summit Avenue
Saint Paul, Minnesota 55102-2197

Dear Father McDonough,

Thank you for referring Father Clarence Vavra to the Anodos Center for psychodiagnostic assessment. We look forward to beginning the four-day process on April 3, 1995. A conference will be held on Thursday, April 6, 1995 at 11 a.m. to discuss assessment results and recommendations.

We invite you or an appropriate representative to attend the conference and we will provide you with a follow-up written report upon receipt of the client's consent. We encourage you to discuss the issue of confidentiality with the client prior to the initiation of the assessment process.

Please complete the enclosed form to provide us with detailed background on issues important for our consideration in assessing Father Vavra. If deemed necessary, this information may be shared in an appropriate fashion with the client during the assessment process. We would appreciate receiving it by March 27, 1995 so that we may begin our preparation.

It is of the utmost importance that we receive a complete file of: letters of complaint from family members, preliminary evaluations, affidavits from the accusers, allegations including forensic reports, etc. Due to the amount of denial that is commonly demonstrated by clients with sexual offenses, a more complete and accurate outcome will be achieved in our assessment process when we have thorough information from the outside networks involved. Please call me to discuss any concerns or questions regarding this request.

We look forward to working with you in the support of Father Vavra.

Sincerely,

Carmel Kropp
Administrative Assistant
Where the Journey Upward Begins Anew

ASSESSMENT REFERRAL INFORMATION

Referral person

Relationship to client

Address

Telephone

Client Name

What are the reasons for referral of this client for assessment?

What specific behavior(s)/problem(s) have you observed that cause you concern?

History of these behavior(s)/problem(s)?

A division of St. John Vianney Hospital, P.O. Box 219, Downingtown, PA 19335 / (610) 269-9735
Describe your observations or concerns for the client regarding:

Interpersonal relationships with peers: ________________________________

Interpersonal relationships with authority figures: ______________________

Problematic work or ministry history: _________________________________

Living situation: ________________________________________________

Disciplinary or legal action pending: _________________________________

Future ministry placement: _________________________________________

Willingness to undergo assessment? _________________________________

Willingness to accept treatment if indicated? __________________________

What is your diocesan/congregational position regarding this client's return to active ministry?

_________________________________________________________________

What specific questions will this assessment seek to answer?

1. _______________________________________________________________

2. _______________________________________________________________

3. _______________________________________________________________
DATE: April 8, 1995
MEMO TO: Archbishop Roach and Archbishop Flynn
FROM: Fr. Kevin McDonough
SUBJECT: Fr. Clarence Vavra

I met with Fr. Vavra and three representatives of the Anodos Center (Villa St. John Vianney) on April 6. Fr. Vavra participated in an evaluation there during the several days before our meeting.

We will receive their written recommendations next week and the full summary in about a month. I simply wanted to let you know that they are going to recommend inpatient therapy for Fr. Vavra. I can explain this to you verbally, or we can wait for the full summary.

My suggestion will probably be that we attempt to work this out as a sabbatical for Fr. Vavra. He has never has taken one, and he certainly is due for it. I will speak with you about this as soon as we have more material in writing.

cc: Bill Fallon
April 17, 1995

Most Reverend John Roach
Archdiocese of Saint Paul and Minneapolis
226 Summit Avenue
St. Paul, MN 55102-2197

Dear Archbishop Roach,

In order to assist you in your decision-making process regarding Father Clarence Vavra, enclosed are the diagnostic impressions and recommendations which resulted from the assessment conducted at The Anodos Center from April 3, 1995 to April 6, 1995. A complete report will be forthcoming. If you have any questions or concerns until its completion, please feel free to call the number listed below.

We look forward to serving you in our mutual ministry to support Father Vavra.

Sincerely,

Ronald J. Karney, Ph.D.
Clinical Director

RJK:mck
enclosure
April 17, 1995

Reverend Kevin M. McDonough
Vicar General - Moderator of the Curia
Archdiocese of Saint Paul and Minneapolis
226 Summit Avenue
St. Paul, MN 55102-2197

Dear Father McDonough,

In order to assist you in your decision-making process regarding Father Clarence Vavra, enclosed are the diagnostic impressions and recommendations which resulted from the assessment conducted at The Anodos Center from April 3, 1995 to April 6, 1995. A complete report will be forthcoming. If you have any questions or concerns until its completion, please feel free to call the number listed below.

We look forward to serving you in our mutual ministry to support Father Vavra.

Sincerely,

Ronald J. Karney, Ph.D.
Clinical Director

RJK:mck
enclosure
RE: REVEREND CLARENCE VAVRA

DIAGNOSTIC IMPRESSIONS:

AXIS I - 302.9 - Sexual Disorder, NOS

AXIS II - 301.9 - Personality Disorder, NOS, with prominent obsessive-compulsive, narcissistic, and histrionic features

AXIS III - Hypertension, Hypercholesterolemia

AXIS IV - Psychosocial and Environmental Problems: Problems with primary support group, parents' health problems, problems related to social environment, inadequate social support, occupational problems, conflict over his call to celibate priesthood.

RECOMMENDATIONS:

1. Inpatient hospitalization is recommended. The issues that will need to be focused on in Father's treatment are: his lack of integration in the affective/sexual area; his inability to set appropriate boundaries and recognize consequences of inappropriate sexual behavior; unresolved early traumas and family of origin issues; issues with authority; and conflict over and around his call to celibate priesthood.

2. Pastoral counseling is recommended to resolve conflicts around celibacy and priesthood, issues with authority figures, and lack of integration of spiritual and emotional dimensions for his life.

It is hoped that the above recommendations are helpful to Father Vavra to build upon his strengths and to overcome his limitations.

Jeanette Weychert, SSJ, Ph.D.  
Psychologist  
April 17, 1995  
Date
DATE: April 21, 1995

MEMO TO: Archbishop Roach

FROM: Father Kevin McDonough

SUBJECT: Father Clarence Vavra

I met with Father Vavra on April 21. We had scheduled this meeting while at the Anodos Center, and my purpose in doing so was to be in a position to monitor his stability in the period of the completion of the assessment and our reception of the written report and our follow-up.

Father Vavra manifested at this meeting, as he had at the meeting two weeks previously, that he has a very limited understanding of the issues that are being raised with him. His summary of the assessment was that they had had nothing good to say about him except that he was very sick. It should be noted that, while they expressed some very strong concerns about his mental health, the evaluators at Anodos also had some positive things to say about Father Vavra. At this point, however, he is unable to hear any of the nuances in the assessment.

I am writing this memorandum not only to report on our meeting in a general way but also because of a particular quandary. During the conversation in my office, Father Vavra let me know that he is in a sexually active relationship with another man and has been so for some years. I was of course concerned that the man might be a present or former parish member of Father Vavra's, but he told me that this is someone he met in a gay bathhouse. There are a variety of other unseemly aspects to the relationship, but they are not central to the concern that I want to raise. My quandary is this:

Obviously, Father Vavra is acknowledging a deliberate violation of priestly celibacy and, furthermore, he shows no concern or remorse that he is engaged in any kind of wrongdoing. Both canonically and pastorally, this would be sufficient grounds for me to urge you to remove him from his pastorate.

On the other hand, it is only in the last three weeks that he has acknowledged to anyone (other than people whom he has encountered in bathhouses) that he is homosexual, that he has engaged in anonymous sexual contacts in the past, and so on. Until now, he has led a totally secretive life around these issues, and this has permitted him to build up and maintain in secret a whole set of rationalizations and excuses. If he is ever going to participate successfully in psychotherapy and rescue some form of pastoral ministry, it will only take place because he has begun to speak more openly about his history and his attitudes and come to see some new perspective on them. My fear is that to move against his pastorate at
Memo re: Fr. Vavra
Page 2
April 21, 1995

At this point, I would close off any willingness on his part to cooperate with therapy and rehabilitation.

It may be that he will refuse to cooperate anyway, which would certainly mean that we should act to protect the integrity of the Church's ministry even contrary to Father Vavra's interests. The fact that he was very disclosive to the people at Anodos and to me, however, leads me to believe that he could be convinced to seek out and cooperate with the help that he needs. I do not want to lose that opportunity if it can be available to us.

You may recall that the reason that we are not acting on the verbal recommendation for inpatient therapy is because we agreed to wait for the full written report. That should be available to us shortly after the first of May. I recommend that we wait until that report is received before we act. If you believe that Father Vavra's own admission to and lack of remorse about the ongoing liaison calls for quicker action to protect the Church, please let me know. I would be certainly willing to follow up.

cc: Archbishop Flynn
    Bishop Welsh
    Mr. Fallon
April 24, 1995

Reverend Clarence J. Vavra
Church of St. Philip
2507 Bryant Avenue North
Minneapolis, Minnesota 55411

Dear Father Vavra,

I received the enclosed summary from Anodos Center this Monday. As I told you at our meeting last week, I suspected that it would arrive early this week.

You will notice that it only contains one page. Eventually, this will be the last page of a much longer document, that will include their clinical impressions, results of testing, interview descriptions, background, and so on. That material is not yet available, however, and I expect that it should be here in another two weeks or so.

As soon as the longer letter arrives, I will send it to you and then we can set up a time to talk. I hope your Easter season is going well.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General
Moderator of the Curia

KMM:md

Encl.

cc: Archbishop Roach
    Archbishop Flynn
    Mr. Fallon
April 24, 1995

**STRICTLY CONFIDENTIAL**

MEMO TO: Father McDonough

FROM: Archbishop Roach

The situation with Clarence Vavra is very sad.

I see no alternative but to wait until we get the full written report. At that time I am going to want to sit down with Clarence and review this whole situation within the context of many other things that he and I have talked about over the years.

Some of the events of the past make more sense in the light of this current admission. This may very well be the time to help Clarence make a major decision about his own life.

cc- Archbishop Flynn
    Bishop Welsh

[Signature]

Attached is the report mentioned above.

[Signature]
Most Reverend John Roach  
Archdiocese of St. Paul and Minneapolis  
226 Summit Avenue  
St. Paul, MN 55102-2197

Dear Archbishop Roach,

This psychological report is based on the clinical interviews and testing results of Father Clarence Vavra’s assessment conducted from April 3, 1995 to April 6, 1995 at the Anodos Center. This report responds to specific questions and the general findings of the assessment process. Our evaluation procedure is a multidisciplinary one that includes our staff psychiatrist, pastoral counselor, and psychologist, whose signatures appear at the end of this integrative report.

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

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

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

Sincerely,

Ronald J. Karney, Ph.D.
Clinical Director

RJK:mck
enclosure
COMPREHENSIVE PSYCHODIAGNOSTIC ASSESSMENT

NAME: Reverend Clarence Vavra

DATE OF BIRTH: March 14, 1939

EDUCATION: Masters in Theology

OCCUPATION: Pastor

DATES OF EVALUATION: April 3, 1995 through April 6, 1995

REASON FOR REFERRAL: Father Clarence Vavra is a 56 year old diocesan priest from the Archdiocese of St. Paul and Minneapolis, Minnesota. He was referred for psychological evaluation by Father Kevin McDonough, Vicar General and Moderator of the Curia of the Archdiocese. In January of this year, Father Vavra called Father McDonough to meet with him regarding an urgent matter. At this meeting, he shared that over a six month period, a man had been coming to the rectory to ask for financial help. Father Vavra had given the man money. Most of this came from his own personal funds, a small amount was taken from a charitable fund in the parish. In one of his earliest visits to the rectory, Father Vavra offered to allow this man to use one of the rectory showers because of an offensive body odor. When he was undressing, Father Vavra reportedly offered to perform a full body massage on the man. He consented. The body massage involved rubbing the man's body on "both sides" and touching the buttocks and genitals. Father reportedly denied that there was either sexual intent on his part or sexual response on the man's part. He shared with Father McDonough that he also asked the man if he could kiss him. The man refused. Father Vavra said this type of encounter happened on only one occasion.

On Christmas Day 1994, the man reportedly asked Father Vavra for approximately $200.00 to repair his car. Father Vavra refused to give him the money and, reportedly, the man became belligerent and said he believed that Father had "sexually harassed" him. At some point on that same day, the man brought his wife to the rectory with him and indicated either at this meeting or in a telephone conversation later, that if Father Vavra gave him $10,000.00, he and his wife would "leave him alone." On New Year's Day, Father Vavra gave this man $100.00 when he came to the rectory. A larger sum was not mentioned at this
time, but later in the day the man called Father Vavra, telling him his wife was pressuring him about the larger sum. Father Vavra refused to talk about the $10,000.00, but did agree to give him an extra $50.00.

In his meeting with Father McDonough, Father Vavra shared that he thought he was being "blackmailed." He asked for Father McDonough’s help in protecting him from the man, even if this meant leaving the parish and being reassigned. In a meeting between Father McDonough, the Archdiocesan lawyer, and Father Vavra, he was encouraged to refuse to talk with the man and notify his staff members that he was being harassed by him and did not wish to speak with him. He was also counseled that if this approach did not put an end to the man’s demands, he was to return to Father McDonough. At this point, the man, reportedly, continued to attempt to be in contact with Father Vavra, but he has avoided contact with him.

In his meeting with Father Vavra, Father McDonough requested that he participate in a psychological assessment in an effort to understand the "roots" of his behavior. Father Vavra agreed to the assessment, but reportedly, was surprised by the request because he saw nothing wrong with his behavior. However, this is not the first time concerns have been raised by Father Vavra’s behavior. Over one year ago, Father McDonough received a communication from a corrections department official indicating that Father Vavra was engaged in sexually explicit correspondence with an inmate. When confronted, Father Vavra agreed to participate in counseling with a therapist in the Twin Cities, however, he has reportedly not seen this counselor on a regular basis.

Approximately ten years ago, Father Vavra terminated a prison chaplaincy very suddenly. His reason, at that time, was the "political climate" of the prison, particularly some discipline being taken toward him for bringing in religious items requested by one or more inmates. His explanation was accepted at the time and no further investigation was done. However, since the report of sexually explicit correspondence with a prisoner, Father McDonough questions whether there were boundary violations on Father Vavra’s part in the other prison setting. Father Vavra denies this.

In light of the above information, the following questions will be explored in this assessment.
1. What is Father Vavra’s current state of physical, mental, emotional, and spiritual functioning?
2. What is Father Vavra’s diagnosis/prognosis? Are there any treatment recommendations at this time?
3. What seems to be at the root of Father Vavra’s sexually inappropriate behavior?

ASSessment Procedures: Psychodiagnostic Interview, Multimodal Life History Questionnaire, Minnesota Multiphasic Personality Inventory-2 (MMPI-2), Millon Clinical Multi-axial Inventory-II (MCMI-II), Rorschach (ROR), Wechsler Adult Intelligence Scale-Revised (WAIS-R), Wechsler Memory Scale-Revised (WMS-R), Fundamental Interpersonal Relationship Orientation-Behavior (FIRO-B), 16 Personality Factor Test (16PF), House-Tree-Person Test, Rotter Incomplete Sentences Blank, Beck Hopelessness Scale, Beck Depression Index, Spiritual, Sexual, and Psychiatric Evaluations.
Father Vavra was defensive and guarded in his approach to this assessment. He seldom made eye contact with the examiner, and tended to give up easily and become agitated and easily frustrated when asked to elaborate on responses given. However, as the four day process continued, he appeared to relax and was quite candid in the information provided in interviews and writing. It is thought that the current results are valid indicators of his current level of functioning.

SOCIAL/SEXUAL HISTORY: Father Vavra is the second of three siblings, all boys. His parents, age 83, and age 86, live in New Prague, Minnesota in the family home. The family has lived in New Prague since Father Vavra was two years old. He described his father as a "hard-working man with a positive attitude toward life." His father worked as a meat cutter and dairyman when Father Vavra was growing up. He also worked later in his life with his wife doing maintenance and janitorial work. Father Vavra said of his father that he does not show emotions and is not as outgoing as his mother. Growing up, he said his father favored his younger brother, who is seven years younger. However, he said, "Now I have become his favorite son." Father Vavra shared that discipline in the family was handled by his mother after he was eight or nine years old. His father, at that time, had beaten his older brother, who is five years older than Father Vavra, so severely that his mother would not allow him to discipline the boys after that incident. Disciplining, which he said was "rare," usually consisted of a "slap in the face or a spanking."

The family struggled financially. Both parents worked. Father Vavra recalled having to do "a lot of extra work." He described his relationship with his mother as a very close one. Early in his life he found that his mother was very pleased when he helped her. He grew up assuming a great deal of responsibility for the cleanliness of the home, the care of the vegetable garden, and chickens. He said the family raised "hundreds" of chickens. Father Vavra said that he did his share of the work "to cover for my brothers when they either did not or could not." He described his mother as very caring, with a cheerful attitude about life. He also described his father as "giver," who "gives and gives and gives, always concerned about others."

In elementary school, Father Vavra said he enjoyed learning and did well with grades of A's and B's. He said he had many friends and a delightful childhood. At the same time, he described his duties at home as such that they left little time for play or socializing. He described his older brother as "good" to him, helping him with his homework. But, he said he had his own friends and was seldom home; leaving Father Vavra with much of the responsibility and the care of his younger brother.

When he was in seventh grade, the family moved into his paternal uncle's home. His uncle lived alone and kept to his own quarters in the house. Father Vavra described his uncle as "stern, strict and mean." He said his life was "different" after the move, "not all fun and games." He said he had too much physical work. When Father Vavra was in the eighth grade, he decided to enter the minor seminary. He described his parents as "surprised" by his decision.

In 1953, after graduating as class valedictorian, Father Vavra entered the diocesan
minor seminary in Arden Hills, Minnesota. In a very complete and detailed sexual history, Father Vavra discussed experimenting sexually as a child. However, no other sexual activity occurred through his years in the minor seminary from 1953 to 1959. He said he began to be aware of an attraction to males in the seminary and described experiencing "wet dreams" frequently that "had a male nature to them." Academically, Father Vavra described his grades as "average or above average." He said he enjoyed sports and learned to relate well with the other students. He also said, "I found among peers that not all of us were equal. When it came to choosing people on a team, I still remember being chosen last, not because I was no good, but because the captain chose his friends first, those he associated with the most." He also said, "Because of strict external rules governing human behavior and the internal rules governing morality, not much happened to me sexually." Although he found himself rebelling inwardly, during his years in the minor seminary, Father Vavra said he "only broke the major rules once." He also shared "that would never happen again."

In 1959, Father Vavra moved to the major seminary. He said he began to find his roommate "fascinating and sexually attractive." He began to use his roommate’s clothing and athletic equipment to induce intense sexual feelings leading to orgasm and sexually arousing fantasies about his roommate. He said this continued throughout his first year in the major seminary. He shared that his roommate’s "strong dependency" on him to wake him in the morning, because he was a heavy sleeper, "added to the excitement." He shared that he kissed his roommate "hundreds of times in the dead of the night and used his stained clothing to set off my own sexual desires." His roommate, he believed, was never aware of these activities. This roommate eventually left the seminary and married.

Father Vavra said that during the next few years, these sexual activities and fantasies continued "if I could find someone’s underwear to continue to act out the masturbatory phase." Each time this occurred, he said he went to confession to receive absolution. Around 1964, the year before his ordination, Father Vavra shared that he discovered that his fantasies needed to be "realized or actualized." He went to downtown Minneapolis to the "steambath." There he said he engaged in every form of sexual activity, including oral and anal sex. In his sexual history, he described these activities minutely as if he were re-experiencing them. Father Vavra described his visits to these bathhouses as "both frightening and exciting." He said, "everyone was looking for love or at least some form of it." Overall, however, Father Vavra said he found the experience "unfulfilling, satisfying for the moment, but nothing all that serious." He said he tried to deal with this in the seminary, but found it very difficult. Father Vavra shared that "matters came to a head" when he entered a friend’s room at night and tried to kiss him while he was sleeping. The friend awoke and threatened to report him to the rector. When Father Vavra agreed to go to his spiritual director to "work this out," he did not report him. Father Vavra said his spiritual director counseled him to go through with his ordination. He said that "after agonizing" over this, he was ordained in 1965. He also wrote, "in the meantime, I had not stopped my masturbatory fantasies or my use of other objects to obtain the same results."

While in the major seminary, Father Vavra said he experienced his professors as "not so close to their students as they had been in the minor seminary." He said of his response to this, "so I kept my distance and continued my rebel cause against the rules by deliberately breaking a few often, although secretly not openly." He said that during this time, he found
his studies "a little harder," giving as his reason for this, "being logical and systematic in my thinking did not come easy."

After ordination, Father Vavra's first assignment was to a suburban parish in Minneapolis. He remained in this assignment for four years and described it as "one of my happiest assignments." He found the people in the parish and the pastor very supportive. He said he was drawn to the youth in the Church and befriended many of them. He also shared, "although I had sexual feelings about wanting to do something with the youth, I never did. I probably realized the kinds of scandal there could be if anyone ever would find out." Father Vavra said he continued to visit the steam-baths in Minneapolis, and continued confessing his sins to other priests or his spiritual director. He said of these sexual experiences, "I still was missing something. The random experiences were not providing me with any stability or fidelity."

Toward the end of his time in his first assignment, Father Vavra said he became ill and was under a doctor's care for dizziness, low blood pressure, sleeplessness, and poor diet. He felt this happened because he had "taken on more than I should have." He said his health gradually improved "with lots of sleep." At about the same time, the pastor resigned and was replaced by an "ultra-conservative pastor." Father Vavra very quickly experienced difficulty in his relationship with this new pastor, and after one of his (Father Vavra's) sermons in church, was asked by the pastor to leave the parish.

Father Vavra was reassigned in the fall of 1969 to another parish in Minneapolis. At the end of the year, the parish became a "one-man parish" and he was reassigned in 1970 to a parish in North St. Paul. Father Vavra, again, experienced difficulties, this time with the "second associate" whom he described as "pastor" because the "pastor was a puppet." In 1971, he was again reassigned to another parish. He said he enjoyed his work with inmates in the downtown jail, his Sunday night liturgies for the youth, and ministering to the handicapped. However, after one year in this parish, Father Vavra took a leave-of-absence from the priesthood. He gave as his reason for this "difference with church authorities." He said he and the pastor did not "see eye to eye." After leaving the priesthood in 1972, Father Vavra worked for the Salvation Army as a store manager. Throughout all of his difficulties in ministry, Father Vavra said he had "excellent support from my parents and family." When he took a leave-of-absence, he said it was a very difficult time for his parents. He said the people in the town "tormented them with vicious gossip and deliberate lies." Father Vavra has never shared his homosexuality or "double life" with his parents or other family members. When asked about this, he was unable to give a reason.

While on leave, Father Vavra said he took in a teenager whom he had befriended in his first assignment. He said of their relationship, "we shared everything except bodies." He is still friendly with this man whom he said refers to him as his "second dad and best friend." While on leave, Father Vavra continued to frequent the "baths" in Minneapolis. In 1973, he returned to the active priesthood and was assigned to a parish in St. Paul. He had a good rapport with the pastor and, again, became involved with the youth in the parish. After one year in this parish, Father Vavra went to South Dakota to work in an Indian mission. He said "the change took three archbishops to make, but it was worth it."

During his year in Father Vavra said he "befriended" several
He said at this same time, he watched over some children who came to his trailer home and took a bath with him. He said, "I hugged and kissed the children, but did nothing sexual with them." He said one of the boys he stayed overnight with him and wanted to stay with him. They kissed and hugged and "invited me to have intercourse with because did this with Father Vavra said he tried, but could not "enter". At another point during his year Father Vavra said a priest friend whom he had befriended was leaving and wanted him to take to a motel and see him get on a bus for California the next day. He and the drank beer together and became involved sexually. Father Vavra was also involved during this time with an Indian man in his twenties. He said this man "had been abused by inmates while in prison and was an alcoholic who didn’t mind sharing his body with others." He said, on his day off, he took this man to a motel and had sexual intercourse with him; drinking was also involved. Side by side with his account of his sexual activity with the Indians, Father Vavra spoke of his "very special respect for the North American Indians," and of studying their theology, history, and culture.

In 1976, Father Vavra returned to Minnesota to work in a parish in St. Paul, and in late 1977, he became pastor of two parishes north of the twin cities. He said that the distance made it difficult for him to travel to Minneapolis to the "baths." After one year, he resigned his position, giving as his reason, "the extreme differences between the two parishes, one very conservative, one very liberal." He said that after resigning his position, he visited a priest friend and shared his "dilemma of not being assigned." His friend suggested that he go to the state training school to train for a chaplaincy position. After completing the training course, he worked one year with male juveniles at Red Wing Correctional Institute. He said of his relationship with the boys there, that it was a "professional, close and non-sexual one." He continues to be in touch with some of them. However, after the return of the former chaplain, Father Vavra said he, again, found himself out of a position.

In 1979, he was asked to help out the pastor in his hometown, New Prague. He described the pastor as someone who was "ultra-conservative" and did not want him to "do much of anything." He was there for about nine months. He said that when the pastor criticized him and compared him to a Lutheran minster, "it was time to leave again." At his farewell reception, he said, "few people came to say good-bye, I sort of expected it." After leaving New Prague, Father Vavra went, in 1980, to a parish in Maplewood. He remained in the parish only one year, celebrating his fifteenth anniversary of the priesthood in this parish.

In 1981, Father Vavra became pastor of Holy Redeemer Parish in Maplewood. He described the five years he spent in this parish as "my happiest" because I was in a parish that was known for its liberal leadership and inter-relationship with priests and people. While in this parish, he took CPE credits for future work as a chaplain in prison ministry. After completing the required units, he asked his bishop to be assigned as a prison chaplain. During the time Father Vavra was pastor of Holy Redeemer, he said, "I continued to work with youth, but did not get sexually involved with any of them, although the opportunities were there for doing so." However, he continued to frequent the "bathhouses." In 1982 or
1983, Father Vavra said he contracted Gonorrhea and was treated with penicillin, and since that time, he said he has not contracted any sexual diseases. Testing for AIDS has been negative.

In 1986, Father Vavra went to work as a chaplain in a maximum security prison in Walla-Walla, Washington State. He said that during the year at this prison, he "found inmates that were interested in sexual activities." However, he said he never accepted or participated in them with these prisoners. Father Vavra shared that one inmate who was "gay" invited him to enter a lifelong partnership with him, but he told him that he could not do that. Father said the inmate "honored my word." However, Father Vavra shared that the same inmate, along with others, threatened him with death, making it necessary for him to leave prison ministry. He said that although he became aware during his time in the prison of inmates who were homosexual, he never revealed to them that he was "gay."

When he returned to Minnesota in 1987, Father Vavra said he was assigned to help a priest who had heart surgery in a parish close to a "steam bathhouse." He said he met some very interesting people, including veterans of the VietNam war in this bathhouse. He shared that he was "still looking for that Illusive partner." In 1988, shortly after he had been assigned as pastor to a parish close to his parents, Father Vavra met who was "partly Native-American." He said was 32, had been married twice to women who were "unfaithful and drug and alcohol abusers." He had had two children with these women. Since meeting, Father said he has been trying to help him financially with his life and responsibilities. He is on limited income.

was described by Father Vavra as "immediately gentle and respectful." Since meeting him in 1988, he and have met on a regular basis to share sex. He said they have become "close partners" and have pledged one another "lifelong loyalty." Father Vavra said of the relationship, "I'm not sure if this relationship will fulfill all of what I have looked for these past several years, but at least it's based on those things I have considered essential to such a relationship: total honesty; gentleness; reciprocal love, expressed in shared sexuality." Father Vavra said that he and "reassure one another that there is no other person involved in our sexual lives." Theirs is an "exclusive relationship." Absent from Father Vavra's sexual history was any mention of his encounter with the man whose attempts to "blackmail" him brought him to this assessment. Also absent was any mention of the sexually explicit letter he admitted writing to a prisoner over one year ago.

In 1987, Father Vavra became pastor of a rural parish in New Market. He had requested an assignment close to his parents who were celebrating their 50th wedding anniversary. Father Vavra remained in this parish for five years. At the end of that time in 1992, he hired a religious education coordinator who was rejected by the parish pastoral council. He said that in a public meeting with the bishop present, she was judged "incompetent and not re-hireable." This incident, together with another incident involving damage to several grave sites in the cemetery led to Father Vavra's resignation as pastor.

In 1992, Father Vavra was named as administrator of a parish in North Minneapolis. He said the people petitioned the bishop that he would be made pastor. Since 1993, he has been pastor of this parish. He said of this assignment, that it has been a "wonderful assignment, although a dangerous one." He said the parish is in the middle of a very violent, crime-ridden area completely surrounded by black Americans. He has an agreement
with his parishioners that each week he is absent from the parish from after Sunday Masses until Tuesday. He spends this time with his aging parents, doing much of their physical work. His father's health is described as "very good." His mother, on the other hand, suffers from arthritis, strokes, and dizzy spells. When asked about the sexually explicit letter he was confronted with writing to an inmate over one year ago, Father said he has been in communication with this inmate since reading about him in the newspaper. The prisoner murdered his wife, children, and girlfriend. Father Vavra said he thought he might need support. He also has communicated with him by telephone and visited with him. After receiving a sexually explicit letter from the inmate in December 1993, Father Vavra said he responded in kind. When asked why, he said, he "wanted the relationship to continue." He felt that the prisoner, by writing as he did, "was reaching out to me." He said he wanted to continue "our relationship of closeness." Father Vavra also shared that it was important with him to "have a good support system." This person, he said, has no one but his mother. His father abused him sexually as a young boy.

Father Vavra, in discussing his behavior with the man who came to him for financial assistance, said, "it was stupid; I shouldn't have." He went on to say he thought he was "befriending" the man who had shared much of his personal life with him. He was a black man, and Father Vavra said, "I don't have many black friends." He said, "my befriending people sometimes takes on a sexual expression." Father Vavra also differentiated between his role as a priest and himself as a "human being." As a human being, he said he is "befriending someone, not in the name of the church, but as a human being." Of both the inmate and the man in his parish, he said, "I thought I knew where they were coming from." He saw his hugging and kissing of as a "way of expressing thanks."

John Gonsiorek, Ph.D., the therapist whom Father Vavra agreed to see after the incident with the inmate, said he had seen Father Vavra on a monthly basis from January to April 1994. He described Father as initially highly defensive in his sessions with him. He said he disclosed that he had developed a number of friendships with male inmates which seemed eroticized (although not necessarily consciously) on his part, and perhaps potentially financially exploitive on the inmate’s part (although Father Vavra did not perceive it in this way.) Father Vavra reported no history of sexual contacts with minors, counselees, or those with whom he was in pastoral relationship. He did, however, report a history of sexual contacts, usually of short duration with adult males. He also reported difficulty developing meaningful relationships with men and conflict between his sexual orientation and his vocation. Dr. Gonsiorek attempted to assist Father in exploring social resources that existed in the gay male community with an eye to eventually helping him make some decisions about how he might better integrate his needs for intimacy, his sexual orientation, and his vocation. He said that Father Vavra had limited success in following through in assignments to telephone or make initial visits to various resources and claimed he did not have enough time, although the sessions were spaced to accommodate these assignments. Father Vavra canceled their last meetings because he had not followed through, but said he would contact Dr. Gonsiorek at a later time. As time went on, Dr. Gonsiorek said that Father became somewhat less angry and defensive, but remained unresponsive to examining the risk his friendships with inmates posed for him. It is Dr. Gonsiorek’s view that Father Vavra’s issues around sexuality, intimacy, and his vocation remain unresolved. Father Vavra said of
his sessions with Dr. Gonsiorek that "he had me do all the talking." He also said he was not able to go once per month on Fridays and that he found his fee "outrageous."

When asked to state in his own words the nature of his main problems, Father Vavra wrote, "I have had a problem with authority in the Catholic Church regarding where I wanted to work in ministry and also with the Church's severe and extreme teaching on homosexuality and other sexually related areas. A large part of the above involves much anger." He also indicated that very few people know of his attraction toward males and these are "trusted friends," and include a professed sister, a former confessor, and a young man who is unmarried and whom Father befriended as a teen. He said that none of his family or relatives know of his sexual orientation or sexual history.

PSYCHIATRIC ASSESSMENT RESULTS:

Medical History: Father Vavra has a history of tonsillectomy and removal of anal polyps. His current medications are Atenolol, and Mevacor. He has history of gonorrhea. Physical examination reveals hypertension and hyperlipidemia. Laboratory studies show elevated bilirubin, triglycerides, and cholesterol.

Psychiatric History: Father Vavra had a brief period of psychotherapy with Dr. Gonsiorek.

Family Psychiatric History: Negative.

Mental Status Examination: Father Vavra describes his alcohol use as occasional. He appeared as a casually dressed white male who appears his stated age. There were no abnormal movements. His speech was clear and slightly subdued with normal rate and rhythm. His thought processes were logical and goal-oriented, although tangential and slightly disorganized when discussing his sexual activities. There was no suicidal or homicidal ideation. There were no reports of hallucination. Father was cognitively grossly intact.

SPIRITUAL ASSESSMENT RESULTS: Father Vavra spoke of coming from a good, supportive family. He attended Catholic school and served as an altarboy. He stated that his vocation was triggered by the "edifying lives and example" of the sister who taught him in eighth grade and also by the associate pastor at his church.

In 1953, after eighth grade, Father Vavra entered the minor seminary, an experience he described as "difficult and traumatic." He spoke of being impacted sexually by being in an all-male environment. Father Vavra described his rebellion against the strict rules and authority in minor seminary as typical.

It was during major seminary that Father Vavra began to experience homosexual attraction to peers. It was during this time that he began visiting off-campus sites to engage in sex. Father Vavra stated that he began to doubt his vocation because of his sexual
behavior, and he sought the advice of his seminary spiritual director. He reports that his
director did not think his sexual behaviors were in conflict with his vocation.

Father Vavra was ordained in 1965. Since that time, he has been involved in parish
and prison ministry. As Father Vavra went over the history of his assignments, one is struck
by the number of assignment changes and the short length of these assignments. Father
Vavra alluded to the fact that he was a liberal thinker who was often in conflict with
conservative authorities.

When describing his relationship with God, Father Vavra reported that he finds God
in everyday life, not in Church. He prays the Office and stated that he loves liturgy and
preaching. He believes he does a good job in these areas. He finds the Sacrament of
Penance "boring," however, he is faithful to his hospital visits. Father Vavra reported that
the most satisfying aspect of priesthood for him is socializing and being with people within
functions of the Church community.

Father Vavra denied difficulties with alcohol. He did acknowledge that celibacy has
been a problem, but he appeared to have no remorse or guilt feelings related to his sexual
behavior. He focused on the fact that he practiced "safe sex." Father Vavra's attitude was
expressed in his statement, "Why should I deny my sexuality?"

In conclusion, Father Vavra stated that his favorite Scripture passage is from John I,
"God is love and those who abide in love, abide in God." It would appear that Father Vavra
has not integrated that love in a way that will protect his personhood and his priesthood from
the impact of his conflict around a celibate lifestyle and unresolved issues of anger and
loneliness.

**PSYCHOLOGICAL ASSESSMENT RESULTS:** Psychological testing on the WAIS-R, an
individual measure of intelligence, reveals a man whose intellectual potential falls in the
bright average to average range (Full Scale IQ=113, Verbal IQ=117,
Performance IQ=105). However, there is a great deal of subtest variability. In the verbal
area, most of Father's subtest scores are in the superior range. On the Digit Span subtest,
however, a measure of short-term auditory memory, Father Vavra's score is in the
borderline range of functioning. He tended to give up easily on this task; low scores on this
subtest can reflect attention/concentration difficulties. However, on another subtest, which
also requires concentration and the mental manipulation of numbers, namely arithmetic,
Father Vavra's subtest score fell in the superior range of functioning.

In the performance area of the WAIS-R, only two of Father Vavra's subtest scores
were in the average range. The remaining three fell in the low average range. It is not clear
why these discrepancies in functioning are present. Father Vavra's self-reported educational
history does not seem to point to any early learning difficulties. It was noted, however, that
his tolerance level was very low. He tended to give up and get frustrated easily when tasks
became more complex. On the block design subtest, several items were failed because of
one or two misplaced angles. It was not clear how much of this was due to carelessness or
inattention. Father Vavra's lowest subtest score occurred on the picture arrangement subtest,
a measure of "social intelligence" or an individual's ability to evaluate the social relevance of
pictured situations, anticipating the consequences of actions and distinguishing essential from
irrelevant details. Again, it is not clear what part carelessness or inattention played into these results.

In the area of memory functioning, Father Vavra's two lowest index scores were the attention/concentration index and delayed recall index. Both of these fell in the middle of the average range. His general memory, verbal memory and visual memory indexes all fell in the bright average range. There is some indication of depression in the personality findings of this assessment. It may be that anxiety and depression are affecting Father's functioning in the intellectual/cognitive area. However, Father Vavra seems unaware of either anxious or depressed feelings.

In summary, Father Vavra's functioning in the intellectual/cognitive area was found to be quite variable, ranging from the borderline to the superior range of functioning. Based on his self-reported educational history and the findings of this assessment, it seems likely that his abilities lie at least in the bright average to superior range. Presently, anxiety, depression, and/or a possible state of "overload" may be interfering with his ability to function at this level.

The results of self-report measures of personality are very different from those of projective measures of personality. On self-report measures, Father Vavra presents himself as having a low level of depression and internalized anxiety. He appears to lack insight into himself and others. The only reported symptom of depression, for example, on the Beck Depression Index was early morning awakening. He tended to give socially acceptable answers and to minimize weaknesses. His personality profile on the MMPI-2 fell within the normal range. His profile is similar to individuals whose judgment appears uneven, with occasional lapses of forethought and breakdown of impulse control. However, on the same measure, his ego-strength test is well above average, predicting practical efficiency, practical effectiveness, and self-sufficiency in a wide variety of areas.

Father Vavra's defenses seem to be rigid and inflexible. He tends to overuse the defenses of projection, rationalization, avoidance, and denial, especially when dealing with his affective/emotional life. This has resulted in a lack of integration and a "split" within himself. This can be seen in the manner in which he differentiates his role as priest and as "human being" and the different moral standards he assigns to these roles. This has resulted in a "secret life," of which Father Vavra appears to have little awareness or ability to understand.

He tests as being highly conflicted in the area of dependency needs. On the FIRO-B test, Father's responses indicate a strong tendency to be compulsively driven toward people. It is difficult for him to be isolated from those on whom he depends for any extended period of time. Isolation in any form is anxiety-arousing. When isolated, left behind or otherwise cut off from people, other forms of contact are called into play, such as the heavy use of the telephone, writing letters, or reading books about people. Father Vavra has a strong need to belong and to be accepted. Because he seeks a great deal of affection from others, he is frequently disappointed. His need for affection is not easily satiated. Because of this need to be liked and belong, passive-aggressive methods of expressing anger are likely to be employed. This manner of dealing with anger is difficult for others to deal with. Father Vavra can become critical and argumentative at times in order to defend against facing his own internal conflicts. In interpersonal relationships, he tends to lead, dominate, or dig in
his heels. This can be seen in his ministry history and frequent changes and conflicts, especially with those in authority.

As mentioned earlier, there is a discrepancy between self-report and projective measures of personality findings. On projective measures, Father's responses are similar to those individuals who are diagnosed as having a serious affective disturbance, such as major affective disorder or dysthymia. His responses are also similar to those whose reality testing is problematic. Currently, Father Vavra is experiencing a state of "overload," resulting in a pattern of limited concentration. Serious problems in thinking are also indicated, resulting in faulty judgment and interfering with his ability to think things through logically, especially when emotionally stressed. There is also evidence of impaired reality testing, that is, Father tends to misinterpret and/or distort reality much more than most people. In obvious situations or when emotional stress is not high, expected and acceptable responses are likely to occur. However, in situations that become more complex or are emotionally stressful, Father Vavra's reality testing is greatly affected. There is also evidence of impulsivity.

Currently, Father Vavra is highly vulnerable to loss of control and disorganization under stress. He appears to be in need, at this time, of a structured environment over which he has some sense of control. A chronic state of neediness is also evident. Father Vavra is experiencing a sense of loneliness and emotional deprivation. Some of this may be the result of the aging of his parents upon whom he is greatly dependent for emotional support. Although not conscious of this, Father has a very angry and negative attitude toward the environment. This anger, as discussed earlier, is not manifested overtly, but does impact decision-making and his ability to cope. It also interferes with his ability to sustain deep and/or meaningful relationships with others and makes him less tolerant of routine compromises that are usually required when interacting with others. His image of himself is based largely on imaginary rather than real experience, resulting in very distorted notions of himself and others. Father's sense of loneliness and deprivation leaves him very vulnerable to the manipulation of others. This is evident in his social and sexual history. However, he is unaware of his neediness and also of his vulnerability to manipulation.

In summary, Father Vavra is deeply troubled, but at the same time, has little or no insight into his difficulties. A very detailed sexual history was included in the social history section of this report. This history reveals serious sexual difficulties going back to his early days in the seminary. In answer to the questions asked of this assessment, Father Vavra is in need of comprehensive inpatient treatment. His denial is such that he is unlikely to profit from anything less than this. His lack of affective sexual integration, his inability to set appropriate boundaries, and recognize inappropriate sexual behavior and its consequences, as well as his conflict over and around his call to celibate priesthood puts him at risk, and also puts at risk the people to whom he ministers and the church. However, his response to treatment can be expected to be very slow. He will resist accepting what he will see as the vulnerable and exposed patient role. His motivation to change and potential for insight and improvement appear only fair, and his low level of expressed depression and internalized anxiety also predict against persistence in treatment unless this treatment is comprehensive and inpatient; even then, his prognosis is guarded.
DIAGNOSTIC IMPRESSIONS:

AXIS I  -  302.9 - Sexual Disorder, NOS

AXIS II  -  301.9 - Personality Disorder, NOS, with prominent obsessive-compulsive, narcissistic, and histrionic features

AXIS III  -  Hypertension, Hypercholesterolemia

AXIS IV  -  Psychosocial and Environmental Problems: Problems with primary support group, parents' health problems, problems related to social environment, inadequate social support, occupational problems, conflict over his call to celibate priesthood.

RECOMMENDATIONS:

1. Inpatient hospitalization is recommended. The issues that will need to be focused on in Father’s treatment are: his lack of integration in the affective/sexual area; his inability to set appropriate boundaries and recognize consequences of inappropriate sexual behavior; unresolved early traumas and family of origin issues; issues with authority; and conflict over and around his call to celibate priesthood.

2. Pastoral counseling is recommended to resolve conflicts around celibacy and priesthood, issues with authority figures, and lack of integration of spiritual and emotional dimensions for his life.

   It is hoped that the above recommendations are helpful to Father Vavra to build upon his strengths and to overcome his limitations.
This integrative report has been written and approved by the undersigned member of the Anodos Assessment Team:

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Pastoral Counselor
The Modern Day Priest—What is His Role?

I've been a parish priest for almost six and one-half years first as assistant in the suburb of Roseville, second as assistant in the inner city, and now again in the suburb of North Saint Paul. My vision and high hopes of serving God's People in Christ's Church have dwindled to an all-time low. What can be wrong? Everything seemed so promising, everything seemed so exciting, and so refreshing.

For one, today's priest especially an assistant priest, longs for the day when he can do more than assist, more than just move in the background, or fill in for someone while he is absent; the priest by nature wants to lead people effectively.

This is one of my biggest problems in the priesthood. I feel terribly frustrated with a vacuum of leadership in the Church at large but ever more so at the local level. I know well enough that the Church is a servant church but too often it seems is is true only in name. All one has to do is to look at the structure of the typical parish and one can see rather clearly the predicament of today's priest.

It is unfortunate that a Church whose whole life and work is Christ should fall victim to a pattern that breathes sterility instead of vitality. The goals of a parish priest are really no different than those of the Church he serves and yet to achieve them seems almost as an insurmountable task. Why? So many of us get hung up on the word Catholic as if it were some shield behind which we can hide.

To me the word Catholic means very little unless it includes the word Christian. Very often we find among our so-called practicing Catholics an unbelievable lack of Christianity; to me as a priest that says a great deal. It tells me that somehow we put people into a mold and after they have been initiated into this system they are somehow spirited fully-formed believers.

The priest today suffers from a failure complex; a failure to take necessary risks. Instead of standing as a rock among men he finds himself shifting from rock to sand. It's a lot easier to bury one's head there than to face things on a firm solid base.
To me the priest must be innovative, inventive, creative among the people he serves.
For that is his one big work: to form and build a community employing all the skills
God has given him plus the added grace Christ bestowed upon him at ordination.
Forming a thoroughly Christian community is no small task nor is it something one
can do hastily. The remarkable fact is that it is possible once the priest is
given the chance to begin. In the present state of affairs however, the assistant
priest usually finds little or no support from his colleagues be they bishop or
pastor. We worry today about our youth and keep telling them they are tomorrow's
leaders and yet somehow in our delivery we fail to give them that opportunity now.

The life style of today's priest must change if he is to become the effective
leader among the people he serves. Modern clothing, separate living quarters and
idences are only frills. His main life style must include the role of forming
the community, working with people where he finds them, inviting them to help in
this gigantic saving work. He must be the apostle that Christ made him. Hopefully
it is not too late.
June 26, 1995

MEMO TO: Fr. McDonough
FROM: Archbishop Roach

Are we ready to call in Clarence Vavra? If we are going to do that I think we may as well do it fairly soon, but at least my notes indicate that I was waiting to hear as to whether or not we are ready to have him in.
Please Take Action

DATE

91/11

TO

Mr. Donoghue

☐ NOTE AND FILE
☐ NOTE AND RETURN
☐ RETURN WITH MORE DETAILS
☐ PLEASE ANSWER (SEND ME A COPY)
☐ FOR YOUR APPROVAL
☐ PREPARE FOR MY SIGNATURE
☐ PLEASE REPLY PROMPTLY
☐ TAKE APPROPRIATE ACTION
☐ PER YOUR REQUEST
☐ FOR YOUR SIGNATURE
☐ FOR YOUR INFORMATION
☐ INVESTIGATE AND REPORT
☒ SEE ME ABOUT THIS
☐ FOR YOUR RECOMMENDATION
☐ CONFIDENTIAL

COMMENTS:

Thanks

SIGNED 11-97
**CHANCERY INTEROFFICE MEMO**

**ARCHDIOCESE OF ST. PAUL AND MINNEAPOLIS**

<table>
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<tr>
<th>1. TO:</th>
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**REMARKS:**

Here's another report. Please review (if you want to) and return.

Before I go see him, I'd like to talk with you about his possible future.

FROM: [Signature]

DATE

PHONE
DATE: AUGUST 17, 1995
MEMO TO: ARCHBISHOP ROACH
FROM: FR. KEVIN MCDONOUGH
SUBJECT: MEETING WITH FATHER VAVRA

Archbishop, I am sorry that you got in the position you were for your meeting for
Father Vavra on August 16. Although I do not recall it specifically, it is quite
probably true that I promised to make sure that a copy would get to Father Vavra.
There has been some inconsistency on the part of the evaluation centers, some of
which send a report to the priest and some of which do not. Because I am aware
of this, I try to remember to check with the priest to see if he has seen it. I
dropped the ball on that this time.
August 17, 1995

PERSONAL AND CONFIDENTIAL

MEMO TO: Fr. McDonough
FROM: Archbishop Roach

I met with Father Clarence Vavra on August 6, 1995. We had arranged that appointment some days before.

He was totally hostile when he came in. He said that you had promised him that he would see the report and he has never seen it. He indicted that you had told him that you would meet with him to review the report, and that was not done.

I indicated to him that I had taken over control of the report and that therefore, his meeting with you would have not been necessary. I was, however, in no position to continue a discussion with him because the report, as you know, is very long and he had not had a chance to read it.

I gave him a copy of the report and asked him to read and pray with it and I will meet with him this coming week on Thursday, August 24, at 3:00 p.m. It may be helpful if you were present for that meeting.

It was clear to me as I started to review the report with him that he was going to hide behind the fact that he had not seen the report and that this whole process was unfair. It was at that point I made the decision to have a copy made and to meet with him later.

We do need to talk about this.
August 25, 1995

**STRICTLY CONFIDENTIAL**

**MEMO TO:**  
The File of Father Clarence Vavra  
Archbishop Flynn, Fr. McDonough, Bishop Welsh

**FROM:**  
Archbishop Roach

I met with Father Clarence Vavra on August 24, 1995. We reviewed, page by page, the psychological report.

He challenged several of the facts as related in the report, but the things he challenged had very little to do with the substance of the report.

He is very open in admitting his homosexuality and a long history of sexual activity with adult males.

I challenged him in particular on the high degree of denial which he has exhibited and his inability to understand the contradiction between the life which he admits to and his own priesthood. He would feel that his prayer life is fairly good and feels that he has never really given scandal, and to some extent that may be true. He has no understanding of how vulnerable he is.

After a lot of conversation he finally admitted to me that he has used secular writings about homosexuality which would condone sexual activity as the basis of his judgment. As I talked about the right of the Church to define how priesthood is exercised, it was clear to me that he would agree to that academically but has not found it possible for him to live with the teaching.

There is another part of this which is important. When he took the assignment as Pastor of the Church of St. Philip, he went to the parish and said that he had aged parents for whom he had a real responsibility and he would have to be free from Sunday afternoon to Tuesday, noon. They agreed. He spends that time in New Prague with his parents. He does all of their shopping, etc., and says they are totally dependent upon him. Because of their financial situation, it is his belief that they could not exist without him.
We concluded with the following, and I see it as temporary. He maintains he simply cannot go into inpatient treatment because of his parents. He may be correct. He will see Father Dick Rice and will arrange for his regular spiritual counseling.

Second, he will go to the Consultation Services Center and review this with Dolore Rockers. He went to Frank Spoeden for a long period of time and liked him and felt that Spoeden had helped him. I'm not sure that Spoeden is still at the Consultation Services Center, but Dolore ought to be able to help him get some therapy.

Third, I told him that I wanted a chance to brief Archbishop Flynn about all of this and have Archbishop Flynn read the report, if he has not done so, and then have an opportunity to sit down with Vavra.

In the meantime I told him he could continue on at St. Philip's and he is to call me in three weeks as to the arrangements he has made with Dick Rice and with the Consultation Services Center. Sometime after that I think it would be important for Archbishop Flynn to sit down with him.

Having read the report again I realize that the report is really troublesome. I'm not sure that Vavra understands how troublesome it is.

Finally, I really concentrated on his male companion, who is his only sexual partner now, and has been for some time. Vavra agrees that he will see him and the sexual activity will terminate. Whether he is able to do that or not, I don't know, but perhaps with a good spiritual director and more therapy he has a fighting chance of that. He swears that there is no other sexual activity and he sounds honest about that.

I would be glad to discuss this with those of you who receive this memo, because the situation is very difficult.
August 25, 1995

**STRICKLY CONFIDENTIAL**

**MEMO TO:** The File of Father Clarence Vavra
Archbishop Flavin, Fr. McDonough, Bishop Welsh

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SAINT PHILIP’S CALENDAR OF EVENTS FOR 1996

MARCH 13 PARISH PASTORAL COUNCIL MEETING AT 7:30 P.M. (2ND WEDNESDAY OF THE MONTH).
MARCH 14 NORTHSIDE CATHOLIC PARISHES MEETING AT ST. BRIDGET’S 1-3 P.M.
MARCH 24 MEN’S CLUB BINGO & RAFFLE 1:30-5:00 P.M.
MARCH 31-APRIL 7 HOLY WEEK AND EASTER CELEBRATIONS.
APRIL 17 DEANERY MEETING AT ST. ANTHONY OF PADUA 12:15-2:00 P.M.
APRIL 28 FIRST COMMUNION SUNDAY AT 8:00 A.M. MASS
MAY 3RD 90TH ANNIVERSARY OF THE PARISH OF ST. PHILIP - BISHOP WELSH HERE 6 PM

→* JUNE 1 WEDDING LITURGY FOR TIME TBA
→** AUGUST 31 WEDDING LITURGY FOR TIME TBA

RELIGIOUS EDUCATION PROGRAM FROM SEPTEMBER 28, 1995-MAY 2, 1996

→* AUGUST 10, 1996 WEDDING MASS 1 P.M.
* INDICATES WEDDING WAS DELEGATED BY PASTOR TO ANOTHER CLERGYMAN.
* PARISH FALL FESTIVAL OCTOBER 27, 1996 ST. PHILIP’S PARISH

-FUNERALS??

* This was put on last Sun. so CV could be back for it.

- Secretary is Julie Yackly; she is excellent, trustworthy, confidential. She is there full time plus. She & the two trustees (Ed O’Connor & Art Pastwa) are check

- Missionary nun is coming on Aug 10-11.
SAINT PHILIP'S CALENDAR OF EVENTS FOR 1996

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RELIGIOUS EDUCATION PROGRAM FROM SEPTEMBER 28, 1995-MAY 2, 1996

Missionary (non-priest) is coming in August
Craig Bjork

OPH

- has dealt Vavra at Parish #5
- handwriting match
- written "shaving" or fantasies about oral sex and touching whole body.
The Office Manager left

Administrative leave he -

to do

Left Dean Walt go —

He was most popular of all —

He talked about —

Walt → & not paging

All over the Church — not paging bells.

Drinking ??
January 18, 1996

Fr. Kevin McDonough
Vicar General, Archdiocese of St. Paul & Minneapolis
Chancery
226 Summit Avenue
St. Paul, MN 55102

CONSULTATION SERVICES CENTER

633 No. Snelling Avenue
St. Paul, Minnesota 55104
(612) 644-0112

Dear Reverend McDonough,

I am writing this brief summary of my therapy sessions with Fr. Clarence Vavra since I, as well as Consultation Services Director, Dr. Dolore Rockers, believe that you need to be aware of the course and focus of these sessions. It is my understanding that Archbishop Roach agreed to allow Fr. Vavra to pursue outpatient therapy because of prior arrangements that he had made to assist his aging parents rather than to insist that he enter an inpatient treatment program as had been strongly recommended by the staff at The Anodos Center in their comprehensive psychodiagnostic assessment from April of 1995.

The recommendations from that evaluation state that the issues Fr. Vavra needs to focus on are: 'his lack of integration in the affective/sexual area; his inability to set appropriate boundaries and recognize consequences of inappropriate sexual behavior; unresolved early traumas and family of origin issues; issues with authority; and conflict over and around his call to celibate priesthood.'

At our initial session on September 21, 1995, Fr. Vavra and I agreed to try to meet bi-weekly; however, because of scheduling difficulties, we have had only four sessions through December 7, 1995. Fr. Vavra did keep all of our scheduled appointments. However, I have found Fr. Vavra to be resistant to accepting the notion that he has problems in the areas of sexuality, affective sexual integration, setting appropriate sexual boundaries or recognizing the consequences of inappropriate sexual behavior. He has tended to rationalize and justify his sexual behavior when challenged on this by me. He has appeared to be quite closed to even the consideration that some of his sexual behavior has not been appropriate. Consequently, I have shifted the focus of our sessions to areas which he seems more willing to honestly address, such as setting limits with individuals who approach him for financial assistance, especially a man with whom he has had a fairly long-standing relationship which has included sexual involvement. Even in this area, Fr. Vavra has disagreed with my opinion that his involvement in attempting to assist this man has been excessive.

I believe that it is important that you are aware that I have not been able to successfully engage Fr. Vavra in a process to deal with the critical issues identified as needing attention. In fact, I have found myself encountering the resistance and denial predicted in the Anodos Center report. Furthermore, that report indicates that outpatient treatment in the past has been unsuccessful. After consulting with Dr. Rockers, we have come to the conclusion that treating these issues on an outpatient basis is not possible.

I will be sharing this letter with Fr. Vavra at our next meeting scheduled for January 31, 1996.

Sincerely,

Frank J. Spoden, ACSW, LICSW

ARCHDIOCESE OF ST. PAUL AND MINNEAPOLIS
CONFIDENTIAL STATISTICAL INFORMATION FOR CHANCERY USE

(Please print or type.)

Name        CLARENCE J. VAVRA        Date of Birth  3/14/39

Ordination Date  3/13/65

In case of emergency, please contact:

Name

Address

Phone

My next of kin are:

Name

Address

Phone

Name

Address

Phone

Name

Address

Phone

Location of my last will and testament  VAULT- ST. PHILIP'S CHURCH, MPLS., MN.

Funeral Instructions

Homilist        NONE

Funeral Home/Director  BRUZEKS' FUNERAL HOME, NEW PRAGUE, MN

Cemetery  CZECH NATIONAL CEMETERY, NEW PRAGUE, MN

Other (Vestments, Readings, Music, etc.)  SIMPLE LOW-PRICED CASKET

AVOID FLORAL ARRANGEMENTS-SEND OFFERINGS TO CURRENT PARISH SERVING, SALVATION ARMY,

HAVE RELATIVES DO FIRST TWO READINGS AND BRING UP THE GIFTS AND SPREAD THE PALL

INCLUDE LAY MINISTERS FOR COMMUNION, LEAVE MUSIC UP TO THE SURVIVORS.

This information will enable us to carry out your wishes. You may make changes at any time by sending us updated information.

Please return this form to Presbyteral Personnel Resources, 226 Summit Avenue, St. Paul, Minnesota 55102.

1/96
Dear Father Kevin,

By now you have received a letter from the Consultation Services Center and their apparent assessment of my meetings with one of the professional counselors there, Frank Spoden.

I know of their decision regarding my treatment on an outpatient basis because I met with Frank Spoden earlier this late afternoon. I discussed with him my unhappiness with their decision and would like to at least mention to you my efforts at dealing with the issues and the fact that there HAS been some progress on my part.

I told Frank that since my meeting with Archbishop Roach the sexual activities I had previously engaged in with have been largely curtailed now since that meeting with Archbishop Roach in August of 1995. Secondly, I have faithfully met with Father Carl Voelker working on those areas that impact on these issues and made that clear to Frank Spoden as well. Those areas have included Anger, Communication, and most important of all, Family and other relationships in great detail.

I feel that the Consultation Services Center personnel have not allowed me sufficient time (I met with Frank Spoden only four times) to adequately deal with the real issues and have not allowed me ample time to include another area that impacts on the issues, namely meeting with a priests' support group for gay priests. I would like more time to explore these areas and ask to be given another chance or an extension with the Consultation Services. I feel given that chance with the other components I could make significant progress in my area of need.

Please give this request serious consideration. I am dealing with critical issues that cannot be resolved in just a few meetings. I've felt good about my going to the meetings so far and am happy to cover the cost for the services provided. Frank Spoden has indicated he would be glad to meet with you and myself if you welcome this.

Sincerely yours in Christ,

Clarence

Father Clarence J. Vavra
March 12, 1996

TO: Kevin
FROM: Judy
RE: Fr. Clarence Vavra - FYI

I received a call this afternoon from [redacted] who is currently living in [redacted] although [redacted] is from the Twin Cities area. [redacted] has been informed that Fr. Clarence Vavra is listed (or is going to be listed) as a character witness for James Riley in a trial in Isanti in April.

[redacted] is appalled that a Catholic priest would give a character witness for this man because he has had numerous criminal charges against him. He was married to [redacted] and sexually abused [redacted] since [redacted] was about 16. The [redacted] now lives in Florida. [redacted] has heard that James has visited Fr. Vavra over the years and has collected lots of money from him. [redacted] is so upset that this man has taken advantage of the charity of a priest.

[redacted] decided to call you rather than Fr. Vavra directly. [redacted] noted [redacted] was a long-time member of [redacted] parish and knows Fr. Reiser well. (I didn't say anything to [redacted] but we also know each other.)

[redacted] would like to talk to you about this. Her number is: [redacted]

-[redacted] has had drug charges and, within last two years, charges of prostituting his wife.
-[redacted] current charge is for abusing his child.
TO:    Rev. Kevin M. McDonough  
       Vicar General  
FAX #:   612-290-1629  

FROM:  Joan C. Thorn  
       St. Michael's Community  
FAX #:   314/965-7202  
PHONE #:  314/965-0860  

DATE:    3/12/96  
# OF PAGES:  11  
Including Cover Page

COMMENTS:  

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PLEASE NOTIFY OUR CLERICAL DEPARTMENT IMMEDIATELY IF ALL PAGES ARE NOT PROPERLY RECEIVED. After 4 pm at leave message for "Fax Technician"
ST. MICHAEL'S COMMUNITY

... A HEALING PLACE FOR PRIESTS & BROTHERS
SERVANTS OF THE PARACLETE

The Congregation of the Servants of the Paraclete is a Religious Congregation of men dedicated to the ministry of advocacy for priest and Brothers in personal difficulty.

In establishing sound holistic programs, the Paracletes have invited many people from various helping professions to join them in this ministry. Each program offered by the Paracletes combines the best in spirituality, psychiatry, psychology, theology, medicine, sexuality, social awareness and physiology.

It is the policy of the Paracletes never to refuse care to any priest or Brother of good will who shows motivation and who is in good standing with his Bishop or Religious Superior.

The Congregation was founded by Rev. Gerald Fitzgerald in Jemez Springs, New Mexico in 1947. A man of enthusiasm and vision, he began his ministry as a priest in the Archdiocese of Boston and later became a member of the Congregation of the Holy Cross. While working as a Holy Cross priest, Father Fitzgerald developed a vision of a religious community whose mission would be to serve the needs of other priests and religious experiencing difficulties in their lives and ministry. His vision led him to the mountains of New Mexico where he founded the Congregation of the Servants of the Paraclete.

Today, the Servants of the Paraclete offer therapeutic programs for priests and religious in Jemez Springs and Albuquerque, New Mexico; Cherry Valley, California; St. Louis

PHILOSOPHY OF MINISTRY

St. Michael's philosophy of ministry can be described by quoting from documents of the United States Catholic Conference and the National Conference of Catholic Bishops. In the document As One Who Serveth, we read, The person who is a servant leader is expected to be a healthy maturing person. It is important to consider and reflect upon the functions of the priest/religious, but the primary definition of understanding of ministry must be seen in terms of the person. The effectiveness of the priest/religious' ministry is integrally related to his personal growth. In reality, the dimensions or responsibility of priest/religious as servant leader are realizable only in the context of development of the priest/religious as a person. Such development includes the emotional, intellectual and spiritual dimensions of growth.

"The social sciences have offered insights and analyses concerning the behavioral dimensions which have to be realized as common to all. As a human person the priest/religious needs to be recognized and appreciate the warmth of being loved. Like any other human being, the priest/religious wants to be accepted. He wants to belong, to be and feel needed. He, like other people, passes through various discernible stages in life's growth. He has the need for some recognition of his efforts and respect for his person. Like others, he searches for intimacy with God and struggles to integrate his life in the presence of the Lord."

"It is important to recognize these ordinary needs. They help in understanding much of the frustration, tension and conflict experienced by priests/religious. If the priest/religious does not understand that they are calling for fulfillment within him, his attitudes will be troubled and poorly developed. He will experience anxieties which he does not comprehend." (As One Who Serveth, Chapter IV, pp. 55-66, USCC Publication, 1977.)

The ministry of the Servants of the Paraclete helps priests and Brothers who are experiencing difficulties and working through specific developmental phases of life. It is our philosophy that a program for priests and Brothers should address the physical, spiritual, psychological, intellectual, sexual, social and creative needs of those who come to us.
COMPREHENSIVE EVALUATION SERVICES

The evaluation exists to aid an individual and his Superior to determine the nature of any existing psychological, emotional, spiritual or medical problems. When such difficulties are encountered, the evaluation team makes specific recommendations to the evaluatee and to his Superior. It allows our professional staff to help the individual determine his needs and the direction of growth best for him.

The evaluation process requires a Monday through Friday stay. If a longer evaluation period is necessary, this can be arranged with the director. Also, the evaluation allows the person to see the current program in progress, to meet the men who are in the program, and to ask any questions about St. Michael's.


As part of the evaluation process, the individual and Superior (or delegate) receive verbal feedback from the Evaluation Team. This feedback consists of the results of the assessments from the interviews and testing. Specific recommendations are made at this time. The individual's Superior (or delegate) is strongly encouraged to be present to ensure a fruitful discussion among the individual, evaluation team and the diocese/religious community. Within two weeks after the feedback session, a comprehensive report is prepared by the Clinical Director and copies are sent by registered mail to the individual who was evaluated and to his Superior.

Complete confidentiality is maintained, and by law, no other copy of the report can be released without the expressed written permission of the individual.

TRANSPORTATION: Directions are provided for those arriving by car. Airport transportation is available for those arriving by plane. As a guest of the Paracletes, accommodations and meals are provided for the individual's Superior.

COST: The normal cost of this evaluation process (including room and board) is approximately $1,750.00 plus the cost of a physical examination. If a person is covered by health insurance, the psychiatric, psychological and medical exams may be reimbursed to the payer.

SCHEDULING EVALUATIONS: Generally three weeks advance notice is requested. However, emergencies will be accommodated whenever possible. Arrange through Joan C. Thorn or Barbara Brickner at (314) 965-0860.

CHEMICAL DEPENDENCY PROGRAM

St. Michael's Community offers a comprehensive program and interdisciplinary approach to the treatment of chemical dependency including dependency on alcohol, prescription medications, over-the-counter medications and street drugs.

As a dual diagnostic center, St. Michael's also addresses chemical dependency related issues such as depression and other mood disorders, anxiety and sexual disorders.
Based on follow-up studies covering a two-year period after completion of the St. Michael's program, about 85% of those treated for alcoholism have maintained sobriety.

PRIMARY TREATMENT

After evaluation at St. Michael's, if it is determined that an individual is suffering from chemical dependency, he is normally admitted to Edgewood Center, a division of St. John Mercy Medical Center, located twenty minutes from St. Michael's. Upon arrival for evaluation, individuals further progressed in the disease and who are likely to experience life-threatening withdrawal symptoms, are directly admitted to Edgewood. There, withdrawal from addictive chemicals and detoxification can be accomplished safely under competent medical supervision. In such cases the evaluation process occurs after the individual has been detoxified. While at Edgewood, a staff member from St. Michael's maintains close contact with the individual and follows the progress of his treatment.

Priests and Brothers who have been through another primary treatment center may be admitted to the comprehensive resident treatment program at St. Michael's after consultation with St. Michael's.

COMPREHENSIVE TREATMENT AT ST. MICHAEL'S COMMUNITY

Because chemical dependency is both a disease of physical addiction to the substance as well as psychological dependence, comprehensive treatment begins immediately at St. Michael's following primary treatment. For many, personality features such as hostility, low self-esteem, compulsiveness, denial, low frustration tolerance, isolation, and anger become more troublesome. After primary treatment, therefore, individuals need to intensify their sobriety and address relational, social, spiritual and ministerial difficulties.

These areas are specifically addressed at St. Michael's through individual and group therapy, Step Study and AA meetings, the Addictions weekly lecture series, weekly meetings with a spiritual director, art therapy, nutrition lectures and exercise programs, skills training, guided meditation, and peer evaluations.

Priests on Brothers who have been through another primary treatment center may be admitted to the program upon consultation with the St. Michael's staff.

COSTS:

The cost of the program at St. Michael's is approximately $150.00 per day. Primary treatment at Edgewood Center is usually covered by insurance. Most insurance policies will cover the psychological, psychiatric and medical fees. Please contact St. Michael's for further details.

A PROGRAM FOR BIOPSYCHOSOCIAL & SPIRITUAL DIFFICULTIES

It is our experience that priests and Brothers, ministering in the Church, often neglect their own basic human needs. In the spirit of LUMEN GENTIUM, we believe that "...the effectiveness of the priest's ( or Brother's ) ministry is integrally related to his personal growth and that such development includes the emotional, intellectual and spiritual dimensions of growth."

This program at St. Michael's Community is designed to assist priests and Brothers in dealing with problems of anxiety, depression, sexuality, interpersonal relationships, career and vocational concerns, burnout and stress related disorders. St. Michael's provides a setting where residents are offered a variety of programming to meet their individual need. The overall goal is to help priests and Brothers live comfortably and effectively in their ministerial setting.

We believe that this is accomplished by helping them:
PROGRAM COMPONENTS

SPIRITUALITY
During residence, the individual meets weekly with an assigned spiritual director and attends a weekly seminar on spirituality. Spiritual direction facilitates insight and development of the person as a minister who seeks reconciliation with his own brokenness. Vocational issues, vowed life, ministry, faith and prayer are some of the topics discussed.

A confessor, who is not a staff member, is available to the residents at scheduled times. The Liturgy of the Eucharist is celebrated each day. Liturgy of the Hours in the morning and evening is prayed in common. A special Farewell Liturgy is designed for each resident upon the completion of the program.

SPIRITUALITY SEMINAR
Since our spirituality is our lifestyle, it is critical to the therapeutic experience. Oftentimes the dis-ease which priests and brothers feel is due at least in part to an overly restrictive, literal and negative spirituality. Primary emphasis in the spiritually seminar is placed upon seeing the spiritual value of personal brokenness as a foundation for spirituality.

INDIVIDUAL PSYCHOTHERAPY
A psychotherapist works with each individual to help clarify problems, understand significant conflicts which may be underlying problem areas and to learn new ways of coping or changing problem behaviors. This occurs through a process of self-exploration in weekly psychotherapy sessions. By participating in psychotherapy, the individual develops a better understanding of himself, sees choices which he might not otherwise have seen, and becomes better able to cope with the stressors in his life.

PSYCHIATRIC CONSULTATION
A psychiatrist conducts psychiatric interviews at St. Michael's for the purpose of comprehensive evaluations. Information derived from this interview is combined with the results of other staffs' assessments, and a summary recommendation is made at the end of the evaluation week with feedback going to both the evaluatee and his superior. In addition, the psychiatrist provides on-going supervision of psychotropic medication when employed with the resident program. The psychiatrist meets regularly on Wednesday with the residents in group therapy to discuss addiction and emotional problems. Feedback pertinent to these functions is conveyed on a regular basis through both dictated progress notes and informational sessions between the psychiatrist and other staff.

ART THERAPY
Art Therapy utilizes the medium of art for the purpose of facilitating personal awareness and growth in order to lead a more satisfying and productive life. It offers an opportunity to explore personal problems and potentials through verbal and non-verbal expressions. It also creates a safe, non-judgmental mode in which to develop physical, emotional and learning skills through therapeutic art experiences.

Artistic competency is not important for the individual in this form of therapy.

CASE MANAGER
The case manager acts as a coordinator and liaison for the individual resident with the staff as a whole and other professionals in the local civic community. In addition, the case manager serves as the contact person for the individual's diocese/community. The case manager is responsible for compiling monthly progress reports for the individual and his superior and negotiating individualized Aftercare recommendations with the staff, the resident, and his superior.

GROUP THERAPY
The major function of groups at St. Michael's is the same as traditional group therapy: exploring one's intrapsychic and interpersonal issues, manifesting and attempting insight and resolution of characterological features, and obtaining feedback from one's peers on those issues. All residents participate, giving each other insights and support, as well
as necessary confrontation. The psychological work that is accomplished becomes not only an active and ongoing therapeutic factor in the person who has "worked" in group, but also becomes a therapeutic element in the community as a whole. Each resident is a participant in helping others carry the work done in group into the daily living of community.

HUMAN SEXUALITY
Through regular seminars and directed sexuality groups, the individual explores issues in human sexuality. The format is didactic and interactive. Issues relevant to the men are discussed so that individuals may become more comfortable with the own sexuality and the sexuality of others. A safe, therapeutic, non-judgmental environment is provided for the individual to explore the issues and his feelings surrounding an essential element of his life and ways of relating.

PSYCHODRAMA
Psychodrama is a form of psychotherapy that uses drama and other creative maneuvers to enable residents to work on a deep feeling level. It often bypasses the usual intellectual defenses. Memories, traumas, dilemmas—psychological, social, spiritual—are enacted and experienced in a fresh perspective. In addition to insight and catharsis, new behaviors are practiced and integrated into self-concept and everyday living situations.

Psychotherapy is specifically recommended for use with persons who tend to avoid feelings or who deal with their feelings inappropriately. It is a treatment of choice for alcoholics, and for depressed and psychologically stressed persons. It enhances, deepens and elucidates the work of the individual in traditional group therapies.

CARDIOVASCULAR PROGRAM
The goal of the cardiovascular program is to educate the resident regarding the physical needs of the body and ways of developing fitness programs for his individual needs. Cardiovascular fitness is emphasized; other topics include flexibility, strength, relaxation, posture, body composition, and nutrition. Lecture, group exercise, walking/jogging/stationary biking and conscious relaxation practice are used to begin to internalize the knowledge required. Exercise equipment is available along with a swimming pool and tennis court for summer use.

The cardiovascular instructor will work with each man in the program by providing a Fitness Diary which is to be completed on a daily basis. During each individual meeting, the instructor will review with the program participant the following items from the daily Fitness Diary a. Weight loss/gain, b. Daily routine for sleep & rest, c. Food consumption and dietary/caloric intake, d. Daily workout schedule (goals, overall fitness), e. Cardiovascular wellness, f. Calculate body measurements as required.

EXPRESSIVE THERAPY
Expressive Therapy employs a myriad of activities to free both the mind and body in order to reveal and communicate more creatively, spontaneously, and authentically. The activities may range from actual physical play as in dance, movement improvisation, and theatrical exercises to restful imaginative relaxed intervals.

Expressive Therapy's value is in its harmonious integration of the mind and body. The non-verbal exploration and challenge of the body and its sensory abilities is most beneficial in releasing aspects of the individual that have been slumbering too long.

STEP STUDY
This weekly session is conducted for those in St. Michael's Community who are involved in a 12-Step program. An understanding of the spiritual bankruptcy resulting from the disease of chemical dependency gives special insight into the conflicts within the individual and how these can be addressed in the recovery process. The signs and symptoms of relapse are discussed in a preventative effort.
JOURNALING

Journaling, the habit of recording the ebb and flow of one's inner life, puts one in touch with the whole imaginative, creative aspects of life. Journaling can help the residents objectively sort through difficulties, problems and possibilities in life. Reflection, healing and growth are the processes; effective living and wholeness the benefits. The class of journaling provides the residents a way of processing the feelings and awareness that surface in other classes and in counseling sessions. Honest reflection facilitates change and inner growth.

SKILLS TRAINING

All residents participate in an intensive course entitled Skills Training. There are six different modules which include the following: stress management, communication skills, assertion training, conflict resolution, cognitive restructuring and family dynamics. Each module is of two weeks duration and incorporates both the theory and practice of these various relation skills.

Skills Training affords residents an opportunity to learn the necessary skills to deal effectively with psychological and relational issues which emerge throughout the healing process. The issues which arise in the various groups are explored and processed using any one of the approaches named above which would prove relevant. For example, a resident who is struggling with an issue of unresolved anger toward another may be taught to deal with that anger using assertiveness and conflict resolution techniques. There is a constant interface between what emerges during therapy groups and the focus of Skills Training.

YOGA

Yoga is a form of meditation and mindfulness which is practiced as a vehicle to alleviate stress. It is an exercise of unifying the body, mind and soul. Yoga consists of gentle stretching and strengthening exercises, done very slowly, with moment-to-moment awareness of breathing and of the sensations that arise in one's body. It is another way in which a resident can learn about himself and come to experience the self as connected through disciplined practice. It has been found that yoga deep-breathing and stretching exercises are extremely effective in producing endorphins. Contemporary research recommends the use of yoga in the treatment of chemical dependency and stress related difficulties. A trained yoga instructor facilitates these groups on a weekly basis.

GUIDED MEDITATION AND IMAGERY

Guided meditation is facilitated by a staff therapist. In this group technique, an attempt is made to enable the residents to affect unconscious processes (the stress response, immunological defenses, conditioned responses) with conscious imagery. Research is showing that guided meditation and imagery can change the body's functioning. This process can aid in relaxation, healing, or in changing destructive habits. Used preventatively, it can help a person maintain good health.
LOCATION

St. Michael's Community is located on approximately 15 acres of beautifully wooded bluffs overlooking the Maricopa River in suburban St. Louis. The campus consists of an Administration Building containing offices, dining & kitchen facilities, a Counseling Center, a Clerical Center, Polozola Hall containing a large meeting room and exercise center, a spacious Chapel, Fragerdor & Gersen Residence Halls, the Paracentre Community Residence, and a swimming pool & tennis court. St. Michael's is surrounded by a wooded 28 hole golf course.

COMMUNITY DAILY SCHEDULE

Monday-Friday
6:15 -- 7:15 a.m.  Aerobic Exercise (optional)  
7:30 a.m.  Breakfast or Quiet Prayer Before The Sacrament  
8:15 a.m.  Morning Prayer (Thursday 8:00 a.m.)  
11:45 a.m.  Celebration of the Eucharist  
12:30 p.m.  Main Meal  
5:00 p.m.  Quiet Prayer  
5:15 p.m.  Evening Prayer (Tuesday 5:00 p.m.)  
5:30 p.m.  Evening Meal  

Monday
8:45 a.m.  Psychologist Group  
9:45 a.m.  Skills Training (1)  
10:45 a.m.  Skills Training (2)  
1:00 - 2:30 p.m.  Psychodrama (a)  
1:00 - 1:30 p.m.  Sexuality Group (b)  
3:00 - 3:50 p.m.  Spiritually Class  
4:00 - 5:00 p.m.  Step Study (Those in 12-Step)  

Tuesday
8:45 - 9:45 a.m.  Guided Meditation  
10:00 - 1:30 a.m.  Psychodrama (b)  
10:00 - 11:30 a.m.  Yoga ☺  
1:30 - 3:00 p.m.  Art Therapy (b)  
3:30 - 5:00 p.m.  Psychodrama ☺  
4:00 - 5:00 p.m.  Sexuality Group (a)  
6:00 - 7:30 p.m.  Art Therapy ☻
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<tr>
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<tbody>
<tr>
<td>Wednesday</td>
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<tr>
<td>9:00 - 10:00</td>
<td>Skills Training (1)</td>
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<tr>
<td>10:00 - 11:30</td>
<td>Yoga (a)</td>
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<tr>
<td>10:30 - 11:15</td>
<td>Psychiatrist Group (12-Step)</td>
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<td>1:00 - 2:00</td>
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<td>2:00 - 3:30</td>
<td>Art Therapy (a)</td>
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<tr>
<td>10:45 - 11:35</td>
<td>Skills Training (2)</td>
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<tr>
<td>1:00 - 2:00</td>
<td>Group Therapy</td>
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<td>2:00 - 3:00</td>
<td>Addictions Lecture</td>
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<td>3:30 - 4:30</td>
<td>Interpersonal Relations</td>
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<td>Friday</td>
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<tr>
<td>8:45 - 9:45</td>
<td>Psychologist Group</td>
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<tr>
<td>11:15 - 2:30</td>
<td>Sexuality</td>
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<td>3:00 - 4:30</td>
<td>Tai Chi (optional)</td>
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<td>Saturday</td>
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<td>8:30 - 11:00</td>
<td>Cardiovascular</td>
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<td>11:45 a.m.</td>
<td>Liturgy</td>
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<td>12:30 p.m.</td>
<td>Main Meal</td>
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<td>5:30 p.m.</td>
<td>Evening Meal</td>
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<td>Sunday</td>
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<tr>
<td>3:00 a.m.</td>
<td>Eucharistic Celebration</td>
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<td>9:45 a.m.</td>
<td>Brunch</td>
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<td>5:00 p.m.</td>
<td>Evening Meal</td>
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<td>Individual appointments are also scheduled.</td>
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<td>A nurse is available one day a week.</td>
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**DAY PROGRAM FOR WOMEN & MEN RELIGIOUS & PRIESTS**

Upon completion of a comprehensive evaluation, St. Michael's offers a day program for those who are not recommended for residential care. The staff of St. Michael's will work with each individual to find appropriate housing in convents, retreat centers, religious houses, rectories or other appropriate settings.

Components of the day program can include:

- Individual psychotherapy
- Art Therapy
- Psychodrama
- Guided Imagery
- Groups and Education Concerning Sexuality
- Daily Prayer
- Spiritual Direction
- Expressive Therapy
- Biofeedback Training
- Group Therapy
- Cardiovascular Program
- Liturgy of the Eucharist

Periodic Workshops on various topics such as assertiveness skills, family dynamics, stress management, conflict resolution, "The Shadow," psycho-spiritual development, and sexuality are also provided as needed. Each day treatment program will be designed to meet the requirements of the individual. The case managers at St. Michael's will work closely with the individual and with his/her superior to care for particular needs and personal details.

An Aftercare Program is also be implemented upon the completion of the day program.

**COST:** $75.00 per day

The staff of St. Michael's can also be contacted for individual therapy and/or spiritual direction by those who live in the St. Louis area.
1. Explore and resolve personal conflicts impeding their developmental progress;

2. Acquire the emotional, cognitive and behavioral skills necessary to provide for their own growth in these areas;

3. Acknowledge and accept responsibility for their personal well being, religious commitments, and ministry.

We believe that this is most effectively accomplished in an intensive, residential setting where full time attention can be accorded to the resident’s mental, physical and spiritual health.


In the warmer months, both a swimming pool and tennis courts are available on the grounds. There is ample room for walking, jogging, running or bicycle riding. Work-out equipment is available.

COSTS: This cost of this comprehensive program at St. Michael’s is approximately $150.00 per day. Most insurance policies will cover the psychological, psychiatric and medical fees. Please contact St. Michael’s for further details.

ENTRANCE REQUIREMENTS: Before entering this program a person must undergo a comprehensive evaluation.

AFTERCARE PROGRAM

The effectiveness of the individual’s program while at St. Michael’s and his on-going health are dependent upon an intentional and committed Aftercare Program to which the individual his superior and/or his community, and the St. Michael’s staff are all party. Following completion of the resident program, individuals are involved in a formal Aftercare program which is a two-year follow-up as continuation of the healing process begun at St. Michael’s.

The follow-up program includes:

1. Development of two-year commitments with specific and detailed plans for continued therapy, spiritual direction, support groups, exercise, and other activities tailored to an individual’s unique needs.

2. Meeting with Superiors and/or significant others prior to leaving St. Michael’s.

3. A “re-entry workshop” conducted by a member of the staff in the person’s place of assignment with members of his community or diocese.

4. Monthly telephone contact with an Aftercare Counselor for six months.

5. Four week-long Aftercare workshops at St. Michael’s beginning six months after discharge, following every six months thereafter for two-years.

ADMINISTRATION & STAFF

Rev. Michael Foley, s. p., L.C.S.W., D.Min. .................. Clinical Director
Rev. Joseph McNamara, s.P. ............................. Pastoral Care Director
March 13, 1996

Reverend Kevin M. McDonough, J.C.D.
Vicar General
Archdiocese of St. Paul and Minneapolis
226 Summit Ave.
St. Paul, MN 55102

Dear Reverend McDonough:

In regard to our telephone conversation last Friday, I am enclosing two brochures describing our programs in greater detail.

I look forward to receiving the information concerning the priest who will be admitted the first weekend in May.

Cordially,

Joan C. Thorn, B.A.
Case Manager

Enclosures
March 13, 1996

Reverend Clarence J. Vavra
Church of St. Philip
2507 Bryant Avenue North
Minneapolis, Minnesota  55411

Dear Father Vavra,

Thank you for our meeting last Friday. I am appreciative of your continued cooperation in regard to a program of counseling. I recognize that you do not agree with or perhaps even understand fully our motivation in asking for your cooperation. Even so, I am grateful to you for your offering it.

I have made contact with the people at St. Michael’s Center in St. Louis, Missouri. They would like to see you arrive in St. Louis on Saturday, May 11. This would give you time that weekend to adjust to your new surroundings and "check out the place". Formal programming would begin that Sunday evening.

They will be providing us with more information soon. I will pass that information on to you. I will also be writing to them to provide background information for our referral. Unless you were to object, I would like to send the entire report from the Anodos Center to them. Please let me know if you have any concerns. I will, of course, give you a copy of whatever I send to them.

Clarence, I am sending a copy of this letter to Archbishop Flynn and also to Father Paul Jaroszeski so that they know the arrangements that are being made. This will help them to plan for your substitute while you are gone. Thank you again for your cooperation. May God bless your Lenten season.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General
Moderator of the Curia

KMM:md

cc: Archbishop Flynn, Father Jaroszeski
March 26, 1996

Ms. Joan C. Thorn  
St. Michael’s Community  
13270 Maple Drive  
St. Louis, Missouri 63127

Dear Ms. Thorn,

I am forwarding to you information concerning Father Clarence Vavra. As we discussed on the phone, Father Vavra will be arriving for extended treatment in your program on Saturday, May 11.

I am enclosing several documents for your background review. They include:

1) the results of the psychological assessment performed by the Anodos Center;

2) the letter of referral which I sent to the Anodos Center requesting their assessment;

3) the enclosures that went along with that referral.

There have been no significant developments since the time of that referral. It would be useful for you to know that Father Vavra did initiate psychotherapy on an outpatient basis with a counselor here in the Twin Cities. He did so responding to Archbishop Roach’s request. After Archbishop Roach’s retirement, Archbishop Flynn and I reviewed the Anodos Center recommendation and reached the conclusion that it was not realistic to meet the goals laid out in that recommendation simply on an outpatient basis. We spoke with Father Vavra and he has graciously agreed to participate in your program in order to make the kind of progress that is really needed.
Ms. Joan C. Thorn
Page 2
March 26, 1996

I hope that this information is useful to you. If there is other information that you need, please be in contact. Thank you for your assistance.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General
Moderator of the Curia

KMM:md

cc: Archbishop Flynn
    Father Vavra

Enclosure
Call up for 4/18
at 2:00 AM,
please
file please

Key message:
The passengers knew it and they knew it all.

- Clarence Vargas: 3/22

- Has talked to brothers but not yet told parents. Will tell them probably next week.

 Parish pastoral council questions:
  1. Do not let the substitute be a divisive figure.
  2. What is the status/authority of the priest who comes in? [KMC explains]
  3. Who pays C.V.'s salary & benefits during this period?

 Council meetings are 2nd Weds. at (May 3) 7:30 PM in parish hall. Could temp admin. be available?

 Parish council have any say in who's going to step in? [KMC: no]
 Parish festival is in Oct. people get made in summer.

Reviews 2 personal questions as well.
April 12, 1996

Reverend Clarence J. Vavra
St. Philip Church
2507 Bryant Avenue, N.
Minneapolis, MN 55411-2196

Dear Father Vavra:

This is to confirm your admission on May 11, 1996 in the St. Michael's Community Program.

In order to facilitate our transportation schedule, please let me know your transportation plans at least ten days before your arrival as soon as possible before your arrival. I am enclosing a map for your information.

We look forward to your arrival and wish you a safe trip. If you should have any additional questions or concerns, please feel welcome to contact me any time during regular business hours.

Sincerely,

Joan Thorn, B.A.
Case Manager

Cc: Reverend Kevin M. McDonough, J.C.D.
Reverend Kevin M. McDonough, J.C.D.
Vicar General
Archdiocese of St. Paul and Minneapolis
226 Summit Ave.
St. Paul, MN 55102-2197

Dear Father McDonough:

Reverend Clarence J. Vavra entered St. Michael’s Community on Saturday, May 11, 1996.

There is no set length of stay at St. Michael’s Community. The program is tailored to meet the needs of each individual. Progress is evaluated regularly at staff meetings and staff makes the decision regarding the discharge date.

When Clarence has been at St. Michael’s for approximately four months, a Progress Conference will be scheduled. We will be asking you or a designated representative to attend this important meeting. As the time of discharge approaches, and the therapeutic staff will develop proposed Aftercare Commitments to help him maintain a program of self care after he leaves St. Michael’s. You will be notified of his Discharge Conference, but attendance by you or your representative is less critical than for the Progress Conference.

We would also like to emphasize the importance of our Aftercare Program. This phase lasts for two years. When Father Vavra leaves, he will be expected to keep in monthly telephone contact with the Aftercare counselor. There will be four Aftercare Workshops during this two-year period. These will be scheduled at six-month intervals. The entire process will be explained at the Discharge Planning Conference.

During the time that Father Vavra is with us he will be expected to participate in the following activities of the program:

1. Journal Seminar
2. Liturgical Program (Liturgy of the Hours/Eucharist)
3. Cardiovascular Program
4. Psychodrama  
5. Individual Counseling Sessions  
6. Spirituality Seminar  
7. Spiritual Direction  
8. Art Therapy  
9. Group Therapy  
10. Autobiography  
11. Peer Evaluation  
12. Psychologist's Group  
13. Sexuality Seminar  
14. Yoga  
15. Aftercare Orientation Sessions  
16. Skills Training Sessions  
17. Family Systems  
18. Step Study Lecture Series (optional)  
19. Guided Meditation and Imagery  
20. Interpersonal Living Skills

We will keep you informed with periodic written reports based upon process notes of various program activities.

The basic cost of treatment (room and board) is one hundred fifty dollars ($150.00) per day. A statement will be sent out each month to your office. Enclosed you will find a schedule of the billing process. Reentry workshop expenses are generally limited to actual costs of travel, food or lodging, and a $250.00 workshop fee.

I will be his case manager and any inquiries, whether by phone or by mail, can be directed to me.

Thank you for the support you are able to offer to Father Vavra at this critical time in his life.

Sincerely,

Joan Thorn, B.A.  
Case Manager  
St. Michael's Community

cc: Reverend Clarence J. Vavra
May 13, 1996

Reverend Kevin M. McDonough, J.C.D.
Vicar General
Archdiocese of St. Paul and Minneapolis
226 Summit Ave.
St. Paul, MN 55102-2197

Renewal Program of Reverend Clarence J. Vavra
St. Michael’s Community

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<td>Guided Meditation &amp; Imagery</td>
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<td>Cardiovascular Maintenance Program</td>
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<td>Psychodrama</td>
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<td>Step Study</td>
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Totals 0.00

Thank you for prompt payment.

Linda Soroos, Administrator
May 23, 1996

Rev. Kevin M. McDonough, J.C.D.
Vicar General
Archdiocese of St. Paul & Minneapolis
226 Summit Ave.
St. Paul, MN 55102-2197

Dear Father McDonough:

Father Clarence Vavra has settled into the residential program at St. Michael's Community. We are grateful for your confidence in St. Michael's by entrusting his care and healing to us.

It is really important to the healing process as well as to Clarence's morale to receive encouragement and expressions of fraternal support from you during his journey at St. Michael's. Please find enclosed a brochure that you might find helpful in this regard.

Throughout Clarence's stay here, if at any time we at St. Michael's can be of any assistance to you, please do not hesitate to write or to phone. In the meantime, know that you both are in our prayers.

Sincerely,

Rev. David J. Paul, S.M.
Director, Institutional Advancement

closure
When I am gone, release me, let me go.
I have so many things to see and do.
You mustn't tie yourself to me with tears.
Be happy that we had so many years
I gave you my love; you can only guess
How much you gave me in happiness.
I thank you for the love you each have shown,
But now it's time I travelled on alone!

So grieve a while for me. If grieve you must
Then let your grief be comforted by trust.
It's only for a while that we must part.
So bless the memories that lie within your heart.
I won't be far away, for life goes on.
So if you need me, call and I will come.
Though you can't see me or touch me, I'll be near.
And if you listen with your heart, you'll hear
All my love around you, soft and clear.

And then, when you must come this way alone...
I'll greet you with a smile and "welcome Home!"
June 5, 1996

Reverend Clarence J. Vavra
St. Michael’s Community
13270 Maple Drive
St. Louis, Missouri 63127

Dear Clarence,

I heard that you have successfully made the move to St. Louis and are underway. I tried to give you a call last week to see how you were doing, but missed you.

I just wanted to let you know that we are praying for you back home. I hope that this is a productive and helpful time for you.

We are finally experiencing some springtime weather, with temperatures in the high 60s. A few days have crept into the 70s, but it has been a slow transition to summer. You are better off in a warmer place!

I understand that the ninetieth anniversary celebration at St. Philip’s went very well. Thank you for your work in making that happen.

Once again, I want you to know that I am praying for a success for you. I will be visiting with you soon. In the meantime, I hope that things go well for you.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General
Moderator of the Curia

KMM:md

ARCH-029461
June 6, 1996
St. Michael's Community
13270 Maple Drive
St. Louis, Missouri 63127

Dear Kevin,

Long time no hear nor see! I got here safely on time May 11th. I just wanted to let you know I am giving the program and process a good try but it will take time and I am making progress. No doubt they keep you informed of upcoming meetings and send you any reports that are signed by me as well. I know you spoke of coming out sometime to see as you put it in a few weeks. My six weeks conference is coming up June 17th but you do not have to be here for that unless you wish. Basically they ask me if I feel the program is good for me and if I want to continue and I would answer yes.

I wrote Archbishop Harry Flynn a letter to request permission to visit my parents over the 4th of July Holiday and weekend. I need his approval whenever one of us has to go out of state. I do need that time to clarify a few things with my parents and brothers. I do not anticipate any problem from the Archbishop as you had said this would be alright to make such a visit.

I know you are very busy and I do appreciate all of your concern for me. The best thing here is each one of sharing his story with everyone here in the group.

I have made some good friends here and they have given me a fresh and live look at priesthood.

If you have time to drop me a line please do so it would be good to hear from you. Otherwise phoning here you can call the Administration Building at 1-314-965-### that number is simply to relay messages in my residence at Fitzgerald Hall. I can be reached at 1-314-821-9428 downstairs near our TV room and also upstairs 1-314-821-9811 upstairs near our kitchenette. Finding me at any given hour could be a problem as we have classes usually in the morning till 11:30 before Mass at 11:45 and again after lunch 1:15 to 4:00 or 5:00 p.m. Lunch & Supper are in the Administration Center.

Have a good summer and hope to hear from you and or see you.

Sincerely in Christ,

Clarence J. Vavra
June 6, 1996

Archbishop Harry Flynn  St. Michael's Community
St. Paul/Mpls. Archdiocese  13270 Maple Drive
226 Summit Avenue  St. Louis, Missouri 63127
St. Paul, Mn. 55102

Dear Archbishop Harry,

First of all I would like to thank you for the opportunity of being here at St. Michael's Community in Saint Louis, Missouri. I feel this experience is going to help me and be beneficial for me over the long run. I am here now since May 11th and everything seems to be going well. I have a concern that requires your kind attention at this time.

As you know I have both of my parents living in New Prague, Minnesota and I call them each weekend to see how they are doing. I have found out that the holiday of July 4th and the entire weekend will be free for us here and I would like to make a short trip to see my parents during that four day break.

But I need a letter from you allowing me to make this trip by car sent to either myself or directly to our Director here Father Michael Foley. I have talked with him and he indicated that visits away from St. Michael's and out-of-state require your permission. Because my parents are aging and my mother's health has not been all that good recently I would value this visit to reassure my parents that I am alright and finding this time at St. Michael's most important and necessary for me for my ministry as a priest. Also it would give me the opportunity to reassure myself that my parents are receiving the care and attention they both need and deserve.

Realizing that your schedule is always demanding I wanted to write you early enough so that I could obtain this important permission from you and have it reach our Director in plenty of time. I have not heard from Father Kevin Mc Donough as of yet since my departure but very likely he will be contacting me as well since he had mentioned he would come out to see me in a few weeks. Please greet him for me. We had discussed this possible visit to my parents and he felt it was a good thing. I wish you a very pleasant summer and God's blessings.

Sincerely yours in Christ,

Father Clarence J. Vavra
June 11, 1996

Dear Father Kevin,

Thank you for your recent letter which I received after I had already written and sent one to you.
I do appreciate your kindness and your prayers.
Archbishop Harry Flynn also wrote me and both of your letters arrived the same day.
I had written him earlier regarding a request to visit my parents over the 4th of July holiday and weekend so am awaiting his permission and approval.
The Director here Father Michael Foley requires a letter from the Archbishop when a person leaves here out-of-state.
So am hopeful and confident that I will receive his approval.
I indicated to the Archbishop there are some real concerns I have regarding my parents and this would give me the opportunity to meet with my parents and brothers.

The schedule is rather demanding here but am getting familiar with it and I feel I am making some progress with the issues.
I like our staff here and so do all of my confreres.
The best part of the program is the sharing we do with one another as priests and brothers. I have made some good friends here.
The only difficult thing to get used to is the constant arrival and departure of new candidates either for evaluation or the program.

We've had ample rainfall here again as Sunday and Monday it rained almost for the whole day. The cooler temperatures are to my liking but those who have lived here tell me the heat really climbs in July and August. I've kept in touch with the parish and hope the priest(s) will be there for the time I am gone into October. Apparently things are going fairly well.

Hope you can come down sometime in the near future or when your schedule allows. Have a good and pleasant summer.

Sincerely yours in Christ,

Father Clarence J. Vavra
June 13, 1996

Reverend Clarence J. Vavra
St. Michael's Community
13270 Maple Drive
St. Louis, Missouri 63127

Dear Father Vavra,

Many, many thanks for your kindness in writing to me on June 6, 1996. I was glad to hear from you and so glad that you are finding the program at St. Michael’s Community in St. Louis, Missouri a beneficial one.

In the letter that you sent to me you asked for a letter from me permitting you to visit your parents in New Prague over the Fourth of July weekend. I am glad to give that permission. However, I would insist that you limit your visit to your parents in New Prague and not to the City of St. Paul or Minneapolis or to the Church of St. Phillip. I think the reasons for this request are obvious. You want to enter into your program as fully as possible.

Your parents are aging and your mother’s health has not been that good recently. This visit is intended to reassure your good parents that you are all right and finding the time at St. Michael’s an important and necessary one.

With blessings and good wishes, I remain

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis

bcc- Fr. McDonough
Bishop Welsh
June 13, 1996

Reverend Kevin M. McDonough, J.C.D.
Vicar General
Archdiocese of St. Paul and Minneapolis
226 Summit Ave.
St. Paul, MN 55102-2197

Dear Father McDonough:

I am writing to provide you with a first progress report for Father Clarence J. Vavra. Father Vavra entered St. Michael's Community Program May 11, 1996.

The information contained herein is being released in accordance with the statutory requirements regarding confidentiality and may not be re-released without the written consent of Father Clarence J. Vavra. THIS REPORT IS FOR YOUR EYES ONLY. St. Michael's keeps records for five years. If you need access to these records during that time, the proper release of information documentation can be provided by St. Michael's.

At this point in time Father Vavra is working with the following issues:

1. Processing the issue which the Diocese sent him here to deal with--sexual boundaries.

2. Looking at the relationship he has been in for the past five years and how he has no intention of giving up this relationship.

3. Coming to a greater understanding of his anger at "those in authority" for sending him to St. Michael's.

I am attaching progress notes from staff persons who have worked directly with Clarence. In these notes you will find detailed descriptions of his involvement in various aspects of several program activities.
In closing, I ask that you continue to pray for Clarence and all of us here at St. Michael's. If I can provide you with any additional information, please do not hesitate to contact me at any time.

Sincerely,

Joan Thorn, B.A.
Case Manager

Attachment

cc: Reverend Clarence J. Vavra

I have read this report in its entirety and approve of it being sent. I have made the deletions and editions that I have deemed necessary with the consent of the Director of Spiritual Direction.

Reverend Clarence J. Vavra 6/15/96

This report has been reviewed with the director of Spiritual Direction and is sent with his approval.

Joseph McNamara, S.P. 6/13/96

(Rev.) Joseph McNamara, S.P.
Director of Spiritual Direction
INDIVIDUAL PSYCHOTHERAPY NOTES  
St. Michael's Community  
Timothy McAuliffe, Ph.D.  

May 13, 1996

This was Clarence's first session. Clarence indicated that his Diocese sent him here to deal with sexual boundaries. This was a function of two incidents. One involved a letter he received from a prison inmate. Parts of this letter were highly sexual in nature. Clarence responded with a letter of his own that had sexual material in it also. The second incident involved the befriending of a man who had originally come to the rectory seeking financial aid. Clarence indicates they became friends over time. He gave this man a massage and was sexually inappropriate on this occasion. The man began asking him for more money and threatening him with exposure if he did not deliver the money to him. Clarence contacted a lawyer, the man was arrested for trespassing at one point, and the man never returned.

Clarence indicates he did not want to come to St. Michael's. He said that the Bishop wanted him to get into therapy and spiritual direction. He did so. He was in therapy with a Frank Spaden. From what Clarence said it would seem he has a doctorate in social work. He had seen him in the early 70s approximately for one year. He said things went well then as they dealt with sexuality issues in the context of celibacy. He saw Dr. Spaden after these latest incidents. Clarence indicated that Dr. Spaden did not feel that Clarence was making progress or that he was going to change. Both Dr. Spaden and Clarence's Bishop thought he should come to St. Michael's for residential treatment. Clarence said this involved an ultimatum of coming to St. Michael's or undergoing laicization.

The priest from the Diocese handling Clarence's situation is a Fr. Kevin McDonough. Clarence indicates that he likes him and feels he is honest.

Clarence did not feel that he had breached the sexual boundaries with the man to whom he gave a massage. He said that the massage and sexual engagement were consensual. He also indicates that the man had become a friend of his. He also said that this man was severely depressed at one point and that he had been diagnosed schizophrenic in an inpatient treatment. He said the man was divorced.

The recent therapeutic treatment was of four months duration prior to coming to St. Michael's. Clarence indicated that one of the reasons his therapist did not feel he was making progress was because he had been and was still engaged in a relationship of five years with a man. This man had been married a couple of times and may have been in the process of a separation at this point. This involves the issue of sexual boundaries also. Clarence did not seem to feel there was any contradiction in terms of these various activities and the ongoing relationship. He also indicated that there was no way that he and the convict could have acted on the sexual material.
May 20, 1996

Clarence discussed sexual boundaries in the session. He was informed by his Diocese and his therapist that he did not know how to control sexual boundaries. He himself said he is not sure what they mean. He assumes they mean the two incidents for which he came to St. Michael’s. Clarence did agree that these two incidents might involve inappropriate activity for someone as a priest. He then made the argument that he was acting in the context as a friend with these two men and not as priest. Therapist spent a good portion of the session discussing these distinctions with Clarence. Clarence seemed to indicate that there was some confusion around whether or not he was acting as a priest or as a friend and whether or not these two roles could be separated in this context. Therapist has doubts as to whether or not Clarence was converted this quickly. He may be in compliance at this point. At the same time, Clarence came in very angry and did not feel he should be here. He may have a sense of a need to be defiant or defend himself in his position. Therapist feels Clarence will need some more time to reflect on this, discuss it with fellow residents as well as staff, and hopefully come to a conclusion that is appropriate during his time here.

May 29, 1996

Clarence discussed celibacy, his relationship with a man over approximately five years, and his discussion with his Bishop about this and other issues. Clarence feels that celibacy is basically a church tradition, it being charismatic for some and more difficult for others. He certainly would seem to fall in the latter; celibacy being something with which he has struggled over the years. Regarding his relationship with his friend, this has been going on for approximately five years or so. He said this man sees him as a father-figure and that this man feels that they can talk. Clarence indicates that he feels deeply for this man. His former bishop asked him if he would refrain from sexual activity with this man. His current Bishop also wants this. Clarence committed to no sexual activity with this man. Since that request he has not been engaged sexually with his friend. His current Bishop feels that sexual boundary issues are of major significance for Clarence. That is certainly the major reason why he was sent here from what Clarence indicates. Clarence is quite open about being angry regarding being sent here. He said it was done with the threat of laicization if he did not come. He also has some anger, more general, regarding the church’s views on homosexuality. He said he has conveyed his feelings to Fr. McDonough, who will convey them to the Bishop. Clarence felt he could have done this work on an outpatient basis. He did indicate, however, that that does not mean he will not work on his issues here. He said he is not bitter at this point, and feels that he can work with the therapist and the other staff members, as well as the residents on psychological issues.

Clarence indicates that his friend has been married three times. He indicates that this man has difficulty working because of a disability, for which he receives some payment. Clarence indicates this relationship is very important to him but that he will refrain from sexual activity.
He has not informed his friend yet that he has made the decision not to engage in the sexual aspect of the relationship. However, he has no intention of giving up the relationship.

June 5, 1996

Therapist discussed sexual boundaries in some depth with Clarence in this session. He seemed much more open to looking at whether or not the behavior in which he engaged with his long-term friend, with a letter to the convict, and the man to whom he gave a massage in the rectory was inappropriate. He seems less defensive regarding this, and in general, discussed the difficulties involved in all the situations, and Clarence, as indicated, seems more open to discuss it.

Regarding the man in prison to whom he writes letters, Clarence indicated that this man was not someone to whom he served as chaplain. He said he had read about this man in the newspaper twelve or more years ago. He said this man had murdered his wife, two children and his girlfriend. This man would be serving a life term. Clarence said he began to write to him because he thought he would need support throughout his life imprisonment. He said this most recent letter was the only one that ever contained a sexual element. Therapist said the man later indicated that he was joking. Therapist discussed in some depth with Clarence, however, as to whether or not there was a sexually exciting element to it for him. He agreed there was. He also said that he felt it was "stupid" to even engage in writing this material in the letter. He knew he would never be able to act on it and he also knew that the prison read the letters going back and forth. Therapist discussed the need to examine why he would do something that was so "stupid." Clarence agreed.

Clarence also had indicated in the session that he had begun working with another staff member on the anger that seems to be a part of his personality. He meant this not just in terms of the events that led to his being here, but it seemed as an ongoing personality feature. Will discuss this in more depth with Clarence when appropriate.

Week of June 10, 1996

There was no session this week as Clarence in a workshop at St. Michael's.
ART THERAPY
St. Michael's Community
Millie Cargas, A.T.R.

May 28, 1996

The assignment for this session was to use a tree as metaphor for oneself and depict it in its four seasons.

This is Clarence's first Art Therapy session and he is to be commended since he did the tree assignment voluntarily because he did not go on Adventure Us, and therefore did not have the association of the outdoor assignment as his peers did. He drew four very simple stark trees composed of a brown vertical, slightly textured line with six similar, short branches extending from each one. Spring has delicate white blossoms on it; summer shows hanging fruit; by autumn the fruit is gone, and in winter even the leaves are gone. The simplicity of the design seems so native American and he worked in South Dakota with them in his ministry. He left much white space around the trees and talked about the four seasons of his life that give a sense of an appreciation of a basic quality to him. It is an excellent introductory picture.

INDIVIDUAL PSYCHODRAMA UPDATE
St. Michael's Community
Barbara Seabourne, M.A.

May 1996

Clarence participated this month through playing roles as requested by others and participating in a variety of structured activities involving personal sharing and personal examination of feelings. He also participated in a guided meditation group.

SKILLS TRAINING
St. Michael's Community
Michele McGrath, Ph.D.

Assertion Training - May 13-16, 1996

The focus of this week's sessions of Assertiveness Training was on personal rights and how they relate to assertiveness. In a guided imagery exercise among the whole group, Clarence singled out the right to "be accepted for who he is and where he is" as one of the personal rights which he currently denies himself. In the exercise, he was asked to imagine that he suddenly had this
right and he observed how his life would be different if he were to exercise it. Continuing then with the exercise, he was told to imagine that the right had been taken away. Most of the participants reported having a sensation of heaviness, or a burden being placed back on their shoulders. The exercise illustrates in a very graphic way that we all have rights if we choose to believe that we do.

In the remaining sessions of the week participants reported on their individual assertion goals for the week.

**Assertion Training/Conflict Resolution - May 20-23, 1996**

This week in Skills the group continued to practice their assertiveness skills through behavioral rehearsal. Each person was given the opportunity to role-play an assertion which he wanted or needed to make, and to obtain feedback from the facilitator and one another on its execution. Toward the beginning of the week, several of the men reported on their assertion goal for the week so that we could process it with the entire group.

**Assertion Training - May 28-30, 1996**

This was an abbreviated week due to the Memorial Day holiday. As is our usual practice, we began the first session with participants reporting on their individual assertion goals for the week. An exercise utilizing the video camera and behavioral rehearsal techniques was also introduced. Participants role-played an assertion which they need or wish to do in front of the camera, to be viewed next week by the facilitator and the rest of the group.

**SPIRITUAL DIRECTION**

St. Michael's Community  
Rev. Edwin J. Cole

May 24, 1996

Adventure Us recap replaced all regular programs today and, for that reason, I did not meet with Clarence today.

May 30, 1996

This was my first session with Clarence. He was quick to tell me that he is not at St. Michael’s voluntarily but at the insistence of "those in authority." He has resigned himself to being here
in order to remain in priesthood. Yet he talked openly about the issues in his life which brought him to the program. While these seem to be several, he seemed to minimize the importance of the presenting issue; while he conceded to inappropriate behavior on his part, he does not feel that it should merit such drastic action as a residential program.

Clarence admitted freely that he is angry with "those in authority" for sending him here. We talked briefly about his commitment to priesthood and his lifestyle as a priest. Finally, he says that he is prepared to enter into the program wholeheartedly; he likes the staff and feels very comfortable with his peers.
Reverend Kevin M. McDonough, J.C.D.
Vicar General
Archdiocese of St. Paul and Minneapolis
226 Summit Ave.
St. Paul, MN  55102-2197

Dear Father McDonough:

I am writing to provide you with a second progress report for Father Clarence J. Vavra. Father Vavra entered St. Michael’s Community Program May 11, 1996.

The information contained herein is being released in accordance with the statutory requirements regarding confidentiality and may not be re-released without the written consent of Father Clarence J. Vavra. THIS REPORT IS FOR YOUR EYES ONLY. St. Michael’s keeps these records for five years. If you need access to these records during that time, the proper release of information documentation can be provided by St. Michael’s.

At this point in time Father Vavra is working with the following issues:

1. Processing his anger regarding the events that brought him to St. Michael’s.

2. Clarence has begun to look at family of origin issues and how these issues have impacted his adult life.

3. Addressing his sexual history and dealing with a variety of issues around his own sexual identity, attractions, and issues.

4. In Spiritual Direction, coming to a greater understanding of how he deflects issues from himself by generalizations.

I am attaching progress notes from staff persons who have worked directly with Clarence. In these notes you will find detailed descriptions of his involvement in various aspects of several program activities.
In closing, I ask that you continue to pray for Clarence and all of us here at St. Michael's. If I can provide you with any additional information, please do not hesitate to contact me at any time.

Sincerely,

Joan Thorn, B.A.
Case Manager

Attachment

cc: Reverend Clarence J. Vavra

I have read this report in its entirety and approve of it being sent. I have made the deletions and editions that I have deemed necessary with the consent of the Director of Spiritual Direction.

Reverend Clarence J. Vavra

This report has been reviewed with the Director of Spiritual Direction and is sent with his approval.

(Rev.) Joseph McNamara, s.P.
Director of Spiritual Direction
June 19, 1996

Clarence discussed the anger he was experiencing regarding the events that brought him to St. Michael's. Basically, Clarence felt, especially at that time, that he could have done the work that needed doing in the outpatient status. It would appear that he felt disconsidered and quite controlled in all this process. Therapist went through the possible views of the bishop and the chancellor with regard to the decision to send Clarence here. Especially significant would seem to have been the view of his therapist at the time he was sent here. Clarence was seeing this man as an outpatient. This therapist indicated that he did not think Clarence would be able to do the work he needed to do, have the insights he needed to have, and possibly make some changes with regard to behavior that was inappropriate while in therapy on an outpatient basis. Therapist also pointed to the seriousness of the issue and the potential scandal. As the session went on, Clarence seemed very open to listening to these other views. While therapist is not sure as to whether or not he has changed his mind, or that he is totally not angry any more, he certainly does seem to see the other side and why they acted in the way in which they acted. Clarence said he would give this whole issue more thought. Therapist feels he will. Clarence has been quite open around a number of issues and seems willing to take a look at things from an angle other than he had been considering it himself.

June 24, 1996

At the beginning of the session Clarence reported that he had queried some of the men as to whether or not he was in some way seductive. He did this because the therapist questioned it as something Clarence should take a look at. This was in a context of the two events that led him to come to St. Michael's. Clarence indicated that a couple of the men felt he was seductive in one way or another; whereas a couple of the other men did not see him that way. However, Clarence was surprised that a couple of the men did see him as having something seductive about his nature. Therapist felt this is important in light of the presenting symptoms and for Clarence to consider whether or not it is something that he consciously does, or whether it is something of which he is unaware.

Clarence discussed his mother in this session. She is 87. She has had a stroke a few years ago. She gets dizzy at times and has no warning. He does worry about this. He said his mother was from a large family, that her father was strict, and that her mother was affectionate. Clarence said his mother is a mixture of these traits in that she can be kind, loving, and warm, but that she can be very controlling. In many ways she attempts to please others and her children (something of which she reminds him), but Clarence indicated she can also be very strong, dominant, very strong willed, and more direct than the father. Clarence said that his
relationship with his mother was very close and loving, and one which involved considerable respect on the part of each. When asked about flaws, he said that his mother worries too much about her children.

Clarence discussed his father in this session. He is 85 years old and in good health. Clarence’s father is more on the quiet side. He is very strong physically and works very hard. He said that his father tends to do things without too much emotion. He also said that his father cared about the children, did not tend to express it physically or verbally, but that one knew that he cared for them. He described his father as quiet and reserved. He described his relationship with his father as good, it being one of respect. When asked if there were any major problems in the family, Clarence indicated that there was not. He said he would occasionally “mouth off” and get slapped one time as a child. He said his mother was the disciplinarian for the most part. Her discipline was mostly verbal and/or involved grounding. Clarence said that his role in the family was to take care of the younger brother at various times.

Clarence’s first memory in life involves what he described as a terrific storm. He said it broke all the windows in the house and that rain was coming in. He said that he, his older brother, and his mother had to go around the house and attempt to plug up the broken windows. He said that he remembers being terribly frightened. His first memory of his father involves the father coming from work and bringing food with him.

Clarence said that family life was good, but that it was a demanding one. They all had to work hard. He came from a poor to working class background, as he described it. Clarence described some jealousy on his older brother’s part upon Clarence’s going to college. He would make fun of him as a college boy. Clarence thought this had to do with some jealousy. However, they get along well now.

Clarence did not describe any significant problems in grade school, except for possibly one. While he got along with the Sisters, he said that one would not allow him to go into the toilet during recess and that he peed in his pants as a consequence. He was somewhat amused when he told this story. At the same time he did not care for it. However, he was the Valedictorian in grade school.

Clarence discussed minor seminary -- from the first year of high school through the second year of college. There was no sexual activity whatsoever, including no masturbatory activity. Clarence was surprised when he got to minor seminary because of the cliques. He indicated that he became somewhat of a rebel as a consequence of this. He made it a point to hang out with the more unpopular fellows. He also said that he became somewhat passive-aggressive towards the more popular students, and that they knew he was angry about the situation. However, he said he never really confronted anyone. He did have friends during minor seminary. He said that he was not thought of as particularly smart or talented, but that he was an average student, getting C’s and B’s.
Clarence indicated that he had erotic dreams regarding males during minor seminary, his sexual activity being related to these dreams.

July 1, 1996

There was no session with Clarence this week as he was in a workshop.

July 8, 1996

Clarence spent the early session talking about some of the work he had been doing physically here at St. Michael’s. He has lost twelve pounds. He seems to be losing it gradually. He wants to lose at least eight more. He was told to lose about twenty pounds. He walks about five times a week, approximately three miles each time. He also said he does push-ups.

Clarence discussed some aspects of major seminary in this session. This is from the beginning of junior year through last year of theology, taking in six years. He became sexually active at the bath houses during this time. He said he went to a gay bar once or twice. Basically the sexual activity was in the bath houses. He said he went quite frequently, at least one time a week from fourth year theology through 1982 when they closed the bath houses down. He talked about the various types of sexual activity in which he would engage. He said he did not engage in any sexual activity with friends or students during the period of major seminary. Did discuss other periods of his life in this regard. He did seem to suggest that the activity was anonymous until more recently. The last few years he has been in a relationship with someone he knows. The anonymous sex stopped. The sexual activity with this man stopped when confronted with his bishop about the two inappropriate sexual incidents. Need to go into more depth in this regard with Clarence.

ART THERAPY
St. Michael’s Community
Millie Cargas, A.T.R.

June 4, 1996

To build a bridge was the theme of this session and to then allow the psychological implications to follow.

Clarence created a bridge that very much speaks of who he is for on a small piece of paper he constructed a black outlined, brown wooden bridge with two prominent X-shaped supports. It is crossing a small stream and there is a soft sun overhead. He said it is made of wood, crossing
a small stream in the country, used for car or machine crossing, and the supports symbolized
his parents where it all begins for him. It is simple, non-complicated, clearly stated, has both
artistic-materialistic construction combined well with psychological symbolism that is very
important to him.

June 18, 1996

The task was to imagine an issue in one’s hands and then allow it to be replaced or transformed
by a healing image.

Clarence simply showed his issue which is an enormous amount of anger pictured as a long line
of seemingly out of control flames outlined in black reinforced with deep red followed by orange
and a yellow center. The different colors of anger for Clarence are red for raging; orange, less
so; yellow is a middle quality; while the whole bottom of the flames is a strong blue and then
gray. Blue is the white hot blue of anger. Clarence keeps his ire in but what an enormous
amount of energy it takes to do so and if he could channel it into something more positive, it
would be healthy, spectacular, and creative, as one would imagine.

June 25, 1996

INTIMACY, as a multi-faceted experience, was depicted in art in this session.

Clarence created a simple image with powerful overtones for he drew two outstretched hands
with a deep black outline, bright silver fingertips, and the hands are shown with many pink
veins. Each hand, four fingers, is simply touching a bright red valentine shaped heart. In the
middle is a white area followed by a jagged pink shape, then deep red, another pink frame, and
then finally the outside red. Clarence was expressing the different shades of intimacy and the
jagged shapes represent the problems people encounter in coming together. The white space
speaks to the space that even the most intimate people will never enter in each other’s hearts.
The pink veins in the hands which match the pink in the heart simply suggest the pain, the joys,
and the infinite variety of shades of intimacy that can occur in the hearts that are touched by two
people in intimacy. It is quite a dramatic and yet lovely, gentle portrayal of intimacy as he sees
it and/or is experiencing it.
INDIVIDUAL PSYCHODRAMA UPDATE
St. Michael's Community
Barbara Seabourne, M.A.

June 1996

Clarence participated this month through playing roles as requested by others and participating in a variety of structured activities involving personal sharing and personal examination of feelings. He also participated in a guided meditation group.

SKILLS TRAINING
St. Michael's Community
Michele McGrath, Ph.D.

Assertion Training - June 3-6, 1996

In this week's sessions of Assertiveness Training, we continued to review the videotape presentation which utilized behavioral rehearsal techniques. Each participant had role-played an assertion which they needed or wanted to make, and as a large group we then reviewed each man's videotape. The facilitator and the group gave each man feedback on whether or not they were assertive, nonassertive, or aggressive. Participants were also critiqued on their nonverbal behavior, their delivery, etc.

Assertion Training - June 17-20, 1996

In this week's sessions, we continued to review the videotape presentations.

Assertion Training - June 24-27, 1996

This week marked the final week of Assertiveness Training. The focus of this week's sessions was on behavioral rehearsal and role-play. The majority of our time was spent on learning to delineate and use five different types of assertions: (1) the basic assertion, (2) the empathic assertion, (3) the I-language assertion, (4) the confrontive assertion, and (5) the escalating assertion. Considerable time was spent in small groups role-playing various situations in which different types of assertions would be appropriate.

In the last session of the week, an exercise on giving and receiving compliments assertively was also presented by the facilitator.
SPIRITUAL DIRECTION
St. Michael's Community
Rev. Edwin J. Cole

June 7, 1996

My assessment of talking with and listening to Clarence (from two sessions) is that he deflects issues from himself by generalizations. As I would comment or ask questions, he, in turn, asked a question. When I called this "game-playing," he reacted strongly; I learned later that a former spiritual director had made the same accusation. In this session, I continuously refocused the conversation back to Clarence.

Eventually he expressed his anger about my procedure. I explained to him my perception of what was happening and I assured him of my intent to keep our conversation focused on him rather than on people in general.

Clarence expressed frustration because he wanted to deal with anger feelings surrounding a family situation and his being here which prevents him from dealing with it. I assured him that we would talk about this in our next session.

June 14, 1996

There was no Pastoral Care session today because of the Shadow Workshop.

June 21, 1996

There was no Pastoral Care session today because Edwin is attending a Medical Ethics Workshop.
July 25, 1996

Dear Father Kevin,

It's been a while since we last were in touch. I feel the program here is helping me and I look upon it as therapeutic. I do have some concerns that have come up specifically at the parish of Saint Philip's. I do keep in touch with a few of the people to see how things are going there. I was hoping there could have been a more smooth transition from my leaving there and the priest who is covering for me.

I have heard there is a real difficulty there for a number of the people to understand Father Peter and they have some thoughts of not staying there any longer. Others thought the pastor for now should have exercised more sensitivity and care regarding a funeral and the woman's dying request in her will for two other priests to have her funeral which the priest denied and dismissed kind of like what happened to me when my uncle died in Veseli and the family wanted me to have the funeral but the pastor denied the request. What bothers me personally is that the parish could have some kind of relapse and falling out and I would not like to see that happen.

The people are hoping that I will return to them as pastor and that is my hope as well. I guess they have a question in back of their minds if I am really coming back to them and that is a real concern bothering me at this time. Any reassurance you or the Chancery could give the people might help alleviate any fears or distrust. I have no animosity toward Father Peter I just want to share these concerns with you and see if anything could be done about them. Sincerely yours in Christ,

[Signature]

Father [Name]
July 2, 1996

Reverend Kevin M. McDonough, J.C.D.
Vicar General
Archdiocese of St. Paul and Minneapolis
226 Summit Ave.
St. Paul, MN 55102-2197

Dear Father McDonough:

I am writing to you with reference to Father Clarence J. Vavra who entered the program at St. Michael's Community on May 11, 1996.

Clarence's progress conference is scheduled for Monday, September 30, 1996 at 1:15 p.m.

If you would like our driver to meet you at the airport, or if we can make hotel reservations for you, please let Susie Browne, our transportation coordinator, know your travel plans. If you have any questions or if I can be of additional service please call me at (314) 965-0860.

Respectfully,

Joan Thorn, B.A.
Case Manager

cc: Sr. Joan Lampton, C.S.J., C.S.A.C.
Reverend Clarence J. Vavra
July 31, 1996

Reverend Clarence J. Vavra
St. Michael's Community
13270 Maple Drive
St. Louis, Missouri 63127

Dear Clarence,

Thank you for your letter of July 25. You mentioned at the beginning of the letter that you are finding the program helpful and therapeutic. That is good news. I look forward to sitting down with you on a visit toward the end of the summer or early fall, when we have that review conference.

Clarence, you mentioned some adjustment issues that some St. Philip's parishioners are having with Father Peter. We have heard a few things about this, and we find that it is not uncommon when a foreign-born priest (even an Irishman!) goes to a parish. There are some people who find it very difficult to even make the effort to understand someone with an accent. In the case of Father Peter, I am somewhat less sympathetic to that concern than in other situations. He has lived in the United States for over fifteen years and has served in a number of parishes while pursuing several graduate programs. He is extremely articulate. He was for a couple of years at my family's home parish in Stillwater, and people there not only understood him but considered him a fine preacher. With a little bit of effort, I think that folks can understand him quite well. I would appreciate your encouraging anyone who writes to you in that regard.

You also asked about the transition back into the parish. From my perspective, nothing has changed since you went to St. Michael's. Our mutual understanding was that this was a sabbatical program, and that the ultimate goal was to return you to St. Philip's. I think we mutually acknowledged that the results of the treatment program would have some effect on when you would return to ministry and, possibly, also where. We cannot really assess that at this point, and in fact that is what the meeting that is coming up is partially about.
Father Clarence Vavra
Page 2
July 31, 1996

In spite of the note of contingency in all of this, I want you to hear that nothing has changed since you went there. Let's keep in communication, and we can discuss this further as you move along in your program.

I hope that the summer is not too hot for you in St. Louis. It has a tendency to be quite humid there. We are enjoying a better than average summer, with moderate temperatures at night and plenty of sunshine during the day.

I wish you well as you continue to work at St. Michael's.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General
Moderator of the Curia

KMM:md
August 20, 1996

Reverend Kevin M. McDonough, J.C.D.
Vicar General
Archdiocese of St. Paul and Minneapolis
226 Summit Ave.
St. Paul, MN 55102-2197

Dear Father McDonough:

I am writing to provide you with a third progress report for Father Clarence J. Vavra.
Father Vavra entered St. Michael's Community Program May 11, 1996.

The information contained herein is being released in accordance with the statutory requirements regarding confidentiality and may not be re-released without the written consent of Father Clarence J. Vavra. THIS REPORT IS FOR YOUR EYES ONLY. St. Michael's keeps these records for five years. If you need access to these records during that time, the proper release of information documentation can be provided by St. Michael's.

At this point in time Father Vavra is working with the following issues:

1. Looking at issues surrounding his sexuality. Clarence is seeing more clearly the boundaries that are existent and how his sexual feelings distort his judgement.

2. In Psychodrama, Clarence explored what was occurring within him during his involvement with the vagrant who attempted to blackmail him.

3. In Spiritual Direction, Clarence is coming to understand and identify his anger which is helping him to be more at peace with himself than ever before.

I am attaching progress notes from staff persons who have worked directly with Clarence. In these notes you will find detailed descriptions of his involvement in various aspects of several program activities.
In closing, I ask that you continue to pray for Clarence and all of us here at St. Michael's. If I can provide you with any additional information, please do not hesitate to contact me at any time.

Sincerely,

Joan Thorn, B.A.
Case Manager

Attachment

cc: Reverend Clarence J. Vavra

I have read this report in its entirety and approve of it being sent. I have made the deletions and editions that I have deemed necessary with the consent of the Director of Spiritual Direction.

Reverend Clarence J. Vavra

Date

This report has been reviewed with the Director of Spiritual Direction and is sent with his approval.

(Rév.) Joseph McNamara, s.P.
Director of Spiritual Direction

Date
INDIVIDUAL PSYCHOTHERAPY NOTES
St. Michael's Community
Timothy McAuliffe, Ph.D.

July 19, 1996

Therapist discussed sexual boundaries in this session with Clarence. Discussed this in terms of
some of his history, how he puts this in perspective, how this relates to his priesthood, how this
relates to the laity, and his and society’s sense of what is appropriate. Discussed the two
presenting incidents in this context. Also discussed Clarence’s time on the reservation. He had
indicated that the Indian culture was less strict around sexual issues; indicating that they had a
freer and a lot more relaxed attitude around sexual activity. At any rate, in discussing his time
on the reservation, Clarence had said that he had the only bathtub. He would allow the Indian
and the kids to use his facilities. Occasionally he would bathe the younger ones. Therapist
discussed with Clarence how this was inappropriate in light of how this could be construed and
the situation gotten out of hand. Need to discuss this in more detail.

July 24, 1996

Again therapist and Clarence discussed sexual boundaries. Clarence seems to be more open to
input from the therapist. He seems to be much more willing to listen to other points of view
around these issues. He seems to see more clearly the boundaries that are existent and the
reasons why they are necessary in terms of the laity and priests. Therapist feels it is important
that Clarence see this in terms of his own moral development, proscriptions, his personality, his
commitment to priesthood, and how all this is integrated into a mature perspective about all
these issues and, additionally, in terms of his own sense of values. Therapist suggests that
Clarence think about this. Therapist feels Clarence has been very willing to look at all these
issues and continues to remain open with regard to discussing them.

July 26, 1996

Again sexual boundaries were discussed in depth in this session pertaining to the same aspects
that we had discussed in the prior two sessions. Additionally, therapist tried to get Clarence to
see how his sexual feelings distort his judgement -- this is certainly the case with regard to the
two presenting issues. Clarence agreed readily, in effect elaborated upon this.

July 29, 1996

Again the issue was sexual boundaries. Discussed this in terms of sexual activity years ago with
one person. Clarence was not sure whether this
was while he was Also discussed the issue of allowing minors to use his bathtub to take baths. Also discussed him bathing the youngest ones. Discussed the need for a constant sense of morality as something objective and using his own moral barometer. Discussed the development of this. Discussed with Clarence the issue of objectivity and morality, the morality that he teaches as a Catholic priest, discussed his own morality, discussed how these can be and, must be, determining factors in his life. Clarence agreed. Discussed the issue of his responsibility towards the church. Clarence feels he has done a lot of good work in his 31 years of priesthood. He feels he wants to continue this.

Clarence also discussed the issue of his relationship with a man that he has had for approximately four or five years. Clarence had indicated to his bishop and his former bishop that he would refrain from sexual activity with this man. He indicated that he had done so since he made this agreement and is committed to continuing doing this. He feels it is important in that he has given his word. Also discussed the issue of celibacy in general, as well as it applies to him.

ART THERAPY
St. Michael's Community
Millie Cargas, A.T.R.

July 9, 1996

Following the recent 4th of July’s celebration of our Independence, the Art Therapy theme emphasized one’s personal independence but coupled with one’s responsibility.

Clarence drew the United States national symbol of the bald eagle standing for freedom on the left-hand side of the page. It is a very imposing bird with its sharp orange beak and its black wingspread directed upwards. On the other side he has the traditional crossed out symbol over a gun, for we are not to shoot or kill such a living entity that stands for our independence. Also, Clarence said it is respect for the environment and for life which he can readily apply to himself.

July 16, 1996

With the Summer Olympics about to begin, the Art Therapy participant focused on the meaningful symbolism of the five connecting rings representing a selected category of five items, most meaningful to him.

Clarence took his familiar tree structure made several weeks ago and expanded it wonderfully well which included then the Olympic rings. Each one is a different color and on their extended
branch the colors are repeated outlining the leaves. At the bottom all five colors are on the three bottom leaves. He said it represented the family of races; white, oriental, black, Native American, and Hispanic. Also it represented his personal family tree with Dad being black, the quiet one; his mother yellow and mellow; older brother is blue and green, the younger, and red is Clarence, the angry one. His simple stem is quite austere and elegant at the same time. He personalized the Olympic symbols extraordinarily well for himself.

July 23, 1996

The task for this session was to design one’s house with its possible purpose, location and/or building materials in mind. Also, the artist-architect was to determine his sacred space within or outside the dwelling.

Clarence has always enjoyed going to the north shore in Minnesota in which there is a very impressive lighthouse which reflects his dream dwelling. The lighthouse is a strong red and white structure with a huge beacon at its top shining strong rays upon a small red and white sailboat on the water below. The lighthouse is built on a very impressive, sturdy, rocky foundation. It simply reflects, according to its architect, of reaching out and being friendly to others. It is such a beacon in the storm if that, indeed, is what Clarence feels in his ministry; what a reassuring place for people to be welcomed.

INDIVIDUAL PSYCHODRAMA UPDATE
St. Michael’s Community
Barbara Seabourne, M.A.

June 18, 1996

Clarence worked in psychodrama. He volunteered to do an arrangement of his family of origin, as it seemed to him as a kid. His mother was caring, but very, very busy—doing, doing, doing and no one-on-one time or quiet time with her much at all. She was busy taking care of everyone and everything. She had little time to listen or converse at any depth. At the same time, the children were to take care of everyone like mother did. At first, since mother was so busy, big brother took care of Clarence. Later, as the older ones left, suddenly Clarence was to take care of everyone else. Everyone else included a father, who seemed to care but was too busy, too remote due to being out working all the time. As we set the arrangement in motion with lines and actions to give the flavor of the experience, Clarence felt it "was like this." He did not seem to realize it was very out of balance emotionally—people rushing around, great expectations of being responsible for other people but also imposed expectations that could not be met by children. The role models of giving and hard work were almost devoid of "togetherness," any intimacy, of soft and gentle relationship. Lonely, not okay to be yourself,
in fact no one to notice who you were really, everyone so busy "giving and doing" for others. One man who was playing a role in this family exclaimed "This is crazy! It is absolutely crazy!" Clarence was surprised to hear this perspective—he was so inside the set that it seemed normal and okay to him.

July 1996

Clarence participated this month through playing roles as requested by others and participating in a variety of structured activities involving personal sharing and personal examination of feelings. He also participated in a guided meditation group.

July 23, 1996

Clarence worked in psychodrama today at the suggestion of therapist that we could explore what was occurring within him during his involvement with the black vagrant whose attempt to blackmail him led him to tell and come here. Clarence quickly asked to do the psychodrama today. We reenacted the tenor of the relationship—the man barged into a council meeting insisting on talking with the pastor, frightening and angering council members, who feared for Clarence's well being if they were alone. Clarence insisted, however, and spoke to the man, who wanted money. A pattern developed quickly in which the man would ask for money, Clarence would give it to him out of his own funds, urging the man to get a job or bring a receipt for the motel room which the man never did, giving various flimsy excuses next time, but Clarence would keep giving the money and keep saying the same things. As we went through this, the group was exasperated that Clarence was so willing to be used time and time again and as one man said, "Wanted to shake you and yell stop!" However, Clarence seemed willing to go on to the end of time in this pattern, even though he was feeling used. The problem was that Clarence did no self-questioning or talking about this with another (he knew what they would say, as his friends in the church were warning him and urging him not to let the man continue to come in). He wrapped it in the self-deception that this was virtuous, "being a good Christian" even though he acknowledged that the man's body was attractive to him, even though he was dirty and smelled very bad. There was no self-examination, no listening to his own realization that he was being used—the underlying and denied sexual attraction agenda was totally in control of this relationship. The man would hug Clarence when he gave him money, which Clarence really responded to. He was vaguely aware that he was giving money to keep this man coming and hugging him but did nothing to focus on that awareness so he would not risk stopping it. It seems that the black aspect ("I never knew anyone black") or sexual myths about black sexuality may have been operative here. The bad smell may have been part of some sensuous attraction. The man spoke of his wife and children so Clarence knew he was not gay, but the sexual attraction agenda prevailed. At one point, as Clarence was talking about being used but being a good Christian whose role is to help those in need and giving this man money for food and motel "because he says the mission shelters smell bad," therapist sent someone else
to Clarence who was a black woman evicted with no place to go and starving children. Clarence spent no time at all, insisting she go to the mission shelters which are set up for such things. He was abrupt and nongiving for her situation, but when the man returned, he gave him money and got his hug after a long "counseling type" conversation, asking about his wife and children and job possibilities, etc. At this point, we ended without needing to get to the offer of using Clarence’s shower and the subsequent full body massage Clarence gave the man in his quarters (after which the man demanded $10,000 not to tell). It was striking how Clarence could ignore the wise concern of his friends on the council and around him in the church, how he could use "Christian" virtue to mobilize his own quite blatant sexual and codependent agenda and how he could ignore his own realization and "anger" at being used and yet continue it without any conflict internally or any self-questioning about it. The agenda of "saving" people as a way of being important to them is embedded in Clarence’s family-of-origin patterns wherein the way one cared for another was by being responsible for them. Clarence needs to see the self-serving nature of this way of operating and stop mobilizing it into a Christian virtue so that he can continue it. He also needs to see that this fostering of dependency upon him is injurious to others, and is a way in which he uses them for his purposes. It was clear in the psychodrama, and the group gave him the feedback: “You were using this man just as much as he was using you.” Clarence needs to learn some self-awareness so that he allows the question “is this a wise thing?” to rise to his mind, instead of deadening his judgment and being like a robot to his sexual agenda.

SKILLS TRAINING
St. Michael’s Community
Michele McGrath, Ph.D.

Conflict Resolution - July 8-11, 1996

The focus of this week’s sessions was on interpersonal conflict in relationships. The videotaped presentation on effective management techniques of conflict in relationships was presented. A brief discussion followed.

For the remainder of the week the facilitator presented a model for effective conflict resolution, consisting of four stages. We then discussed applications of this model to real life situations from the men’s lives.

Conflict Resolution - July 22-25, 1996

The focus of this week’s sessions was on the expression and management of anger, as well as conflict resolution. The facilitator was on vacation this week so audio tape presentations by the American Management Association on handling conflict and managing anger were presented.
Specific techniques for expressing anger assertively, receiving it assertively, and dealing with interpersonal conflict were delineated in the tape.

Cognitive Restructuring - July 29, 1996

This week was an abbreviated week due to the Centering Prayer Workshop. The subject of cognitive restructuring was introduced. Participants were administered an instrument entitled "The Dysfunctional Attitude Scale." Due to the shortened week, however, we were unable to score the instrument and process the results.

SPIRITUAL DIRECTION
St. Michael’s Community
Rev. Edwin J. Cole

June 27, 1996

Following from our last conversation, we talked about the anger feelings of Clarence. He is able to identify his feelings and toward whom they are directed, but he is not always able to talk about the source/origin of these feelings.

Clarence was also preoccupied with a family situation focusing on the care of his elderly parents. He feels very committed to their care and is uneasy about the attention given to them by other family members. On the July 4th weekend, he will travel to his parents’ home.

July 4, 1996

There was no programming because of the holidays.

July 11, 1996

Shortly before I met with Clarence, one peer had left abruptly. Another had left in a similar fashion last week. Clarence considered both men to be close friends and, because they had left without notice or goodbye, he was dealing with a variety of feelings: hurt, anger, sadness, confusion, betrayal, abandonment. I encouraged Clarence to be good to himself today—take time to process with others, nurture them and himself.

Because of the intensity of his feelings, this was not a good day to explore other pastoral issues.
July 18, 1996

Vacation - no program.

July 25, 1996

In this session, Clarence talked about the feelings of anger which he is able to recognize; I reviewed for him how he was unable to identify his anger when we first began to talk. His acceptance of being at St. Michael's is another form of the progress which I am seeing in Clarence. He admits that, through these weeks, he has become more at peace with himself than ever before. Psychodrama has been an important part of Clarence's development.

August 1-2, 1996

Because of special program, there was no pastoral counseling.

August 8-9, 1996

Because of my vacation, there was no pastoral counseling.
September 10, 1996

Reverend Kevin M. McDonough, J.C.D.
Vicar General
Archdiocese of St. Paul and Minneapolis
226 Summit Ave.
St. Paul, MN 55102-2197

Dear Father McDonough:

I am writing to provide you with a fourth progress report for Father Clarence J. Vavra. Father Vavra entered St. Michael’s Community Program May 11, 1996.

The information contained herein is being released in accordance with the statutory requirements regarding confidentiality and may not be re-released without the written consent of Father Clarence J. Vavra. THIS REPORT IS FOR YOUR EYES ONLY. St. Michael’s keeps these records for five years. If you need access to these records during that time, the proper release of information documentation can be provided by St. Michael’s.

At this point in time, Father Vavra is working with the following issues:

1. Looking at past assignments and his interactions with the pastors.
2. Coming to a greater understanding of his anger, which can lead to resentment which then becomes a sense of entitlement.
3. In Psychodrama, Clarence continues to deal with the presenting incident and he is much closer to being able to establish boundaries.
4. In Spiritual Direction, Clarence is dealing with a disturbing situation in the parish so he can refocus his attention on himself.

I am attaching progress notes from staff persons who have worked directly with Clarence. In these notes you will find detailed descriptions of his involvement in various aspects of several program activities.
Reverend Kevin M. McDonough, J.C.D.
September 10, 1996
Page 2

In closing, I ask that you continue to pray for Clarence and all of us here at St. Michael's. If I can provide you with any additional information, please do not hesitate to contact me at any time.

Sincerely,

Joan Thorn, B.A.
Case Manager

Attachment

cc: Reverend Clarence J. Vavra

I have read this report in its entirety and approve of it being sent. I have made the deletions and editions that I have deemed necessary with the consent of the Director of Spiritual Direction.

Reverend Clarence J. Vavra

This report has been reviewed with the Director of Spiritual Direction and is sent with his approval.

(Rev.) Joseph McNamara, s.p.
Director of Spiritual Direction

Date

ARCH-029407
INDIVIDUAL PSYCHOTHERAPY NOTES
St. Michael's Community
Timothy McAuliffe, Ph.D.

August 14, 1996

Clarence discussed his first three assignments in this session. He went into more detail regarding the first of these assignments. In all three cases there was a pastor who was very difficult for one reason or another to live with. The exception to this was the first pastor in the first parish. Clarence spent two or three years with this man. He said he was very kind, understanding, a man from whom he learned a great deal, and who allowed Clarence to experiment with some things. The major aspect of this was the quickness with which he got out of these assignments, especially the last two.

August 16, 1996

Again the issue was Clarence's assignments. Therapist did not go through all of them. He has had an awful lot of them in his priesthood. Therapist began questioning how tolerant Clarence was of other peoples' flaws, whether he had some bad luck with impossible pastors, whether or not he began to develop a bit of an edge such that he would not tolerate what he perceived as injustice from his pastors, or something else. While these are important in and of themselves to some extent, the more important thing is what, if anything, they reflect, and whether or not there is a sense of anger he began to carry around and possibly whether or not this leads to a sense of entitlement. Therapist did not really go into the issue of entitlement at that point.

August 23, 1996

Clarence discussed his relationship with his friend. He has known this man for approximately five years or more. They had a friendship which developed into a romantic relationship, inclusive of sex. Subsequent to a discussion with his former bishop and his current bishop, Clarence discontinued the sexual activity. He said he has kept his word on this and intends to keep his word on this and refrain from sexual activity. However, he says the man is a friend. Discussed the difficulty of maintaining the friendship and how this will work.

Therapist also discussed the issue of the anger Clarence has accumulated over the years because of some difficulties with pastors and his disappointment with how the hierarchy has handled this. Therapist discussed how this could lead to a sense of entitlement. This also seems to tie into an earlier sense of disappointment at a much younger age regarding what he was taught and what he found out to be true.
August 28, 1996

Again the issue of authority, anger, and how various difficulties with pastors and other issues were handled by the pastors themselves in the hierarchy. Related this to anger which builds into resentment. Discussed how this alienates him in important ways from his own fellow priests. Clarence seemed open to discussion around all these issues. Clarence continues to be open to discussing whatever issues seem important.

August 30, 1996

Again the issue was anger and entitlement. The therapist pointed out how the anger becomes resentment which can then lead to a sense of entitlement; this then allowing one to feel he is not subject to the same rules at times as other people. Discussed how this can relate to the sexual issues.

Clarence also discussed how important the American Indian cause is to him. The issue of justice also was discussed. This has been an important cause for him throughout his life. However, he has to be careful that it does not feed an ongoing sense of resentment regarding other issues.

ART THERAPY
St. Michael’s Community
Millie Cargas, A.T.R.

August 6, 1996

The task was to title and design one’s autobiographical cover and there was a generous amount of time allotted to the endeavor.

Clarence created the most dramatic, exciting, conflictual, autobiographical cover that can be imagined. On a very large sheet of paper the outer frame is done in yellow followed by an inner, strong frame of flame-like (black and reds) coloration. There is an ambiguous looking person in the middle with a very solemn face and the person has both brown and contrasting blond hair. The person seems to have a hand over the heart as well as supporting the head and the outline is deep fuchsia. On one side is the word in black and red "LOVING" while the contrast word, also, is red and black—"DANGEROUSLY."

He said that is the reason he is at St. Michael’s, loving outside the allowed boundaries. The flames stand for passion, anger, and energy. The person can represent Clarence himself, or his partner, or any other people he has loved. It is a great study in contrast and conflict that Clarence has experienced in his life.
August 13, 1996

Nadine Stair, an eighty-five year old woman, wrote a brief essay about what she would do "if she had her life to live over" she would do many things quite differently; take many more risks and live without so much caution; in fact, she would "pick more daisies." Each person was to capture in art some part (word or phrase) of what he will do in reflection of his own life.

Clarence wrote in strong black and red letters "I WOULD TAKE MORE CHANCES." He shows himself as a red body swimming in a river, then climbing a mountain with red footsteps. At the peak there is a flag and on the descent there are three trees with more red footprints. Lastly, there is a huge red hot air balloon in the sky. He said he would simply seek more heights and do things he has not done before; however, there would be struggles. Hence, the red color. He does not know how to swim or climb trees nor has he climbed a mountain or flown in a balloon but that does not mean that he cannot do something similar, either literally or at least metaphorically. It is a wonderful picture.

INDIVIDUAL PSYCHODRAMA UPDATE
St. Michael's Community
Barbara Seabourne, M.A.

August 1996

Clarence participated this month through playing roles as requested by others and participating in a variety of structured activities involving personal sharing and personal examination of feelings. He also participated in a guided meditation group.

August 27, 1996

Clarence worked to follow up his last work in psychodrama. When he read the notes from the session before, he was upset at seeing so his pattern laid out so clearly and yet he said he valued them and felt they were accurate and did not mind his bishop seeing them. It was as if he only then, reading them, saw what the rest of us saw him doing in his psychodrama. (He had heard it and was aware of it intellectually, but now it hit him emotionally as he read the notes). I want to learn to stop this pattern! Clarence was definite in asking for time to work more on this. We set him up in a situation where he is a department head, supposed to crack down on a tardy and non-productive worker. Clarence went to great lengths to give the person a chance but was able to be clear and definite and when necessary, to fire the man (even though he claimed his wife was dying, etc. to try to get sympathy). Then we made him pastor and had a gay man come to him for counseling and talk deeply, intimately about feelings of sadness at breaking up with someone and of the loneliness of being gay in this society, etc. and being subtly seductive...
hugging Clarence at the end of the session in a longer than ordinary hug and thanking him so much for his help and during talking, subtly rubbing his knee against Clarence's leg as he talked of his loneliness. Clarence saw what was happening and said, "I am getting pulled in here emotionally" -- (he had been instructed to "feel a sexual attraction" as well as how much the man needed his help). I have to set some limits here. This was very good and Clarence was strong about it. He was not sure what he would do -- refer the man or what -- probably refer him to someone else he said -- but he knew he had to think about how to deal with this before the man came back again. Therapist said to Clarence, why not talk to someone you trust about your feelings and this situation? Why try to do it all alone? Clarence was very receptive to that and decided to go talk to a priest friend who he could tell about his feelings and his vulnerability in this area and generally discuss the problem to get the friend's input and to decide for himself his best course. We did that and Clarence was able to be open with the friend about his feelings and dilemma and then decide to refer the man elsewhere. This was a very different Clarence than the one in the last psychodrama and his growth in this area is apparent. The test will come when it happens in the parish and Clarence will need to remember to notice and listen to his feelings and read the situation, let go of his self-deceptive "he needs me to help him" way of keeping in it, and to talk to someone about this feelings and dilemma and to set boundaries. He is much closer to being able to do that now.

SKILLS TRAINING
St. Michael's Community
Michele McGrath, Ph.D.

Cognitive Restructuring - August 5-8, 1996

The focus of this week's Skills classes was on Cognitive Restructuring. In our initial session, an instrument entitled "The Dysfunctional Attitude Scale" was administered to each participant. The DAS is comprised of a listing of 35 self-defeating attitudes that commonly occur in individuals predisposed to emotional disorders. Research indicates that while negative, automatic thoughts are reduced dramatically between episodes of depression, a self-defeating belief system remains more or less constant during episodes of depression and remission. The DAS is designed to establish whether an individual's silent assumptions represent a predisposition to emotional disturbance. A profile is generated of an individual's personal value system, which reflects areas of psychological strength and vulnerability.

There are 7 values measured by the DAS, they are: approval, love, achievement, perfectionism, entitlement, omnipotence, and autonomy. A positive score represents an area in which an individual is psychologically strong and a negative score represents an area where an individual is emotionally vulnerable. Clarence's scores on these values in the order listed above were: approval -2, love +3, achievement +2, perfectionism -1, entitlement 0, omnipotence 0, and
autonomy +6: In the latter half of the week, the facilitator presented the basic tenets of cognitive therapy in a brief lecture.

Cognitive Restructuring - August 12-15, 1996

In this week’s sessions of Cognitive Restructuring, the group participated in several lectures and exercises designed to assess what types of cognitive distortions they engage in most often. Ten cognitive distortions developed by Dr. Albert Ellis, the theorist who formulated Rational Emotive Therapy, were presented. Each member was asked to identify their most common or frequent cognitive distortion. The two Clarence identified as most common for him were: all-or-nothing thinking and "should" statements.

Cognitive Restructuring - August 22, 1996

Skills Training met only one time this week, due to the Scripture Workshop. Group members participated in an exercise designed to help them learn to challenge their irrational thinking. Each person was asked to keep a record or diary of their dysfunctional thinking that occurred in situations throughout the week. They listed the automatic thoughts which accompanied the incident and their feelings as a result of the incident. The facilitator then instructed them in ways to effectively challenge their dysfunctional thoughts surrounding the incident.

SPIRITUAL DIRECTION
St. Michael's Community
Rev. Edwin J. Cole

August 16, 1996

Clarence was very disturbed about a situation that has transpired in his assigned parish. After listening to him, I began to help him sort out the details with the end result of not letting the problem at home interfere with his program at St. Michael's. But it was clear to me that he needed to communicate with appropriate persons before he could re-focus attention on himself.
This information has been disclosed to you from records whose confidentiality is protected by Federal Law. Federal Regulation (42 CFR, Part 2) prohibits you from making any further disclosure of it without the specific written consent of the person to whom it pertains, or as otherwise permitted by such regulations. A general authorization for the release of medical or other information is NOT sufficient for this purpose.

ST. MICHAEL'S COMMUNITY
October 1, 1996

Reverend Kevin M. McDonough, J.C.D.
Vicar General
Archdiocese of St. Paul and Minneapolis
226 Summit Ave.
St. Paul, MN 55102-2197

Dear Father McDonough:

It was a pleasure meeting and talking with you at Father Clarence Vavra's progress conference on September 30, 1996. I want to take this opportunity to thank you for your time in arranging to be present at this important conference and for the interest you have shown in the progress Clarence is making at St. Michael's.

If you have any questions at any time or if I can be of additional service please call me at (314) 965-0860.

Sincerely,

Joan Thorn, B.A.
Case Manager
Reverend Kevin M. McDonough, J.C.D.
Vicar General
Archdiocese of St. Paul and Minneapolis
226 Summit Ave.
St. Paul, MN 55102-2197

Dear Father McDonough:

I am writing to provide you with a fifth progress report for Father Clarence J. Vavra. Father Vavra entered St. Michael’s Community Program May 11, 1996.

The information contained herein is being released in accordance with the statutory requirements regarding confidentiality and may not be re-released without the written consent of Father Clarence J. Vavra. THIS REPORT IS FOR YOUR EYES ONLY. St. Michael’s keeps these records for five years. If you need access to these records during that time, the proper release of information documentation can be provided by St. Michael’s.

At this point in time Father Vavra is working with the following issues:

1. Looking at his anger, how this relates to interactions with authority, and how this can tie into issues of sexual boundaries.
2. Coming to a greater understanding of the events that may lead him to a sense of self-righteousness and entitlement.
3. Focusing on his relationship with a man that was sexual and other relationships with fellow priests/lay friends.
4. In Spiritual Direction, Clarence is dealing with his dependence upon receiving affirmation from others.

I am attaching progress notes from staff persons who have worked directly with Clarence. In these notes you will find detailed descriptions of his involvement in various aspects of several program activities.
In closing, I ask that you continue to pray for Clarence and all of us here at St. Michael's. If I can provide you with any additional information, please do not hesitate to contact me at any time.

Sincerely,

Joan Thorn, B.A.
Case Manager

Attachment

cc: Reverend Clarence J. Vavra

I have read this report in its entirety and approve of it being sent. I have made the deletions and editions that I have deemed necessary with the consent of the Director of Spiritual Direction.

Reverend Clarence J. Vavra

10-3-96

This report has been reviewed with the Director of Spiritual Direction and is sent with his approval.

Joseph McNamara, S.P.
(Director of Spiritual Direction)

10-3-96
INDIVIDUAL PSYCHOTHERAPY NOTES
St. Michael's Community
Timothy McAuliffe, Ph.D.

September 6, 1996

Clare began the session questioning the therapist as to whether or not he, the therapist, thought Clare was doing well. Therapist posed this back to Clare; whereupon he did indicate that he thought he had been working hard and had been making some progress. He feels he has been discussing his sexual boundaries quite openly and attempting to learn how he has engaged in behavior that is inappropriate and examined issues in his life that have led up to this. Therapist agrees with this. Clare also feels he has been wanting to look at his anger and how this relates to his interactions with authority and how this can tie into issues of sexual boundaries. This needs to be more explored in detail. However, Clare has been quite open, willing to look at the presenting issues, examine these issues from different angles, see how the presenting behavior tied into other issues, and perhaps seeing how these all tie together so that he can make changes.

September 11, 1996

Clare worked in the therapist's group earlier this week. Therapist brought these issues into the individual session. Therapist remarked upon how honest Clare was in the group. He was quite willing to expose himself and be vulnerable to the other men's views in the process. Therapist pointed out that the manner in which he presented some of his history to the men in the group, and its particular chronology, made clear the anger and resentment that he has experienced in his life. Therapist also pointed out that he tends to be somewhat judgmental. Therapist pointed out that he tends to view things from his own particular perspective, with this leading to distortion at times. Therapist tied this into his sense of having been unfairly treated, how this ties into his sense of justice and how he applies this to himself, the church, and other issues, and how this can lead to a sense of self-righteousness, entitlement, and justification for sexual behavior and a blurring of sexual boundaries.

At the end of the session therapist asked Clare to imagine himself in a position of power and what he thought his faults would be or the mistakes he would make.

September 13, 1996

Clare discussed what he thought his faults or weaknesses would be if he were in a position of power. The therapist had asked him to do this at the end of the session earlier this week. He thought he would be too subjective, that he would make judgements on first impressions too much, and that he may act on his anger too readily, thus causing difficulties that could otherwise be avoided. There may have been one or two others. The more important point was that Clare
was willing to look at himself in this regard. The therapist had him do this so as to get a better sense of the difficulties other authority figures encounter, and, thus, get a better perspective as to the limitations under which they operate. This can go some ways to increasing his tolerance for the mistakes or perceive mistakes of others.

September 18, 1996

Clare discussed how his tendency to be too subjective can distort his view of things. He tied this into some other faults. One of the things that was important here was the sense of injustice and mistreatment that he can then over-emphasize. He then discussed how this can lead to an intolerance on his part. This was discussed in terms of how it relates to a sense of righteousness and how this then breaks down the rules that he has to obey. There gets to be a sense of specialness about oneself wherein the rules do not apply under situations like this. This can then lead to inappropriate behavior. Clare continues to work on these issues.

September 25, 1996

Clare discussed the friends he had made during seminary and during his early priesthood. He then went into some detail as to the amount of friends who had been priests and who had left the priesthood. He was quite open about how difficult the losses of these men in priesthood and as friends was for him. He tended not to continue relationships with them as he felt he would be intruding upon their lives. He never really opened up to anybody about this. This goes along with the tendency on Clare's part for a good portion of his life not to discuss some difficult issues. This would have increased his loneliness at times, and certainly his sense of isolation. He never really dealt with the sadness around this issue. Doubts would have been raised, perhaps, around his own ministry and vocation. The major issue is dealing with some difficult feelings with the help of others; in his case, his tendency was not to do this -- certainly around these issues. Therapist pointed out how this can lead to more of a sense of vulnerability and increase of needs which can be thought to be resolved inappropriately.

September 27, 1996

At the beginning of the session therapist and Clare talked about his upcoming progress meeting. Therapist explained to Clare how this meeting will proceed. He then discussed the work he felt he had done here: around sexual boundaries, anger, resentment, the sense of entitlement, and occasional intolerance. He feels he has a much better grasp of how this operates.

He also discussed his relationship with a man with whom he had previously been sexual. He says he has not done so since his two bishops requested he cease. He indicates his full intention is to continue the friendship without engaging in any sexual activity. He thinks he can do this.
Therapist pointed out that there may be some stresses on the relationship as a consequence. Clare thinks his friend has been and will continue to be very understanding in this regard. He thinks it is a very solid friendship. Therapist also discussed with Clare the loss of friendships early in his life, especially through the priest who left the order. Clare feels he does have a couple of other friends with whom he is quite close and wants to make a part of his recovery. This is a lay couple. Therapist discussed the possibility of this and discussing this regarding his aftercare. He also wants to engage in psychotherapy and spiritual direction when he leaves here.

ART THERAPY
St. Michael's Community
Millie Cargas, A.T.R.

August 27, 1996

To illustrate one's favorite scriptural passage was the theme for this Art Therapy session.

Clarence did a very clever, imaginative piece of work with the words "GOD IS LOVE" printed in red in sharp-angled letters. Between the first two words and the last he has created caricatures of human beings that are composed of a round head, an oblong body with two arms jutting out and upward. They are different colors of the races and linked to each other as well as the word love. It looks playful, happy and, most of all, connected as Clarence wanted to emphasize. His art is simply getting better and better both in design and in concept enabling him to express himself through the wordless medium. It is also interesting that he has individual red, yellow, brown and black figures with the white figure composing all the colors at once.

September 10, 1996

The assignment was to recall an early school memory. If the first one was positive or negative, then the second pictorial image should be the reverse.

Clarence did a very intriguing set of pictures for he was about seven or eight years old and remembered religious school memories. His negative one was shown by a large black chalice filled with red fluid with the host and the lettering IHS is over it. He said his first communion was a very formal ceremony and everyone was to return exactly to their seats. The key word—exactly. He said the only good thing was taking the photographs in the white borrowed outfit—they were too poor to buy one but he said that was fine—and the following family reception.

The positive school memory, again involved religion, showed a very large, black creche with the infant shown as a bright yellow circle surrounded by yellow rays interspersed with a few black ones. The children would bring in a straw representing a good deed they had done in
order to give Baby Jesus a comfortable bed. Clarence said he liked that because that was rewarding himself for the good he had done very voluntarily. It was not a legal situation like the other event. It would be fascinating for Clarence to reflect on these experiences in his later life. He said 90% of his school experiences were indeed good.

September 17, 1996

Each person was to depict in art what his sexuality means for him or how he deals with it as a sexual person. The self-affirming song "I Am What I Am" from La Cage Aux Folles was played suggesting just different ways to consider one’s sexual identity.

Sexuality to Clarence began with two bright green eyes looking over clouds on top of two sharp mountain peaks in which a brilliant sun is either rising or setting — it does not matter. Clarence said, " beauty is in the eye of the beholder." Sexuality for him is positive and he is proud and happy of who he is. Clarence is very truthful and forthright about his sexuality and even though the mountain peaks are so gloriously impressive, there is no holding back the sun, so to speak, in his imagery.

SKILLS TRAINING
St. Michael's Community
Michele McGrath, Ph.D.

Cognitive Restructuring - August 26-29, 1996

In this week's sessions of Cognitive Restructuring, group members participated in an exercise designed to help them learn to challenge their irrational thinking. Each person kept a record of their dysfunctional thinking that occurred in situations throughout the week. They listed the automatic thoughts which accompanied the incident and their feelings as a result of their distorted thinking. The facilitator then instructed them in ways to effectively challenge these dysfunctional thoughts, utilizing a technique developed by Dr. Maxie Maultsby entitled "A Rational Self-Analysis."

September 2-5, 1996

There were no skills sessions this week because of the workshop.
Cognitive Restructuring - September 9-12, 1996

This week in Skills the group participated in several large group exercises designed to teach techniques to untwist their cognitive distortions. In addition, they were instructed in the use of several of the techniques outlined in Dr. David Burn's *Feeling Good Workbook*.

Family Dynamics - September 16-19, 1996

In this week's sessions of Family Dynamics the group was instructed in the use of a family "genogram." Participants were asked to complete their own genogram and then were divided into small groups or "families" to process them with one another. They were to go back at least two generations and explore any patterns of pathology which may have existed in the family, e.g., depression, alcoholism, incest, etc. Each man was asked to pay particular attention to the family myths and the family secrets and to identify how those secrets may have been acted out through compulsive behaviors by the children. Most of the men reported that the insights they gained about their families of origin helped them to understand themselves better. The genogram exercise took up the majority of the time this week but it appeared to be time well spent.

**SPIRITUAL DIRECTION**
St. Michael's Community
Rev. Edwin J. Cole

August 29, 1996

Clarence expressed feelings of rejection because he has not received any mail during this week. He told me that he writes many letters and looks forward to receiving responses in the mail. We examined his feelings to help him discern his motives for writing letters and his dependence upon the affirmation of others.

He feels satisfied with the resolution of the conflict that existed between the priest taking his place and his parish secretary. Following my advice, Clarence asked the president of the parish council to contact the bishop in order to clarify the role of temporary administrator. This, in fact, was done and the conflict was resolved.

I asked Clarence if he felt that he was trying to run his parish from St. Michael's Community. His response was honest, namely, that he made an effort not to allow this matter, brought independently to his attention, to distract him from his task-at-hand.
September 5, 1996

Shortly before our conversation, Clarence had been on the "hot seat" in group therapy. He continued to talk about that experience for much of our time together. Secondly, problems at his parish are tending to preoccupy some of his attention and I cautioned him against these issues distracting him from staying focused on his program.

September 12, 1996

We did not have a session today because therapist was out of town.

This information has been disclosed to you from records whose confidentiality is protected by Federal Law. Federal Regulation (42 CFR, Part 2) prohibits you from making any further disclosure of it without the specific written consent of the person to whom it pertains, or as otherwise permitted by such regulations. A general authorization for the release of medical or other information is NOT sufficient for this purpose.

ST. MICHAEL'S COMMUNITY
October 2, 1996

MEMO TO: Archbishop Flynn
FROM: Father Kevin McDonough
SUBJECT: PROGRESS VISIT WITH FATHER CLARENCE VAVRA

Archbishop, I met with Father Clarence Vavra at St. Michael's community in St. Louis, Missouri, on September 30. It was a very productive if difficult meeting.

It was apparent immediately that Father Vavra has been paying attention to what is going on in the program. He has lost a significant amount of weight, as much as thirty pounds, and he appears to be in good physical shape.

Furthermore, in our discussion he was able to articulate specific progresses that he has made in regard to emotional integrity and facing issues of misconduct in his past. The staff indicated that, after a difficult first six to eight weeks of adjustment, Father Vavra has been very good about taking part in the program.

The meeting became much more difficult when I laid out to him more clearly than he had ever heard what was at stake in the program. He was anxious to know whether he could finish up in the next two weeks and return to St. Philip's full time. I told him that we were not even certain that he could return to the parish, or to any parish. The possibility of a restoration of ministry really depends on his doing a good job in the therapeutic program and having success there. This made him deeply angry. It seems to me (my characterization, not his words) that he had viewed the program at St. Michael's, beneficial though it might be, as a hoop he had to jump through so that he could go back to ministry. He did not understand that there was much of a connection between what was happening there and what he could be entrusted with in pastoral ministry. We spent the largest part of a meeting of more than two hours going over this in a variety ways. He had a lot of anger to process, but was able to do so, which is a very significant improvement over my past conversations with him.

An issue that I raised with the treatment staff was about whether he posed a risk to minors. You may recall that he acknowledged during the assessment at the Anodos Center that he had had sexual contact once with a [REDACTED] He was not sure of the [REDACTED] The treatment professionals were quite strong in saying that they did not believe that he had a sexual attraction to young people or in that sense posed any particular threat to them.

Rather, his issues involve deep-seated anger which gives him a sense of entitlement in his behavior. When his sense of entitlement kicks in, he begins exercising poor judgment in seeking to gratify his needs. Therapeutically, the Center is working to help him identify and name issues of anger as they arise, to avoid the entitlement phenomenon, and to find more positive ways to address his friendship and other emotional needs.
In spite of the high emotional tone of the meeting, or even perhaps because of it, I am cautiously optimistic about the progress that is being made. I am not yet prepared to recommend that this priest should be allowed to engage in even a limited pastoral ministry. On the other hand, he is making real progress in addressing some very old issues that have been with him through the whole of his thirty-one years of priestly ministry. It may be that some form of active ministry, including even a return to St. Philip’s, could be contemplated.

Father Vavra made it clear that his parishioners are expecting him to return before the end of October. In his great reluctance to say anything at all about what was going on in his life, I had suggested to him that he tell them that he was going on sabbatical for a period of approximately six months. That time has just about run. I think we should talk about exactly how this will be communicated in the parish at an upcoming Council meeting. My own suggestion would be that we simply inform the parish that his sabbatical program has been extended because he has the chance to do some more learning.

I gave Father Vavra permission to return on the third weekend of October for an anniversary celebration for his parents. They are observing their 64th anniversary. It had been his hope that he could return home and go back to ministry at this time, but he now understands that that is impossible. He will take care of communicating with his family about the extension of his sabbatical.

I hope we have a chance to talk about the communication with the parish fairly soon. There are some complications in regards to the attitude of the parishioners to Father Njoku as well. I think that they have almost nothing to do with him individually because he is a black priest. Bishop Welsh would have some perspective on this as well.

KMM:md

cc: Bishop Welsh
    Father Jaroszeski
    Bill Fallon

Vavra
October 3, 1996

Reverend Kevin M. McDonough, J.C.D.,
Vicar General
Archdiocese of St. Paul and Minneapolis
226 Summit Ave.
St. Paul, MN 55102-2197

RE: Reverend Clarence J. Vavra

Dear Father McDonough:

As a part of our ongoing effort to provide the residents at St. Michael's with valid and useful therapeutic experiences, the staff is once again providing a ten-day wilderness experience. The purpose of this program is to assist our residents in confronting new and challenging experiences, thereby increasing their reliance upon themselves and upon their own ability to cope with life events with greater flexibility. Our experience has demonstrated the value of this kind of adventure for the men in our program.

We are contracting with a group called Adventure Us Learning Alternatives, which is based in Alton, Illinois, to manage and direct this segment of the program. This organization has a history of successful work in this field and is well-equipped to handle our residents. Adventure Us recently met with the residents to discuss the program with them, and the response was positive on the part of our men. The men will be departing St. Michael's on Monday, October 6th and returning on Wednesday, October 16th.

Charges generated by this venture will be absorbed by the program. You will not be billed any additional amount.

We are appreciative of your ongoing support in our work.

Cordially,

Michael

(Very Rev.) Michael E. Foley, s.P., LCSW, D.Min.
Program Director/Clinical Director
Upon my departure from St. Michael's Community I choose to commit myself to the following plans for the purpose of continuing the process of growth and personal development that I have begun. While I recognize that unforeseen circumstances may not permit me to realize this plan in its entirety, I also choose to commit myself to a process of consultation and deliberation before I change or delete any of these commitments. It is understood that this plan is undertaken for my period of Aftercare, and shall be reviewed upon each of my return visits for the Aftercare Workshop week.

1. Agree to abide by the sexual conduct policies and procedures of the diocese in which he is ministering.

2. It is recommended that a monitor be appointed by the Archdiocese. This should be a priest. Clarence should talk with this priest weekly about his personal and professional response to his ministry.

3. Individual psychotherapy is recommended for Clarence. Issues include: sexually inappropriate activity; sexualization of some relationships; ensuing poor judgement in this regard; anger and resentment that accumulates, feeling afflicted by injustice, ensuing sense of entitlement and consequent inappropriate behavior; relationship with authority and his conceptualization of its functions and complications; awareness of emotions and needs and appropriate resolution; tendency to view matters from only his perspective or sentiments with proportionate subjectivity. Clarence has worked on these issues and been willing to attempt to change. He also desires to continue this work in out-patient therapy.

4. Clarence needs to be responsible in terms of bringing balance to his life—physically, psychologically, spiritually and socially. It is recommended that he take one day off per week.

5. It is recommended that Clarence continue with spiritual direction and maintain a strong prayer life which should include daily reading and daily periods of prayer. This will help him maintain a better focus as a priest.
6. Clarence is recommended to continue his cardiovascular program of walking four or five times a week at a brisk pace for 30-45 minutes up to one hour. His weight goal of 160 pounds is good and maintain a good diet with water intake.

7. Contact Sr. Joan Lampton, C.S.J., once a month, for the next six months.

8. Participate in a Reentry Workshop within six to twelve weeks after discharge from St. Michael's. It is Clarence's responsibility to invite a representative from the Diocese to attend the workshop and to telephone the staff person who is conducting the workshop and make arrangements.

9. Return to St. Michael's for an Aftercare Workshop approximately every six months after discharge for the next two years (total of four).

Reverend Clarence J. Vavra

Date 11/22/96

The undersigned, by signature, give these commitments support and witness:

Reverend Kevin M. McDonough, J.C.D.
Vicar General

Date 11/22/96

Sr. Joan Lampton, C.S.J., C.S.A.C.
Director of Aftercare

Date 11/22/96

(Very Rev.) Michael E. Foley, S.P., LCSW, D.Min.
Program Director/Clinical Director

Date 11/22/96
November 7, 1996

Reverend Kevin M. McDonough, J.C.D.
Vicar General
Archdiocese of St. Paul and Minneapolis
226 Summit Ave.
St. Paul, MN 55102-2197

Dear Father McDonough:

I am writing to provide you with a sixth progress report for Father Clarence J. Vavra. Father Vavra entered St. Michael’s Community Program May 11, 1996.

The information contained herein is being released in accordance with the statutory requirements regarding confidentiality and may not be re-released without the written consent of Father Clarence J. Vavra. THIS REPORT IS FOR YOUR EYES ONLY. St. Michael’s keeps these records for five years. If you need access to these records during that time, the proper release of information documentation can be provided by St. Michael’s.

At this point in time Father Vavra is working with the following issues:

1. Continuing to work on the issue of sexual boundaries and how the diocese may view this issue.

2. Processing his four month progress conference and his anger over what he felt was a deception on the part of the diocese as to returning to his last assignment.

3. In Spiritual Direction, Clarence is processing his future in the archdiocese and deciding to take charge of his own life.

I am attaching progress notes from staff persons who have worked directly with Clarence. In these notes you will find detailed descriptions of his involvement in various aspects of several program activities.
In closing, I ask that you continue to pray for Clarence and all of us here at St. Michael’s. If I can provide you with any additional information, please do not hesitate to contact me at any time.

Sincerely,

[Signature]

Joan Thorn, B.A.
Case Manager

Attachment

cc: Reverend Clarence J. Vavra

I have read this report in its entirety and approve of it being sent. I have made the deletions and editions that I have deemed necessary with the consent of the Director of Spiritual Direction.

[Signature]
Reverend Clarence J. Vavra

11-7-96

Date

This report has been reviewed with the Director of Spiritual Direction and is sent with his approval.

[Signature]
(Rev.) Joseph McNamara, s.P.
Director of Spiritual Direction

11-7-96

Date
INDIVIDUAL PSYCHOTHERAPY NOTES

St. Michael's Community

Timothy McAuliffe, Ph.D.

October 4, 1996

Therapist discussed with Clarence how the diocese might view his behavior regarding sexual boundaries. Therapist wanted Clarence to try to understand how the archdiocese might view this issue. We then discussed his tendency early in his career to feel deceived by what he had been taught around sexuality and sexual issues. He had a tendency to operate on this early alienation and not discuss it with other people and get other views. There was no real attempt or accomplishment of a more mature view of the complications involved in sexuality and accommodating them with his priesthood. He seems to have a much better appreciation of this at this point. Clarence has worked hard on this issue.

Clarence also discussed his mother's expectations that he would be leaving St. Michael's approximately at this time. He said she was very disappointed and was crying when he last talked to her. She does not really know why he was here. Clarence was concerned about how to handle this, what to tell his mother, and also what to tell other family members, as well as the former parishioners. He had also expressed some of these concerns in the progress meeting.

October 7, 1996

Clarence discussed his progress meeting. He was very angry at what he felt was a deception on the part of the diocese. This was in particular as to whether he would go back to ministry in general, and more specifically whether he would be going back to his last assignment. He said that he had been told that he would. This had been discussed in the progress meeting. The diocesan representative admitted that he had misled Clarence on this. He said that he had felt that his major concern was giving Clarence treatment and that he would have to deal with this other issue later and did not want it to clog up the effort to get Clarence here. Nonetheless, Clarence was still very angry about it. The upside to it was that Clarence was very open about it and was willing to talk about it and attempt to resolve this issue and then move on.

The other issue Clarence discussed was the sexual issue brought up in the progress session. There was a question as to whether or not he had engaged in any sexual activity with children or whether or not he had a proclivity with regard to minors. Clarence indicates no proclivity or activity towards pedophilic behavior or any tendency towards a pattern of sexual behavior with minors. His sexual activity, he indicates orientation, is towards adult males.
October 14, 1996

There was no session with Clarence this week as there were no clinical services. He also went to visit his family at home.

October 23, 1996

The session today dealt with the fact that Clarence was going to be staying here longer than he had thought, and longer than he had indicated to the people back home. This was inclusive of his family. Clarence discussed the difficulty this presented for him. However, he said things went well and he pointed out to the family that he wanted to do some more work here and continue what he was doing for a while longer. He said the family seemed to accept this, especially the parents. This led to a discussion about the fact that he had told people he was on a sabbatical. Clarence indicated he was told to do this. The therapist pointed out that he needed to be able to tell the people something, given that he was not going to tell them what exactly had happened. Therapist then, upon questioning, found out that this was a suggestion made by the diocese. Therapist pointed out the difference between an imperative and a suggestion. Therapist pointed out to Clarence how he phrased this and how this would give one the wrong impression. Then related this to how emotions can distort how one views something or presents it. Also pointed out to Clarence that he needs to continually pay attention to this. This is the same sort of reason that led to some of the difficulties he has had. It was a difficult session for Clarence; however, he was quite engaged and worked at it.

October 25, 1996

Clarence brought up the last session. It involved his anger at the Diocese and the Vicar. This is because he felt he was deceived regarding what was said to him about going back to his parish and to ministry. He was informed that he would be going back to his parish when he returned from St. Michael’s. This had been discussed at the progress meeting and was acknowledged. Clarence said he is concerned about not only himself but about the parishioners and some of the difficulties they may be having. Discussed the deception that he feels so strongly about. Discussed some of the complications of a change in pastor. Discussed how much contact he has had with his parish. He indicates that he has had very little. He said the parishioners write him. However, he said he had not given the parishioners his address, but said that they should be referred to someone in the parish. Clarence indicates that he is not trying to get involved in matters that are going on in the parish. This was said during the discussion of the complications that could arise in this regard. He agreed and said he was not doing anything untoward in this regard. Clarence is still angry. He is quite open about it. He does need to work this through and then see where he can go from here.
ART THERAPY
St. Michael's Community
Millie Cargas, A.T.R.

September 24, 1996

With the advent of autumn each person was to bring in something from nature and incorporate its psychological meaning to or about himself in his art.

Clarence thinks of fall in terms of joy and pain and brought in the perfect natural sample which was a branch from a thorn tree that had very healthy leaves and pods of it that covered up some very sharp, strong thorns. His picture was even more lyrical than the actual natural item for he put his own Clarence spin on it. The pictorial branch became a very, almost straight center branch on the paper with a number of smaller branches extending from it with green leaves extending from them. Underneath are many, many sharp thorns. Clarence said in order for himself to grow, the fall season is a time of dying unto himself and he must go through the pain. The process becomes bare before the foliage will return in the spring even stronger and brighter than ever. It is a very excellent piece of hope for Clarence.

October 1, 1996

There were four parts to this session in which the participants worked with clay; first was to sculpt one’s issue; second was to re-sculpt another colleague’s issue; third was to create a story with several sculpted pieces within a small group; and, fourth, the whole group was to create a large, composite story with all the diverse pieces.

Because of Clarence’s very difficult conference the previous day, he asked for red clay and created a bomb which represented his anger, authority issues and sexuality. Since he felt they dropped the bomb on him, he was going to do something with it; although he was not specific. He took his colleague’s figure, that sat in a basket representing lack of trust, and turned the basket into a universe and put the man on top of it. Clarence certainly went beyond his own issues and created a new world for his appreciative peer which could be analogous for Clarence doing the same for himself.

October 22, 1996

The theme was to do a tree or trees, imaginary or actual, that reflected the treeness of its creator.

Clarence turned his paper vertically and did a huge, impressive, gorgeous tree that he said was an actual one at the second rappelling sight. It has a huge brown trunk with a number of brown
Progress Notes
Reverend Clarence J. Vavra

branches stemming from it with even many more, multi-colored blossoms on the smaller branches. Some are red, others peach, yellow, and brown. He added an intriguing gold vein traced throughout the tree and even surrounded some of the leaves. He said he likes the full unity of all this tree's autumn colors and if it reflects Clarence himself, there is a wholeness about him with any number of intriguing, joyful parts. There is an interesting integrity and beauty to this particular tree that he has created.

INDIVIDUAL PSYCHODRAMA UPDATE
St. Michael's Community
Barbara Seabourne, M.A.

September 1996

Clarence participated this month through playing roles as requested by others and participating in a variety of structured activities involving personal sharing and personal examination of feelings. He also participated in a guided meditation group.

October 1996

Clarence participated this month through playing roles as requested by others and participating in a variety of structured activities involving personal sharing and personal examination of feelings. He also participated in a guided meditation group.

SKILLS TRAINING
St. Michael's Community
Michele McGrath, Ph.D.

Family Dynamics - September 23-27, 1996

This was the second week of Family Dynamics. In this week's sessions participants continued to process their genograms in small groups or families. Those of the men who did not get an opportunity last week to present their genogram were given the opportunity to do so this week. Particular emphasis was placed upon intergenerational patterns of dysfunction within family systems, and how those patterns continue to be repeated in the present. Most of the men have reported gaining new insights into the pathology within their families and its origins.
Family Dynamics - September 30-October 3, 1996

The focus of this week's sessions of Family Dynamics was on "survivor roles" in dysfunctional families and on family systems. The facilitator began the week by presenting a brief lecture on General Systems Theory. A videotape presentation by Terry Kellogg on "Survivor Roles in Dysfunctional Families and Codependency" was presented later in the week. After viewing the videotape, the whole group participated in a group discussion on some of the salient points from the tape.

Family Dynamics - October 21-24, 1996

This was the fourth week of Family Dynamics. A brief review of family roles in dysfunctional families was presented by the facilitator. The group was again divided into small "families" to process and explore several probing questions related to their roles in their family of origin, as well as the families they find themselves in today, e.g., the church, the parish, the community.

SPIRITUAL DIRECTION
St. Michael's Community
Rev. Edwin J. Cole

September 19, 1996

My session with Clarence seemed to be a progress report and a continuation of previous conversations. We reviewed his experience of being on the hot seat in Group Therapy -- how difficult that was but how he felt support from the group. We talked about continued difficulties in his parish, stemming from the priest taking his place and the need for the difficulties to be handled locally. Finally, he is prepared for his four month conference.

Clarence seems much more at peace with himself and much less controlled by his feelings of anger. He is committed to being a priest and intent on maintaining a celibate relationship with his friend as he promised his bishop.

September 26, 1996

Clarence talked about his progress conference which is scheduled for September 30, 1996. From this conference he hopes to receive a possible date of departure. He shared with me the feelings of anger being expressed by his father and brother because of his extended absence from his assignment. Their anger is directed toward the Bishop. This seems to produce anxiety within Clarence as he makes attempts to appease them by orchestrating his departure. We talked
about their anger, whether or not it was appropriate, some of the reasons for their feelings, his desire not to share with them the presenting issue for his stay at St. Michael's, and so, their conclusion that he should be at home and more available to the family.

October 3, 1996

Clarence began this session with a strong desire and need to talk about his recent four-month conference in the presence of staff and his Vicar General. This conference represents a heavy and unexpected bomb dropped on Clarence and has left him with feelings of anger as well as feelings deceived and lied to by the Vicar General. Clarence spent much of the session describing the details of this conference. I concluded our session by making some suggestions:

1) Consider resigning from his present parish assignment. This action would free Clarence to devote his attention and energies to his extended time at St. Michael's.

2) That extended time at St. Michael's makes sense only if he is allowed to continue in ministry upon his departure.

3) That he ask for assurance from his diocesan officials that, following his extended stay at St. Michael's, they are willing to consider that he continue in ministry as a priest.

October 17, 1996

Clarence is away from St. Michael's at this time and, therefore, we did not meet for our regular session.

October 24, 1996

Clarence entered into the session by expressing quickly his anger toward the Vicar General and the Archbishop of his Diocese. He feels that the Vicar General has deceived him by telling him that he would return to his parish after completing the program at St. Michael's. He feels that the Vicar General has deceived the parish by telling them that the man taking his place in the parish is temporary.

Following his expressions of anger, Clarence talked about the Adventure Us experience and his accomplishments. He surprised himself with his abilities. This awareness of his survival capabilities has played into Clarence's decision to conclude his time at St. Michael's before Christmas. He feels that he is dangling with the indecision of whether or not he can return to ministry and be assigned within the Archdiocese. He does not feel that he can trust the Vicar General and, in effect, has decided to take charge of his own life and, with or without an
assignment, he expresses his intent to move beyond this program. Clarence seems to have accepted the possibility of retirement.

My response to Clarence was one of support. It seems to me that the Adventure Us program has strengthened Clarence’s resolve to take charge of his own life. I also encouraged him to use this same strength to draw the important boundaries that are a part of his life as a priest.

This information has been disclosed to you from records whose confidentiality is protected by Federal Law. Federal Regulation (42 CFR, Part 2) prohibits you from making any further disclosure of it without the specific written consent of the person to whom it pertains, or as otherwise permitted by such regulations. A general authorization for the release of medical or other information is NOT sufficient for this purpose.

ST. MICHAEL’S COMMUNITY
November 14, 1996

MEMO TO: Archbishop Ellyss

FROM: Father Kevin McDonough

SUBJECT: FATHER VAVRA

Archbishop, there are two things I thought you should know about Father Vavra.

First, I received a call on November 14 indicating that the staff is now recommending that he be released, having successfully concluded his treatment. They are scheduling a final conference, and I will let you know as soon as that has been set up. I anticipate he will be back in the Twin Cities in a very few weeks. There will be some questions about assignment to be faced then.

Second, it may be that I am overly defensive about this, but the most recent written progress report on him refers repeatedly to the “deception” and “misleading” which I did to Father Vavra. What is at issue is this: In the weeks before he left for treatment, Father Vavra made several offhand remarks indicating that he expected to return to his parish. I knew that you had not even considered that question yet, and in fact suspected that there was some likelihood that he would not return. I was careful to avoid confirming that he would return to the parish, but never directly confronted the question with him. I would avoid the issue, using phrases like “we will talk about that at your four-month care conference”. I was aware at the time that I was leaving him in a state of bad information, but I did not believe that he had the personal resources available to him at the time to handle a harder message. This may have been a mistake on my part, but I did not lie to him. The distinction may be “jesuitical” but it seems important at least to me and my conscience. By the way, I said all of this at the care conference in early October, but it appears to have made fairly little impression.

KMM:md

cc: Bishop Welsh
    Father Jaroszeski
INTEROFFICE MEMO from
ARCHBISHOP HARRY FLYNN

TO:
- [ ] Abp. Roach
- [ ] Bp. Welsh
- [ ] Msgr. Boileau
- [ ] Fr. Christensen
- [ ] Fr. Dease
- [ ] Fr. Fleming
- [ ] Fr. Jeromeski
- [ ] Fr. McDonough
- [ ] Fr. Kennedy
- [ ] Fr. Kenney
- [ ] Fr. Mader
- [ ] Fr. Notebaart
- [ ] Fr. O’Rourke
- [ ] Fr. Rask
- [ ] Fr. Ubel
- [ ] Fr. Ward
- [ ] Deacon D’Heilly
- [ ] Deacon Swirtz
- [ ] Deacon Umphress
- [ ] Sr. Brennan
- [ ] Sr. Donnelly
- [ ] Sr. Heinen
- [ ] Sr. Howell
- [ ] Sr. Lucid
- [ ] Sr. Murray
- [ ] Sr. Rauenhorst
- [ ] Bro. Champine
- [ ] Ms. Bernet
- [ ] Ms. Hesse
- [ ] Ms. Klima
- [ ] Ms. Krocheski
- [ ] Ms. Nicholson
- [ ] Ms. Peine
- [ ] Ms. Willerscheidt
- [ ] Mr. Baker
- [ ] Mr. Berquist
- [ ] Mr. Burke
- [ ] Mr. Cherek
- [ ] Mr. Errigo
- [ ] Mr. Fallon
- [ ] Mr. Granger
- [ ] Mr. Heaney
- [ ] Mr. Hennen
- [ ] Mr. Krietemeyer
- [ ] Mr. Lassonde
- [ ] Mr. McCarver
- [ ] Mr. Mullin
- [ ] Mr. Weinand
- [ ] Mr. Willis

- [ ] action
- [ ] see me
- [ ] call me
- [ ] prepare reply
  - [ ] your signature
  - [ ] my signature
- [ ] comment
- [ ] recommendation
- [ ] prepare draft
- [ ] note & return
- [ ] file
- [ ] information
- [ ] as requested
- [ ] per conversation

REMARKS: [Handwritten remarks]

DATE: [Handwritten date]

ARCH-029488
November 20, 1996

MEMO TO:    Father McDonough
FROM:       Archbishop Flynn
SUBJECT:    Father Vavra

I received your memo of November 14, 1996 in which you make reference to the recent progress reports on Father Vavra and they repeated references to the "deception" and "misleading" which you had allegedly done to Father Vavra.

I recall your checking out with me what you were going to say and what you did say to Father Vavra and I approved. It was not deceptive at all. We were not sure at that time whether or not he would return to the parish and you were absolutely correct in using phrases such as "We will talk about that at your four-month care conference".

Thank you for bringing this up to me so that I can clarify this for you and give you strong affirmation as to the manner in which this whole situation was handled.
Reverend Kevin M. McDonough, J.C.D.
Vicar General
Archdiocese of St. Paul and Minneapolis
226 Summit Ave.
St. Paul, MN 55102-2197

Dear Father McDonough:

I am writing to you with reference to Father Clarence J. Vavra who entered the program at St. Michael's Community on May 11, 1996. I am including a pre-discharge summary and his proposed Aftercare Commitments. If you have any concerns, questions, or wish to discuss the proposed commitments prior to the meeting, please contact me at (314) 965-0860.

The information contained herein is being released in accordance with the statutory requirements regarding confidentiality and may not be re-released without the written consent of Father Clarence J. Vavra. THIS REPORT IS FOR YOUR EYES ONLY. St. Michael's keeps these records for five years. If you need access to these records during that time, the proper release of information documentation can be provided by St. Michael's.

Clarence's discharge planning conference is scheduled for Friday, November 22, 1996 at 1:15 p.m.

PRE-DISCHARGE SUMMARY

1. Presenting Problem:

The presenting problem for Clarence was his inability to set appropriate boundaries, the consequent inappropriate sexual behavior with men.
2. Course of Treatment and Progress:

Initially, Clarence was evaluated at the Anados Center in Downingtown, PA from April 3-6, 1995. Clarence entered St. Michael’s Community on May 11, 1996 and began a comprehensive program of group and individual therapy, art therapy, psychodrama, skills training, exercise and education to gain insight and understanding concerning the issues related to sexual boundaries. He has had weekly psychotherapy with Timothy McAuliffe, Ph.D. and weekly spiritual direction with Rev. Edwin J. Cole. On May 11, 1996, I became his case manager. He participated fully in the program and has gained a deeper understanding of himself and boundary issues that are required as a priest.

Clarence participated in a LIFO seminar focusing on management styles and an Enneagram workshop which helped him to better understand his personality type. He participated in a "shadow" workshop based on Jungian psychology and the Myers-Briggs Personality Indicator; a workshop which employed techniques of expressive therapy to assist him in addressing two difficult emotions, namely, anger and grief; a workshop on Scripture and healing; one on centering prayer; and one focusing on shame. Clarence also participated in the ten-day wilderness experience designed to build self-confidence and improve team-building skills.

He has outlined a proposed aftercare plan to assist him in maintaining the therapeutic gains he has made here at St. Michael’s Community.

3. Future Residence/Ministry:

Clarence’s future residence and ministry is to be determined at the discharge conference.

PROPOSED AFTERCARE COMMITMENTS

1. Agree to abide by the sexual conduct policies and procedures of the diocese in which he is ministering.

2. It is recommended that a monitor be appointed by the Archdiocese. This should be a priest. Clarence should talk with this priest weekly about his personal and professional response to his ministry.

3. Individual psychotherapy is recommended for Clarence. Issues include: sexually inappropriate activity; sexualization of some relationships; ensuring poor judgement in this regard; anger and resentment that accumulates, feeling afflicted by injustice, ensuring sense of entitlement and consequent inappropriate behavior;
relationship with authority and his conceptualization of its functions and complications; awareness of emotions and needs and appropriate resolution; tendency to view matters from only his perspective or sentiments with proportionate subjectivity. Clarence has worked on these issues and been willing to attempt to change. He also desires to continue this work in out-patient therapy.

4. Clarence needs to be responsible in terms of bringing balance to his life—physically, psychologically, spiritually and socially. It is recommended that he take one day off per week.

5. It is recommended that Clarence continue with spiritual direction and maintain a strong prayer life which should include daily reading and daily periods of prayer. This will help him maintain a better focus as a priest.

6. Clarence is recommended to continue his cardiovascular program of walking four or five times a week at a brisk pace for 30-45 minutes up to one hour. His weight goal of 160 pounds is good and maintain a good diet with water intake.

7. Contact Sr. Joan Lampton, C.S.J., once a month, for the next six months.

8. Participate in a Reentry Workshop within six to twelve weeks after discharge from St. Michael’s. It is Clarence’s responsibility to invite a representative from the Diocese to attend the workshop and to telephone the staff person who is conducting the workshop and make arrangements.

9. Return to St. Michael’s for an Aftercare Workshop approximately every six months after discharge for the next two years (total of four).

I do hope that this information will be helpful for you. If you would like anything further from St. Michael’s Community regarding Clarence, please contact me at your convenience.

Respectfully,

Joan Thorn, B.A.
Case Manager
cc: Sr. Joan Lampton, C.S.J., C.S.A.C.
Reverend Clarence J. Vavra

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Reverend Kevin M. McDonough, J.C.D.

Page 4

Approved by:

Very Rev. Michael E. Foley, s.P.

(Very Rev.) Michael E. Foley, s.P., LCSW, D.Min.
Program Director/Clinical Director
Reverend Kevin M. McDonough, J.C.D.
Vicar General
Archdiocese of St. Paul and Minneapolis
226 Summit Ave.
St. Paul, MN 55102-2197

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relationship with authority and his conceptualization of its functions and complications; awareness of emotions and needs and appropriate resolution; tendency to view matters from only his perspective or sentiments with proportionate subjectivity. Clarence has worked on these issues and been willing to attempt to change. He also desires to continue this work in out-patient therapy.

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Respectfully,

Joan Thorn, B.A.
Case Manager

cc: Sr. Joan Lampton, C.S.J., C.S.A.C.
Reverend Clarence J. Vavra

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ST. MICHAEL’S COMMUNITY
Approved by:

(Very Rev.) Michael E. Foley, s.P., LCSW, D.Min.
Program Director/Clinical Director
26 November 1996

TO: Archbishop Flynn and Bishop Welsh

FROM: Father Kevin McDonough

RE: FATHER CLARENCE VAVRA

I went to Saint Louis to the Saint Michael’s Treatment Center on November 22 for the final meeting with Father Vavra. While I presume we will receive more detailed information in writing from the Center, I wanted to give you a summary of what I heard and what we discussed.

Overall, I have to admit that Father Vavra has made the greatest amount of progress that I have ever seen for a priest participating in a treatment program. Of course, he had quite a distance to go. Even so, I had not expected him to work as hard at treatment or to profit from it as much as he in fact did. Even in the seven weeks since I last saw him, there has been some rather stunning progress. I think that the challenging meeting that we had at the beginning of October helped him to face some issues about anger and a sense of entitlement. These go to the very core of the problems that he has been dealing with.

As you recall, his problem is that he has had a long series of essentially anonymous sexual encounters throughout his adult life. For the most part, his sexual behavior involved going to the bath houses. In more recent years, he has been sexual with people he knew slightly. He has also gotten into some very disproportionate caretaking relationships and these has resulted in threats to his ministry.

Father Vavra is stable, perhaps for the first time in his life, to break through his persona of an injured fighter for justice and friend of the oppressed to see how he has sexualized many situations and has lived in a fantasy world about the care he is offering to others. He is able to name the warning signs that lead him into sexualized thinking and then behavior. He has learned appropriate assertiveness. He is a much better listener and has learned to identify when he is masking his
lifelong anger behind authority or "justice" issues. He has made remarkable progress in terms of self-care, both physical and emotional. He has lost thirty-one pounds. For what I would guess to be the first time in his adult life he has some genuine peer relationships, primarily with the men with whom he has been in treatment.

The staff at the Treatment Center saw to it that an important diagnostic tool was used with Father Vavra. You may recall that Father Vavra acknowledged having had sexual contact with one [REDACTED] This happened about [REDACTED] ago. At the October meeting, I asked whether Father Vavra showed signs of sexual interest in young people. Father Michael Foley, the program director, had Father Vavra undergo the "Abel Screen". The Screen has a developing reputation, although I believe not yet fully clinically proven, of being an outstanding test of sexual interest. Father Vavra tested very strongly for sexual interest in adult men. The second area of sexual attraction for him was with adolescent (postpubescent) males. Father Foley indicated that this is consistent with and secondary to Vavra’s adult male attraction. He showed absolutely no interest in younger people, male or female, from a sexual point of view. Father Foley noted that the Abel Screen has a truth scale which is hidden within it, unknown to the test-taker. Father Foley indicated that Father Vavra’s test was the most honest one that he had ever seen. In fact, he called Dr. Abel’s staff in Atlanta and suggested that they use Father Vavra’s test in the teaching setting to show what a fully responsive Screen would look like. In summary, Father Foley said that Father Vavra is aware of his primary and secondary sexual attractions and is very honest about them. As long as he remains in environments where he can address those issues straightforwardly, Father Foley thinks that he will do very well in maintaining sexual self-discipline.

Father Vavra’s primary therapist, Dr. Tim McAuliffe, was also present for the final meeting. He stressed the importance of Father Vavra being able to continue to seek outside perspective on himself. He has been learning to do so in the treatment setting and has done a very good job of it. He emphasized the need for Father Vavra to cultivate real friends, particularly among priests, and especially among priests who have an ability to address these issues for themselves.

All of the recommendations of the Treatment Center are summed up in the aftercare contract, a copy of which I am attaching. We will be receiving a final copy in the mail soon; what I am attaching is the discussion draft.
Memo To: Archbishop Flynn and Bishop Welsh  
Page 3  
26 November 1996  

Father Vavra will be leaving the Treatment Center on Monday, November 25. He will be driving home. I have given him permission to stay with his elderly parents through the month of December. His father has to go in for surgery and his mother is unable to care for herself. The brother who lives in the same town with them has recently had surgery and is also unable to care for the parents. I told him that we would look to having him return to work right after the first of the year.

On the way to this final meeting, I realized that we had missed an important step in our process. Because we began handling this situation right the end of Archbishop Roach’s term, and given some of the transition pressures, we have not submitted Father Vavra’s situation to the Clergy Review Board. I recommend that we do so soon. We have discussed an assignment for him, and it might be all right to continue to move with arrangements in that regard. Even so, I am recalling the great dissatisfaction the Review Board expressed when we moved on an assignment for Father Kern without waiting for their final recommendation. We need to discuss the timing of all of this.

The assignment that I reviewed with the treatment providers is this. As we discussed last week, I recommended that Father Vavra step down from his pastorate at St. Philip’s. Instead, he would be assigned as associate pastor in his parent’s hometown. Father Paron, as you know has had some heart attacks in spite of his young age, and could use the help. We have to be attentive, however, to the fact that he is something of a “one-man show” and may be reluctant to take on an associate. This was the preliminary indication that he gave to Father Jaroszeski, although he expressed a willingness to talk to me about Father Vavra.

We would need to do some disclosure among the parish leadership in regard to Father Vavra’s history and conditions for assignment. We would want to make sure that he has the time available to continue to see his therapist on a weekly basis, to check in with a priest monitor weekly at the outset, and to participate in one or more support groups. He will also have to be free to attend aftercare conferences every six months for the next two years.

Once again, I would expect that we will have some more feedback from the Treatment Center. Overall, I was extremely impressed and even moved, by the progress that this very lonely and isolated individual has made. I believe that if he keeps a positive set of relationships in his life, he is quite likely to avoid the
Memo To: Archbishop Flynn and Bishop Welsh
Page 4
26 November 1996

anonymous sexual relations that have plagued him in the past, and can certainly be
counted on to maintain appropriate sexual boundaries and caretaking boundaries
with his parishioners.

KMM:jd

Enclosure

cc: Fr. Jaroszeski
ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS
226 Summit Avenue, Saint Paul, Minnesota 55102-2197

FATHER PAUL JAROSZESKI

STRICTLY CONFIDENTIAL

The Chancery
November 27, 1996

Reverend Kevin M. McDonough, J.C.D.,
Vicar General
Archdiocese of St. Paul and Minneapolis
226 Summit Ave.
St. Paul, Minnesota  55102-2197

Dear Father McDonough:

It was a pleasure seeing you again at Father Clarence Vavra’s discharge conference on November 22, 1996. I want to take this opportunity to thank you for your time in arranging to be present at this important conference and for the interest you have shown in the progress Clarence is making at St. Michael’s.

If you have any questions at any time or if I can be of additional service please call me at (314) 965-0860.

Sincerely,

Joan Thorn, B.A.
Case Manager
Rev. Kevin McDonough  
Archdiocese of St. Paul  
226 Summit Ave.  
St. Paul MN 55102-2197

Rev. Clarence Vavra

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Total: 4,937.50

To ensure proper credit to your account please include invoice number with your payment.
December 18, 1996

MEMO TO: Father Paul Jaroszeski
FROM: Father Kevin McDonough
RE: Father Clarence Vavra

Paul, I had two conversations yesterday that affect Clarence's situation. I wanted to bring you up to speed and suggest a resolution that emerges from those conversations.

I was to have met with Clarence and Father Bill Paron tonight. Bill called me this morning and indicated that he could come up with no more than ten hours of work at Saint Wenceslaus for an associate. I had pressed him a couple of times to think about the limits imposed by his health, just as you had done. That was to no avail, whatever the reasons. The net result was that Bill thought he ought not to consider Clarence's possible assignment any further, and that he should withdraw from the meeting.

Clarence and I went ahead with our meeting anyway. I was a little concerned going into the meeting that he might not be following up on what he agreed to in treatment, since people sometimes have a "post-treatment slump". This was not the case at all. In fact, he has met with both his spiritual director and a new therapist since coming home three weeks ago, he has continued his exercise program, and he has kept in touch with the treatment center. Overall I was quite positively impressed with the way he is following through.

We discussed alternatives to New Prague. To both Fr. Clarence and myself, Cleveland looks like the best possibility. Both he and I would like to see him live at Montgomery and "commute". I would not object to his being named as administrator, and even considering changing the status to pastor after six months or so, presuming he continues to work his aftercare program.

I do not know where things stand with Fr. Thoomkhuzy. Are we already committed to his going to Cleveland for several months, or would it be possible for Clarence to go there shortly after the first of the year?

KMM:md

cc: Archbishop Flynn
    Bishop Welsh
MEMORANDUM

DATE:       December 18, 1996
TO:         Father Kevin McDonough
FROM:       Father Paul Jaroszeski
RE:         Father Clarence Vavra

Kevin, concerning your memo about Clarence Vavra: It is unfortunate things will not work out with Bill Paron. That would be a good assignment for Clarence.

As far as I am concerned, we could go ahead with the Cleveland assignment after the first of the year. I told Father Thoomkuzhy when he went there from Waverly that it would be only a temporary assignment. He, obviously, would like something more permanent, but I said that there was a pending assignment of a diocesan priest for the Cleveland position.
December 30, 1996

Reverend Kevin M. McDonough, J.C.D.
Vicar General
Archdiocese of St. Paul and Minneapolis
226 Summit Ave.
St. Paul, MN 55102-2197

Dear Father McDonough:

I am writing to provide you with a final progress report for Father Clarence J. Vavra. Father Vavra entered St. Michael's Community Program May 11, 1996.

The information contained herein is being released in accordance with the statutory requirements regarding confidentiality and may not be re-released without the written consent of Father Clarence J. Vavra. THIS REPORT IS FOR YOUR EYES ONLY. St. Michael's keeps these records for five years. If you need access to these records during that time, the proper release of information documentation can be provided by St. Michael's.

Father Vavra worked on the following issues:

1. Discussing the pressure he feels to help our his parents who are sick.

2. Processing his Aftercare Commitments and participating in discharge planning.

3. Understanding the importance that he have one or two people in his life to whom he can be open.

4. Discussing in depth the issue of anger, "justice," entitlement, sexualization of feelings, being aware of one’s feelings, and how sexual boundaries come into play in this regard.

I am attaching progress notes from staff persons who have worked directly with Clarence. In these notes you will find detailed descriptions of his involvement in various aspects of several program activities.
I want to thank you, Father, for the opportunity of working with Clarence. If we can be of any further assistance to you, the Archdiocese, or Clarence, we will be very happy to do whatever we can. Please remember all of us here at St. Michael's in your thoughts and prayers.

Sincerely,

[Signature]
Joan Thorson, B.A.
Case Manager

Attachment

cc: Reverend Clarence J. Vavra

Approved by:

[Signature]
Rev. Joseph McNamara, s.P.
Director of Pastoral Care
INDIVIDUAL PSYCHOTHERAPY NOTES
St. Michael's Community
Timothy McAuliffe, Ph.D.

November 1, 1996

Clarence brought up an interaction with one of the staff members. This arose when he brought up the issue of when he would be leaving. Clarence felt that the staff member's reaction was somewhat harsh and Clarence felt both frustrated and misunderstood. However, Clarence was quite open about it and willing to discuss it. Discussed the possibilities of misunderstanding, as well as how to deal with his feelings around this. The issue of whether or not it makes sense to say something and try to clarify was discussed. Towards the end of the session this led to Clarence discussing the pressure he feels to help out his parents who are sick.

November 8, 1996

Clarence discussed his parents' difficulties in this session. He indicates that his father is in severe pain at this point. He apparently has something wrong with the vertebrae around his neck. He is in extreme pain. The father is the one who tends to the mother who will faint at times. From what Clarence indicates this may, at least in part, have psychological origins. At any rate, he indicates that she has fallen a number of times and has hurt herself on more than one occasion when this happens. Clarence feels considerable pressure to either live with or near the parents. In the last session the therapist asked Clarence about getting help from his two brothers who are in the area. He said this is something that is easier said than done. Also, the one brother is going to have an operation. Clarence said that his Bishop is good about assigning people in situations like this. Clarence is hoping to possibly be able to live at home and do weekend work or to get an assignment very near to his home.

November 13, 1996

Again the issue revolved around Clare's concern for his parents. He is very worried about them. This led to the therapist attempting to get Clarence to discern the appropriate and responsible filial devotion and duties. This would be distinguished from whether or not he is imposing too much on himself and the brothers not being utilized or cooperative. There is also the issue as to whether or not he can get manipulated in this regard. Therapist pointed out that once he gets into the home it will be quite possibly difficult to leave -- that is, the parents may be used to tending him, perhaps relying on him too much. However, the therapist is not there and cannot speak with any degree of definitiveness in this regard. Therapist just wanted to see some of the distinctions. There is also the fact that it is quite commendable that he does feel some responsibility to help the parents when in need. Therapist pointed this out.
November 15, 1996

There is an upcoming discharge meeting. This subject was broached. This led to a discussion of the progress meeting. Clarence discussed the anger he experienced in that session. He said he had felt deceived and was angry. He feels he has worked on this here at St. Michael's such that he has it reasonably resolved. Therapist pointed out that the Vicar had openly said he felt, at that time, that he had to operate in the way he did. He also apologized if it was incorrect and if he hurt Clarence in any way. Therapist also discussed how the interchange in the meeting at that time was degenerating into a situation where people tend to dig in their heels. Therapist pointed out how it is important to acknowledge one's feelings, including anger, to act upon them, but not to operate in a way that would be self-destructive. Therapist discussed how he intervened at that point -- the point where he thought the dialogue was not productive. Clarence agreed and genuinely seemed to see the various factors involved here.

November 20, 1996

The issue of anger, "justice," entitlement, sexualization of feelings, being aware of one's feelings, and how sexual boundaries come into play in this regard were discussed in depth in this session. Clarence has a much better sense of how this all operates. He also discussed how he has utilized the support of the men here. He does not have priest friends, or at least not more than a couple, in the diocese. Therapist pointed out how well he had operated with the priests and Brothers here. He agreed. Therapist discussed with Clarence the importance that he has one or two people in his life to whom he can be open. Clarence agreed with this.

November 22, 1996

The major issue in this session was Clare's relationship with his friend. This had been romantic and sexual. Clarence has indicated that this has and will continue not to be the case. He said this man is a very good friend and he wants to maintain a friendship. However, he feels that he has given a commitment to his bishops regarding celibacy and that he intends to keep this commitment regarding his promise of celibacy. Therapist discussed how his friend may feel differently from a number of angles. Clarified what would be the man's view that he would then not be possibly disallowed from interacting with others in this regard. Discussed how this may or may not be difficult for Clare. However, the issue of a close social and appropriate friendship is something that he will need to learn to negotiate in this situation. Yet Clarence feels that he wants to get into therapy. If this and other issues are difficulties he can deal with them at that time.

Clarence also feels that he has gotten close to some of the men here. It is somewhat sad for him leaving because of this. He has opened up to many men here. However, he feels he is ready to leave.
GROUP PSYCHOTHERAPY NOTES
St. Michael's Community
Tim McAuliffe, Ph.D.

November 22, 1996

This was Clare's last Group. We discussed the relationships he had formed here. He discussed how close he had become to some of the men. He discussed the fact that he was open, as they were, and how he got good feedback from them. He said he intends to keep some of these men as friends and keep contact with them. Therapist discussed the enlightened feedback he can get in this regard. He agrees. Therapist also pointed out how he was able to get along with these men as priest and Brothers. Therapist pointed out the necessity for him to continue developing friends in this regard, especially in his diocese if possible. Therapist pointed out that it would be extremely helpful on a number of occasions when he needs to clarify some thoughts and feelings. Sometimes this would be less helpful coming from a lay person, or at least more complicated. Clarence agreed.

Clarence wants to get into Individual Therapy and Spirituality when he leaves St. Michael's. If he continues working as hard as he has here, he should do well.

ART THERAPY
St. Michael's Community
Millie Cargas, A.T.R.

October 29, 1996

The assignment was to depict the time or times when the person felt most alive.

Clarence captured a church festival unbelievably well. In the middle of the page there is a roulette wheel that represents playing Bingo with the inscription over it in gold, OCTOBER, 1995. There are balloons all over as well as pull tabs he sold for Bingo, making well over $700.00. He had entry and exits at either side of the large gymnasium sized room with the booths lining both sides. It was his most successful endeavor in which he put an enormous amount of time and energy. He said he was part of the people, part of the event, the air was electrified, and the activity was buzzing. He brought all of this in his art work with Clarence exemplifying what he is like when he fully is engaged (most alive) in a project, particularly this parish project for which he is understandably proud.
November 5, 1996

1) To identify the problem and perhaps be geographically separated from it;
2) The transitional stage of working on it; and
3) Incorporation — new behavior and/or new connections made accordingly.

Clarence did a stunning, clear picture of change. At the bottom in gold he wrote the words WISHING and HOPING. Above, again in gold, he created a stylized lamp with a small flame emanating from it. The second similar flame in reds and yellows is larger whereas the third tongue of fire has increased in a magnificent burst of illumination. Clarence’s name means light, thus the lamp represents it. The first issue, the small flame, is his anger stemming from the conference at his Bishop and Vicar General. As he is working on it, especially talking to the Reverend Mike Foley, S.P., Director of the Program, he is becoming hopeful and he in fact will be returning to his ministry although probably not to the same place. The third large flame has Clarence making new connections with his family, himself, God, and even with his Bishop. It sounds like a reconciliation will eventually take place and Clarence’s bright flame will illuminate all that come within his radius.

November 12, 1996

Anger was the focus of this session.

Clarence, as the St. Michael’s Community is well aware of, has expressed his anger at various times which seems quite open and healthy. Thus his portrayal of it in this session is very unusual for in the middle of the vertical page he has a huge, silver ball with soft, curved, gold rays outlining the edges. Overhead is a banner-like row of bright triangularly shaped flags. He said the different colors, yellow, red, blue, green show how he moves his anger from first getting angry (yellow) into red which turns to rage but then he uses the cooling off period (the blue) which moves into growth (the green). The silver and gold sphere is the value he receives from honestly acknowledging his anger and then handling it well. His art is just dazzling as it transforms the ugly, destructive aspect of anger into that of growth and wisdom.

November 19, 1996

ART THERAPY WRAP

Prior to discharge Clarence had a retrospective of all the art he did while in treatment and it was quite a stunning array of works. His art was very bold and clear and he was able to use the white space quite positively. There was an interesting self-confidence and yet he was able to bring in whimsy and sometimes profundity in his imagery. He worked with such issues as intimacy, identity, independence/responsibility, change, joys and angers, a timid sense of self...
as well as a strong sense of self, both were certainly shown in his tree pictures. His autobiography was almost a frightening one in which it showed a bit of a ghoulish, somewhat distorted figure with the title, "LOVING DANGEROUSLY," framed by a ring of yellow-red-black fire. He also worked with memories and his ministry which certainly involved people.

One of his themes was to respond to the phrase "if I had my life to live over" to which he added "I would take more chances." As Clarence leaves St. Michael's he will indeed take more chances with his newfound sense of strength and energy. He was simply delightful to work with.

INDIVIDUAL PSYCHODRAMA UPDATE
St. Michael's Community
Barbara Seabourne, M.A.

October 6, 1996

Clarence V. worked in psychodrama on his reaction to the progress conference and his feeling that he has been lied to (that he would get to return to his parish) when he came. He was also angry that the work he has done here seemed discounted. In a role-play, he vented his anger at the authorities that have decided this.

November 1996

Clarence participated this month through playing roles as requested by others and participating in a variety of structured activities involving personal sharing and personal examination of feelings. He also participated in a guided meditation group.

November 4, 1996

Clarence worked in psychodrama on saying goodbye to his parish, to good friends there and to the places he loved there. He spoke to one couple frankly about his problems and that he was being moved because of these inappropriate actions which he has now worked so much on in treatment. He wanted someone there to know what really happened, and these friends he trusted and knew they loved him. The man already knew as Clarence had confided in him at the time. He psychodramatically spoke to his congregation in a goodbye Mass since he will not have that opportunity.
SKILLS TRAINING
St. Michael's Community
Michele McGrath, Ph.D.

Family Dynamics - October 28-31, 1996

In the first session of Family Dynamics this week, group members participated in a large group discussion on "negative injunctions" or "unwritten rules" in their families of origin. In the second session of the week they heard an audio tape presentation entitled "The Journey Through Shame" by Rockelle Lerner. In the remaining sessions of the week, an exercise combining both a visualization experience and a journaling experience was presented.

Each participant was asked first to visualize or imagine that their parents were in the room with them. They were then given a set of stimulus questions which they wrote out their responses to. The exercise is designed to help each man explore and express many of their unresolved feelings toward each parent. After working through the questions by journaling and visualizing, the participants were then divided into small groups to process their responses.

Family Dynamics - November 4-7, 1996

Family Dynamics was extended by a week in order to complete an exercise which participants were unable to complete in the time allotted. After working through a set of stimulus questions and then journaling about them, the group was divided into small groups to process their responses. Due to the depth and amount of interaction this stimulated in these small groups, most of the men reported that they had been unable to complete the assignment. Consequently this week was spent in completing that task. The majority of the men reported gaining significant insights into their families of origins after completing the assignment.

Family Dynamics - November 11-14, 1996

This was the concluding week of Family Dynamics. The entire group participated in a family systems exercise on "Family Sculpting." Several members of the group demonstrated their family dynamics by creating a "sculpture" of their family of origin using various members of the group. We compared and contrasted the dynamics in their family as they were when they were a child and currently. Some of the men reported some new insights by working out the dynamics in this hands-on manner.
Stress Management - November 18-21, 1996

The focus of week one of Stress Management was primarily devoted to assessment and identification of stress in the lives of each group member. Individuals were asked to complete two assessment instruments during the week. The first instrument is the "Holmes-Rahe Social Readjustment Scale," which measures the number of life crisis units in an individual's life in the past two years. The Holmes-Rahe has been found to be a significant predictor of stress related illnesses. The second instrument is entitled "Stressed To Kill," which is a stress vulnerability scale developed as a part of a larger stress test audit. The first instrument is a measure of significant life events. The second instrument is a better measure of one's day-to-day stress level.

Clarence's score on the Holmes-Rahe was 223 which is indicative of a moderate life crisis. His score on the Stressed To Kill instrument was 13 which would indicate no particular vulnerability to stress on a day-to-day level.

SPiritual Direction
St. Michael's Community
Rev. Edwin J. Cole

November 7, 1996

Clarence and I reviewed our past session when he expressed strong anger; I reminded him of his final statement in which he took charge of his own life looking to the future. During this session, Clarence was quite occupied with the news of today which he had received from home regarding his parents, both of whom seem to be sickly. Being here at St. Michael's creates anxiety for him when he knows that they are depending upon him. His father made the statement that he may not be alive to see Clarence return home; this statement causes Clarence much anxiety.

In looking toward the future he raised the possibility of requesting a temporary leave of absence from active ministry in order to care for his elderly parents. I simply told him that I thought this had some possibilities for him to consider.

November 14, 1996

Clarence brought me up-to-date on the plans being made for his discharge conference. I encouraged Clarence not to try to second-guess the Vicar General in possible decisions or assignments but rather to spend his energies on his own sense of direction. In other words,
Progress Notes
Reverend Clarence J. Vavra

Clarence should state clearly that he has worked the program to the best of his ability, he has responded to the staff, he has met the stated expectations of the Archbishop, and is now ready to move into ministry. I encouraged Clarence to speak directly about his own situation.

This information has been disclosed to you from records whose confidentiality is protected by Federal Law. Federal Regulation (42 CFR, Part 2) prohibits you from making any further disclosure of it without the specific written consent of the person to whom it pertains, or as otherwise permitted by such regulations. A general authorization for the release of medical or other information is NOT sufficient for this purpose.

ST. MICHAEL'S COMMUNITY
Parents: 1-3-97

Clarence Uchida
105 3rd St., N.E.
New Prague, MN 56071
1-758-3267
January 7, 1997

Reverend Clarence Vavra
Church of the Nativity of Mary
P.O. Box 187
Cleveland, Minnesota 56017-0187

Dear Father Vavra,

With this letter I am pleased to appoint you Parochial Administrator of the Church of the Nativity, Cleveland, Minnesota, effective at noon on Monday, January 6, 1997.

You will have in your hands the full spiritual and material administration of the Church of the Nativity. You will also carry the responsibility of the Mass for the People.

Notice of your appointment will be published in the Catholic Spirit of January 16.

Clarence, may this new assignment be a source of much strength and grace for you. You will be a blessing for the people of Cleveland. You are in my prayers.

Sincerely yours,

[Signature]

Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis
Archbishop Harry J. Flynn has made the following appointments in the Archdiocese of Saint Paul and Minneapolis.

Reverend Clarence Vavra, Parochial Administrator, Church of the Nativity, Cleveland, Minnesota, effective Monday, January 6, 1997.

Reverend Brian Fier, Pastor, Church of Ss. Peter and Paul, Loretto, Minnesota, effective Saturday, January 15, 1997.

Reverend Michael McGlauchlin, Pastor, Church of St. Timothy, Maple Lake, Minnesota, effective Friday, January 24, 1997.

Bishop John Roach
2220 Summit Ave
Saint Paul, MN 55105
February 19, 1997

Reverend Kevin M. McDonough, J.C.D.
Vicar General
Archdiocese of St. Paul and Minneapolis
226 Summit Ave.
St. Paul, Minnesota 55102-2197

Dear Father McDonough:

On November 25, 1996, Reverend Clarence J. Vavra completed the program at St. Michael's Community and returned to his . In fulfillment of his Aftercare Commitments a reentry workshop has been arranged for March 7, 1997 at the Chancery Office in St. Paul, Minnesota.

Your community will receive a bill for travel expenses from the Servants of the Paraclete in Jemez Springs, New Mexico, in the name of Joan C. Thorn, who is conducting the reentry workshop. In addition to cost of travel, food and/or lodging, there will be a $250.00 fee for the workshop itself.

Any questions regarding billing for travel expenses and/or reentry workshop expenses may be directed to:

MRS. LINDA SOROOS
SERVANTS OF THE PARACLETE
JEMEZ SPRINGS, NM 87025
PHONE: (505) 829-3586

Thank you!

Respectfully,

Joan C. Thorn
Case Manager
February 27, 1997

MEMO TO: The File of Father Clarence Vavra

FROM: Father Kevin McDonough

SUBJECT: ACCOUNTABILITY MEETING

I met with Father Vavra on February 7. Our primary purpose in meeting was to set up the reentry workshop that he is scheduled to have in early March. We also had a chance to review some of the ongoing accountability concerns.

I was initially disappointed with the meeting with Father Vavra. I found him "whiny", talking about the stress of supporting his parents, traveling to the parish he is serving as administrator, and living in a third location. This seemed like something of a reversion to older patterns of communication, although some other things which were typical of his pre-treatment communication were blessedly absent. After a relatively short time of such complaining, however, he settled down and started to take responsibility for his life, health, and ministry. Overall, I thought the discussion was positive. We talked about who should be a part of his reentry workshop. I asked him to consider that Father George Grafisky be invited, so that someone living in the house would know what his situation is. Father Vavra feels that there is too little sense of community in the house for that to happen, however. Rather than press this point at this time, I decided to let it go, to move ahead with the reentry workshop, and then to confront the residential issues in the workshop.

I asked him about whether a family member ought to participate. He was very open to having one of his brothers take part. We will see if he follows through on this. The importance of this is that he has had difficulty letting anyone in his family know what is really going on with him.

He is regularly seeing his counselor, which is a very good sign. He made contact with his counselor on the recommendation of Father Leo Tibesar. I have been pleased to see Father Vavra taking initiative in this regard, since it indicates a positive engagement in his own recovery. The therapist is Steven Parker, and he is seeing him twice a month.

I was also very happy to hear that he has been participating in the biweekly support group for priests with an offense history. Once again, this is something about which he took a good deal of initiative. I had suggested that he consider this in November, but had not pressed him on the issue. I was very pleased to see that he followed through on this suggestion without having to have my involvement in making it work.
To: The File of Father Clarence Vavra  
Page 2  
February 27, 1997

Once he no longer focused on the question of the difficulty of driving back and forth to the parish in Cleveland, he was positively enthusiastic about possibilities there. He noted that there have been some problems with the secretary’s husband, but he seems to be relatively clear about what his role ought to be in support to her. He indicates that the two trustees of the parish are good. There are a lot of young families, and he wants to find help in strengthening youth ministry and adult education. He finds he is doing a significant amount of marriage counseling and support. He also wants to strengthen the ecumenical efforts and the liturgy. He has had some rather “unique” ideas about liturgy in the past, and we should probably keep something of an eye on what he does in that regard.

One other disturbing element of the conversation was in regard to his friend. This is the man with whom he had had a sexual relationship for several years prior to our intervention in 1995. He continues to insist that there is no sexual contact between them now. While that is positive, and I have no reason to believe that it is not true, I am concerned still about the degree to which he is enmeshed in the problems of an apparently very emotionally troubled person. He said that he had seen three or four times since Father Vavra returned from treatment. He is still spending his own personal money to support the man. He indicates that “has so many strikes against him”, but does not see this as a warning to himself to be cautious. Rather, he believes that essentially is a victim of injustice and that he requires some vindication. This is another matter that I will once again raise at the reentry workshop. It is the only bit of distorted thinking concerning which I saw no progress for him in therapy. While he did an outstanding job in achieving insight into himself, the inappropriateness of his sexual behavior with a variety of people, the dynamics in his family, and other important issues, he never seems to have gotten any insight into the possibility that he is being manipulated by this fellow. Of course, he knows that relationship differently than I do, and his perception may be more accurate. It troubles me that this is the one place where he has held onto the anger-victimization-justice language which he has come to realize often masks other issues for him.

Father Vavra became quite upset when he discovered during treatment that he did not know all of what the Archdiocese was thinking in his regard. Out of respect of the progress he has made, I am copying him on this memo. I suspect that he will find some of this difficult to take, but I want him to have the information in the interest of honesty.

KMM:md

cc: Archbishop Flynn  
Father Vavra

VAVRA 2
March 7, 1997

TO: Archbishop Flynn

FROM: Father Kevin M. McDonough

RE: Reentry Meeting for Father Vavra

Archbishop, earlier today we had a “reentry workshop” for Father Vavra. Its purpose is to make sure that the kinds of supports are in place for Father Vavra that will keep him on track in the post-primary-treatment environment. Present were: Joan Thorn, facilitator from Saint Michael’s Community in St. Louis, Msgr. Srnec, Father Vavra’s spiritual director, parishioner at Saint Phillip’s who, along with her husband, is a friend of Father Vavra, and Clarence’s brother

It was an excellent meeting. Father Vavra was straightforward in disclosing the problems that got him sent to treatment, the changes that took place there, and the disciplines now in his life. He spoke without self-pity or self-loathing. He was clear with those present about the commitments that he is willing to keep and the ways that others can assist him.

I complimented him on several of the strengths I have mentioned in other memos. In particular I indicated he had done very well to include a parish friend and, especially, his brother in this disclosive meeting. He has come a long, long way in his progress in one short year.

We talked about the living situation at Montgomery, and I challenged him to speak up about his needs and desires there. He is unsure about what he wants in the way of “community life”, but my sense is that he will take the challenge seriously and follow through.

We talked about his getting a priest monitor. Till now I have served in that capacity. He and I will continue to meet every six weeks or so, but he is going to seek out a peer with whom he can discuss issues of work and priestly life. Although Saint Michael’s uses the term “monitor”, which sounds very authoritarian in intent, Joan Thorn clarified that they are really looking more for someone in a mentor role. I will continue for the time being to see that he is working the various elements of his program.

It was a very positive meeting. I am pleased with the way that Father Vavra is consolidating the progress made in treatment. Please let me know if you have any questions.

cc: Father Vavra
    Bill Fallon
I will give these memos directly to the President upon receipt.
1) A list of problems
   w/ people

2) Split down the
   medals

3) Man needs read
   help

   Do you like me?

   Many things going amiss

   Many people are leaving

   Very brush way of dealing
   w/ stuff

   The secretary left...
PRIVATE MEETING:

Joan was met by Reverend Clarence Vavra, hereafter referred to as Clare, at the airport on or about 10:30 a.m., March 7th. (Unfortunately, Clare was misinformed in my letter as to the airline carrier and was at the TWA gate rather than the Northwest gate). It was a sunny, but cold morning, and, as there was plenty of time before the 1:30 p.m. workshop, Clare and Joan had breakfast at an airport restaurant. Joan suggested that Clare review for the workshop participants the issues/concerns that brought him to St. Michael's, what was accomplished at St. Michael's, the issues/concerns that exist regarding reentry, and the Aftercare Commitments.

Clare was in good spirits and looking forward to the workshop in a spirit of openness. He said there wasn't anything that he did not want to discuss and that the participants were aware of all of his issues except for one person. Clare said those attending the workshop would be Reverend Kevin McDonough (Vicar General), Reverend Stan Stansnic (Spiritual Director), Vavra (his brother) and Mrs. (a friend from his last parish assignment). Mrs. husband, was unable to attend.

In reviewing his Aftercare Commitments, Clare related that he is seeing a psychotherapist whom he feels good about and that he has shared his records from St. Michael's with him. Clare and Joan both agreed that the issue of a monitor would be clarified at the workshop with Father McDonough. He said he is seeing a spiritual director once a month and has not "missed a day" of his cardiovascular (walking) program. In addition, he is meeting with a priest support group of men who have an offense history and has met with this group four times so far. He said he feels comfortable in this group, but that he is having difficulty identifying with any of the men as far as sexual orientation issues.

Clare shared with Joan a copy of a memo dated February 27, 1997 that he received from Father McDonough documenting an accountability meeting he had with Clare on February 7, 1997. Clare indicated he had felt angry about this memo because he felt, although there was much good and bad information in the memo (for example, Father Kevin thought Clare was "whiny," but that overall he thought the conversation was "positive"), Clare said he felt that Father Kevin
REENTRY WORKSHOP REPORT
Reverend Clarence J. Vavra

thought he would not "follow through." The purpose of the accountability meeting was to set up the reentry workshop today.

Other issues Clare discussed with Joan that were mentioned in the memo were inviting a family member to the workshop, that the pastor where Clare lives be invited to the workshop, the community he lives with, and the relationship Clare has with his friend. Joan said Father McDonough is to be commended on seeing you directly about these issues and that Clare can only work on issues if he knows of them. Clare said that if Father Kevin knew, it would be different and how could he criticize someone he doesn't know? Joan said that she thought that Clare was the focal point of interest and not. Clare spent some time describing his life, his marriages, his money situation, his health, his living situation and his capabilities. Joan said that the most important aspect of this memo, as Clare begins to work on this, is to discern what part of this he can own and dialogue with trusted peers or friends or family.

Joan went over the format of the workshop and shared what she would say and Clare had no problem with anything in this regard. Joan and Clare departed the airport by car about 1:00 p.m. for the chancery.

REENTRY WORKSHOP:

On or about 1:45 p.m. the workshop participants met in a large, formal consultors room in the chancery. The accommodations were beautiful and comfortable and the group was briefly greeted by Archbishop Flynn which Joan felt seemed to add a special moment to the workshop.

Joan expressed her appreciation to those attending and then Clare began the workshop with prayer. Joan then presented a brief description of the program at St. Michael's and explained the components of Aftercare. She said the reasons for being at the workshop were to support Clare, see how the Aftercare Contract was being implemented and to hear if there were any concerns. Joan asked if anyone wanted to share what they hoped the workshop would address. Father Kevin shared his respect for Clare, that he worked hard, that he wanted to be a continued support and said he was also there to be supportive of his brother.

Clare shared that when he went to St. Michael's he was initially angry at the Archbishop and Father McDonough. He described his issues of authority, the Church, justice and entitlement issues, his sexual orientation and his feeling in this regard. He added a co-dependency issue where he has, for years, been a caretaker of other people, but not taking care of himself—which has gotten him into trouble. Lastly, he described the issue which brought him to St. Michael's and indicated what he did was wrong.

Clare expressed his gratitude to St. Michael's, his therapists and the peers. He indicated he keeps in contact with many of them. Clare described his Aftercare Commitments. He said he has made a promise to the Archbishop that he will abide by the policies of the diocese and that
up until this point Father McDonough has been his monitor. Father Kevin asked that in the future he have someone, of Clare's choice, a priest peer, to fill this role. Father McDonough complimented Clare in that Clare immediately after treatment chose a spiritual director that will challenge him, a therapist, and pursued a priest support group on his own. Father Kevin also indicated that he realized that Clare wasn't just doing all of this to get the Archbishop and the diocese "off his (Clare's) back." He spoke of the Abel screening Clare participated in and how he scored the most of anyone who had taken it previously at St. Michael's in the category of honesty. The issue of sexual orientation and attractions was clarified by Clare and Father McDonough. Father Kevin also shared that he thought Clare very much followed through on what was asked of Clare.

Joan spoke of what St. Michael's expects of Clare and those that support him during the process of recovery and reentry—confidentiality and to deal with Clare openly and honestly if they have concerns. Joan presented to the workshop participants an overview of some of the issues Clare learned and worked on.

Clare spoke of an incident at his parish where he made a comment to a parishioner and later apologized to her after Mass. Clare shared that he tells people when he is angry and feels good about what he is doing. He shared he gave a homily at one of his Masses on anger and what are the appropriate/inappropriate ways to deal with it.

Joan asked Clare what was his reason for inviting these people? Clare said it was to ask their support because he often does not get it when he needs it. said that her husband, knew about everything and knew about the problem at the parish and had told Clare he was concerned. Clare asked those in regard to his recovery to call things to his attention, challenge him and have him take care of himself.

Father McDonough spoke that he was glad Clare's brother was there and that these people were there and that he had suggested that the pastor of the parish where Clare is living be there too. He also spoke of the "whining" Clare did in their meeting and said he hoped others would challenge Clare too if they heard this. Father Kevin said to Clare to tell him what he thinks, but not to "whine" about it. He spoke of the difference between "whining" and complaining and had originally felt that living in community at the parish in Montgomery would be good for Clare because of Clare's experience of living with the residents at St. Michael's, but he would find another place for him to live, if necessary. Father Kevin said that Clare could choose a residence "that's just not tolerable" and suggested that he see the pastor where he lives if he needs more than what he has now. Eugene spoke at length of his feelings about Clare and how he did not know what was happening at St. Michael's, his overall confusion, and that he was glad he could be there for this meeting. asked Clare to know that he needs support, that she has never seen him angry but once since she has known him. She asked Clare to tell her when he feels he needs to. asked Clare to be open with him. Father Stan shared his appreciation of Clare's honesty and truthfulness and that he would "hold Clare's coat while he is wrestling."
Joan asked if there was anything else to be shared and as there was not she asked Clare how he was feeling? He said, "Good!". The workshop ended on or about 3:30 p.m. with a prayer by Clare.

PRIVATE MEETING FOLLOWING THE REENTRY.

As Clare wanted to visit with his parents, Joan and Clare had the private meeting in the car on the way back to the airport. When asked how he felt the workshop went, Clare said very good. Joan and Clare discussed the fact that his friend, ..., was not discussed at the meeting and that Father Kevin would continue to process this, as Clare will, at a later meeting. Joan said she noted the similarity between the presenting issue and:

Joan asked Clare to repeat in summary what the group said to him. He said he heard they want to be supportive of him, but hear from him and if there are any difficulties, tell them about it. Clare said he thought that it will be reciprocal—the support was there.

Clare said he felt everything was covered that needed to be at this time and that there was not anything discussed that he did not want included in the report.
<table>
<thead>
<tr>
<th>Priests Full Name</th>
<th>Clarence Joseph Francis Vavra</th>
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<tr>
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<td>Associate Priest, Nativity of Mary, Cleveland, MN,</td>
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</table>
Priests Full Name

Clarence Joseph Francis Vavra

CURRICULUM VITAE

DIOCESE:

St. Paul/Minneapolis

SOCIAL SECURITY #:

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Temp Admin, St. Genevieve, Centerville, 3/11/1987-7/1/1987
Pastor, St. Philip, Mpls, MN, 5/10/1993-May 1996
Associate Priest, Nativity of Mary, Cleveland, MN, 1/6/1997-7/30/1997
Associate Priest, Most Holy Redeemer, Montgomery, MN, 7/30/1997-6/2/2003
Associate Priest, St. Patrick, Shieldsville, MN,
OTHER:
Absent, 7/2/1972-6/19/1973
On-loan, Diocese of Rapid City, 6/17/1975-6/15/1976
In residence, St. Joseph, Red Wing, MN, 6/14/1978-1/15/1979
Unassigned, 6/18/1986-8/1/1986
Sabbatical, 1996

SAFE ENVIRONMENT:
Date of background check
Date of VIRTUS training
Date signed Code of Conduct
OTTIER:
SAFE ENVIRONMENT:

7/30/1997-6/2/2003
Retired, 6/2/2003

OTHER:
Absent, 7/2/1972-6/19/1973
On-loan, Diocese of Rapid City, 6/17/1975-6/15/1976
In residence, St. Joseph, Red Wing, MN, 6/14/1978-1/15/1979
Unassigned, 6/18/1986-8/1/1986
Leave of Absence, May 1996-Nov 1996

SAFE ENVIRONMENT:
Date of background check
Date of VIRTUS training
Date signed Code of Conduct
March 14, 1997

Reverend Kevin M. McDonough, J.C.D.
Vicar General
Archdiocese of St. Paul and Minneapolis
226 Summit Ave.
St. Paul, Minnesota 55102-2197

Dear Father McDonough:

Attached is a summary of the reentry workshop for Reverend Clarence J. Vavra conducted by Joan Thorn, B.A. The workshop took place on Friday, March 7, 1997 at the chancery in St. Paul, Minnesota.

The information contained herein is being released in accordance with the statutory requirements regarding confidentiality and may not be re-released without the written consent of Father Clarence J. Vavra. THIS REPORT IS FOR YOUR EYES ONLY. St. Michael's keeps these records for five years. If you need access to these records during that time, the proper release of information documentation can be provided by St. Michael's.

I hope that the information provided herein will be helpful to you. If I may be of any future assistance to you, please be sure to contact me.

Respectfully,

Joan Thorn, B.A.
Case Manager

cc: Reverend Clarence J. Vavra
March 26, 1997

Reverend Kevin M. McDonough, J.C.D.
Vicar General
Archdiocese of St. Paul and Minneapolis
226 Summit Ave.
St. Paul, MN 55102-1197

Re: Reverend Clarence J. Vavra

Dear Father McDonough:

As Director of Aftercare my responsibilities include the ongoing therapeutic care of those who have completed treatment at St. Michael’s Community. I am also happy to provide you with any assistance you may need with regard to the aftercare for the priest/brother whom you sent to us.

Enclosed you will find a copy of the letter sent to those returning for Aftercare Week at Mercy Center for the week of May 12 - 16, 1997. You will also note that a questionnaire and return envelope have been included. Please fill out the questionnaire and return it at your earliest possible convenience. Your input is very helpful to the staff in our efforts to address ongoing issues.

Thank you.

Sincerely,

Sr. Joan Lampton, C.S.J., C.S.A.C.
Director of Aftercare

Enclosures (2)
Reverend Clarence J. Vavra  
Holy Redeemer Parish  
206 West Vine Ave.  
Montgomery, MN 56069

Dear Father Vavra:

We at St. Michael's are looking forward to seeing you at the Aftercare Workshop, May 12 - 16, 1997. We recognize the importance of your commitment to this aspect of the program and are making every effort to maximize the effectiveness of the time you will spend with us.

We have arranged for the facilities at the Mercy Center in Frontenac, Missouri to be made available for you. This is a quiet retreat center located about 8 miles from St. Michael's. It is located at 2039 N. Geyer Road just south of Clayton Road. If you would like to receive phone calls, the phone number of the Retreat House is 314/966-4686. If you are planning to receive any phone calls after 8:00 p.m., please tell the caller to use EXT. 240. Otherwise you will not receive the message until the following morning.

Aftercare Week will begin at 4:30 p.m. on Monday. Please make arrangements to be at the Center by 4:15 p.m. Since we devote time to cardiovascular activities, please bring suitable clothing for exercising. Mercy Center is a smoke-free facility, and we ask that you respect their policy. Smoking is permitted in the courtyard.

Enclosed you will find two forms which are to be returned immediately in the enclosed addressed envelope. One is a transportation form and the other is a questionnaire. We will also be sending a questionnaire to your Bishop/Superior. There is a map to assist those who will be driving here. If you are delayed in your arrival and cannot reach a staff person to arrange for transportation, TAKE A TAXI TO ST. MICHAEL'S. We will transport you to the workshop at the earliest possible convenience.
On Friday morning after breakfast, there will be two vans available to transport you to St. Michael’s. Following the large and small group meetings with the residents there, we will celebrate the Eucharist and share lunch with the residents and staff. This will allow you the opportunity to establish new contacts and renew old friendships. Vans will be available to provide transportation to the airport and will leave from St. Michael’s at 1:00 p.m. and 3:00 p.m. All men attending this Aftercare Week are invited to be present at the large group in the Chapel on Friday morning as well as the small groups and liturgy that follows. Please inform a member of the Aftercare staff if there is a reason why you need to leave the Aftercare Week early.

We anticipate your arrival here with pleasure and are confident that this time together will prove beneficial.

Please return all forms by April 23, 1997.

Sincerely,

Joan

Sr. Joan Lampton, C.S.J., C.S.A.C.
Director of Aftercare
St. Michael’s Community

Enclosures (3)

cc: Reverend Kevin M. McDonough, J.C.D.
CONFIDENTIAL STATISTICAL INFORMATION FOR CHANCERY USE
(Please print or type.)

Name CLARENCE J. VAVRA

Date of Birth 3/14/39

Ordination Date 3/13/65

In case of emergency, please contact:

Name

Address

Phone

My next of kin are:

Name

Address

Phone

Name

Address

Phone

Name

Address

Phone

Location of my last will and testament: VAULT, NATIVITY OF MARY, CLEVELAND, MN. 56017

PARISH HOUSE 404 1st st.

Funeral Instructions

Homileant NONE

Funeral Home/Director BRUZEKS' FUNERAL HOME, NEW PRAGUE, MN.

Cemetery CZECH NATIONAL CEMETERY, NEW PRAGUE, MN.

Other (Vestments, Readings, Music, etc.) SIMPLE LOW-PRICED CASKET

AVOID FLORAL ARRANGEMENTS-SEND OFFERINGS TO CURRENT PARISH SERVING, SALVATION ARMY.

HAVE RELATIVES DO FIRST TWO READINGS AND BRING UP THE GIFTS AND SPREAD THE PALL.

INCLUDE LAY MINISTERS FOR COMMUNION, LEAVE MUSIC UP TO THE SURVIVORS

This information will enable us to carry out your wishes. You may make changes at any time by sending us updated information.

Please return this form to Presbyteral Personnel Resources, 226 Summit Avenue, St. Paul, Minnesota 55102.
Reverend Kevin M. McDonough, J.C.D.
Vicar General
Archdiocese of St. Paul and Minneapolis
226 Summit Ave.
St. Paul, MN 55102-2197

Dear Father McDonough:

The purpose of this correspondence is to report on the progress of Father Clarence J. Vavra and to inform you of the content of his Aftercare Workshop. This workshop was held at the Mercy Center in Frontenac, Missouri. It began on Monday, May 12, 1997 at 4:30 p.m. and lasted until after lunch on Friday, May 16, 1997.

The information contained herein is being released in accordance with the statutory requirements regarding confidentiality and may not be re-released without the written consent of Father Clarence J. Vavra. THIS REPORT IS FOR YOUR EYES ONLY. St. Michael’s keeps these records for five years. If you need access to these records during that time, the proper release of information documentation can be provided by St. Michael’s.

The Aftercare Workshop consisted of components which focused on the following important areas of holistic health. Enclosed is a list of these components. This report will consider Father Clarence’s progress under the following headings:

Individual Session with Psychologist William D. Perri, D.Min., Ph.D.:

Clare began the session by filling me in on his current assignment. He said that the month of December was particularly stressful for him because he was caring for his elderly parents. We then talked a bit about his current assignment. Clare said that he is living with two other priests and travels about 18 miles one way to his parish. He told me that the living situation with these two fellow priests is somewhat artificial. Ideally, they are supposed to spend more time together, praying, recreating, etc. However, given that their schedules are so complicated these things rarely happen. Clare did tell me that they sometimes get together in the evenings when they are all home at the same time and recreate.
Clare also told me that the situation with his friend is improving. According to Clare, he has now gotten a job and will be receiving a substantial salary. He also will have a place to live because the job involves managing a trailer court. This seems to be something of a relief for Clare in that he will no longer need to feel so dependent on taking care of this person.

Clare has continued in therapy and meets with his therapist on a monthly basis. The therapist reports that his response has been very good. He also says that the prognosis is generally good. Currently, Clare is attempting to build a personal life for himself that meets his legitimate needs. In addition, he is continuing to work on the issues of anger with this therapist. Clare feels that he has made progress since being at St. Michael’s and is trying to put into practice a great deal of what he learned there. He realizes that he still has a way to go in terms of developing a "smoother road" for his life. Generally, he appears to be doing well.

Interview Session with Case Manager Joan Thorn, B.A. (items 1 thru 8):

1. Quality of Relationship to AA or Other Support Networks:

Clare’s Aftercare Commitments do not require him to attend a 12-Step Program.

2. Current Ministry/Assignment:

Clare reports he is the parish administrator of a 150 family parish in a rural setting (Cleveland, MN). He added he drives 18 miles each day one way from his residence in Montgomery, MN. Clare indicated that he has never felt fulfilled in any of his ministries, but is somewhat satisfied although there is stress in dealing with this assignment. Clare clarified that "fulfilled" meant for him to finish everything that he wanted to do at the parish.

3. Current Living Situations/Relationships:

Clare indicated his living conditions are comfortable, but that quality time is minimal with the two priests he lives. He has shared his journey with them, but not the reason he went to St. Michael’s. He said his current support system includes his parents, spiritual director, psychologist, the two priests he lives with, friends, partner, brothers, former parishioners, and Jesus Christ.

4. Physical Health/Medical:

Clare reports he has not had any health problems since leaving St. Michael’s. He indicated he takes Atenolol for high blood pressure and lowering of cholesterol. In addition, he says he exercises daily, morning and evening without fail. He is maintaining his weight of 165 pounds.
5. Psychological Health:

Clare said he meets monthly with a support group and his therapist. Clare indicated he has "lots of stress" and is experiencing stress as a problem. He states the situations that are causing him stress are dealing with his parents and brothers; present parish practices that he finds either too conservative or out-dated; and, justice issues relating to his work the Church, state, and priests.

6. Emotional Life:

Clare reports he enjoys visiting with friends who are non-judgmental and having a good home-cooked meal with his parents. He said he shares his anger with his therapist/director/friends/parishioners. Clare states he sees his spiritual director monthly and is feeling somewhat renewed in this area.

7. Psychosexual Health/Celibacy:

Clare reports no sexual issues that cause him concern.

8. Interviewer's Impressions/Recommendations:

Clare continues to be open and in talking with people about his issues, which is so important for his program. He will need to continue to take care of himself first and this can be frustrating for him because he feels much pressure sometimes.

Guided Meditation by Barbara Seabourne, M.A.:

Clare participated in a group imagery/guided meditation session led by psychologist Barbara Seabourne. The group described their mood as upbeat, very much aware of the journey they are on, feeling that they are integrating and refining what they learned in residential treatment as they deal with the issues that come up in their life. They wanted a meditation that would capture this----the feeling of journey and process of healing. The meditation, which began with relaxation and going to a safe place in nature which is beautiful, rich with resources, dynamically alive yet peaceful and serene, ever changing yet stable and secure and naturally good----which represents the center of him. Then they took a path along which they saw figures and objects and images that reminded them of their first days in residential treatment and proceeded along the path throughout that with images, figures, objects along the path recalling the process----insights, phrases, memories of peers, of special moments----of sessions with staff or peers; confrontational times, comradely times, etc. The path led them past the end of residential treatment memories and images and now bending and proceeding it led them through images and memories of their journey and those along it since being in aftercare. They came upon obstacles along the path of their treatment they had to get past......and in aftercare they came upon an obstacle now in their way and they had to deal with that to go on......and they saw in the distance, the man they are becoming beckoning them to come on......he was dancing, and looking like them, but older, he was
clearly enjoying his life. Throughout there was some focus on support throughout the journey of healing.

Art Therapy by Millie Cargas, M.A., A.T.R.:

The Art Therapy session consisted of three parts with the first one being a warm-up, creative exercise designing from a dot. The second part was for each person to sculpt in clay what he brought to St. Michael's in the way of psychological issues and what he took away from treatment. Lastly, we created a story incorporating all the figures.

Clarence created a large arch which represents life in general and St. Louis in particular. He used the same arch to symbolize the support that he has received from many different sources, especially including the place of St. Michael's that he found in St. Louis.

Concluding Remarks by Sr. Joan Lampton, C.S.J., C.S.A.C.:

In conclusion, this was Clarence's first Aftercare Week. He actively participated in all the sessions and seemed to internalize the feedback he received. He has followed the commitments he made when he left St. Michael's, and he seems to have a good support system in place. The staff encourages him to continue working, as he has been up to this point, in order to consolidate the gains he has made.

Father Clarence's next Aftercare Week will be the week of October 20 - 24, 1997, and we recommend that he attend. It will be held at the Mercy Center in Frontenac, Missouri, a quiet retreat center located about 8 miles from St. Michael's.

We would like to thank you for your continued support of Father Clarence during the Aftercare part of his program. Please do not hesitate to contact St. Michael's if we can be of any further assistance.

Yours truly,

(Sr.) Joan Lampton, C.S.J., C.S.A.C.
Director of Aftercare

cc: Reverend Clarence J. Vavra

Approved by:

(Very Rev.) Michael F. Foley, s.j., LCSW, D.Min.
Program Director/Clinical Director
The May 12 - 16, 1997 Aftercare Workshop consisted of the following components which took place in the daily structure of common Morning and Evening Prayer and the Concelebration of the Eucharist.

1. Orientation Group:
   Sr. Joan Lampton, C.S.J., C.S.A.C.

2. "Aftercare Process"
   Barbara Brickner, M.S. in Ed.
   Mark Pousson, M.S.W., L.C.S.W.
   Sr. Joan Lampton, C.S.J., C.S.A.C.

3. Individual Session with Psychologist/Psychotherapist
   William D. Perri, D.Min., Ph.D.
   Mark Pousson, M.S.W., L.C.S.W.

4. Group Therapy:
   Sr. Joan Lampton, C.S.J., C.S.A.C.
   Mark Pousson, M.S.W., L.C.S.W.

5. Individual Counseling:
   Sr. Joan Lampton, C.S.J., C.S.A.C.
   Joan Thorn, B.A.
   Barbara Brickner, M.S. in Ed.

6. Didactic Material:
   Cognitive Exercise
   Gail Chew, M.A.
   Cardiovascular
   Gail Chew, M.A.
   Art Therapy
   Millie Cargas, M.A., A.T.R.
   Spirituality Group
   Mark Pousson, M.S.W., L.C.S.W.
   Guided Meditation
   Barbara Seabourne, M.A.

7. Meeting with residents of St. Michael's.
   Part I - Large Group
   Shared experiences of men who have completed St. Michael's.
   Sr. Joan Lampton, C.S.J., C.S.A.C.
   Part II - Small Groups
   Questions, comments, of residents about what life/ministry are like after leaving treatment.

8. AA Meetings
   Outside ACOA Meeting
   Other 12 Step Recovery Meetings
ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS
226 Summit Avenue, Saint Paul, Minnesota 55102-2197

FATHER PAUL JAROSZESKI

STRICTLY CONFIDENTIAL

The Chancery
June 24, 1997

MEMO TO: The File of Father Vavra

FROM: Father Kevin McDonough

SUBJECT: FOLLOW-UP MEETING TO FIRST AFTER-CARE WORKSHOP

I met with Father Vavra on June 19 to review the report from St. Michael’s in St. Louis. Here are the main things that we discussed:

1) We reviewed the living situation at Montgomery. I noted that his reflections in the St. Michael’s report were more positive than they had been with me two or three months before. He acknowledged that the situation was improving, although still not as close as he would like. He sees some real positives about living with the other priests, and is happy with the idea that he can remain at Montgomery while in his new assignment.

2) I thanked him for bringing the matter of his relationship with to the after-care sessions. I urged him to remain open with the counselor and spiritual director he is seeing, as well as his support group, about what that relationship means to him.

3) He talked about his motivation for continuing improvement in his spiritual and mental health. He said that, while at St. Michael’s, he spoke up in the chapel about the importance of the current program participants making their program “their own”. He urged them, he said, not to wait for someone else to solve all their problems for them, but to take an active role in seeking therapists, spiritual directors, and support groups.

4) We talked about his assignment to Shields ville. He is slightly disappointed to be leaving Cleveland after such a short time, but understands the need to continue living with a community of priests. From that point of view, he is happy to see Father Glen go to Cleveland and Marysburg.

5) We discussed the stress around his family situation. He is sharing more of the responsibility for his parents with his two brothers. This is a very significant step forward from a year ago. He is aware of some community resources, although he has not contacted them to seek out help at this point.
To: The File of Father Vavra  
Page 2  
June 24, 1997  

6) He continues to work with his spiritual director, and has found that a very positive relationship. He told me that Father Srneč continues to push him on issues of integrity and personal health.

Overall, it was a very good meeting. I am pleased to see the progress that Father Vavra is consolidating. He seems to be genuinely committed to stabilizing his life, for the sake of his own personal integrity as well as for his ministry.

KMM:md  

cc: Archbishop Flynn  
Father Janaszezki
July 21, 1997

Reverend Clarence Vavra
Church of the Nativity of Mary
P.O. Box 187
Cleveland, Minnesota 56017-0187

Dear Father Vavra,

With this letter, I am pleased to name you Parochial Vicar of the Church of the Most Holy Redeemer, Montgomery, Minnesota, and the Church of Saint Patrick, Shieldsville, Minnesota, effective Wednesday, July 30, 1997.

Notice of your appointment will be published in the Catholic Spirit of July 24, 1997.

Clarence, thank you for your ministry to the people at Nativity Parish. Your new assignment will afford you many opportunities to experience God’s gracious blessings. This new assignment will enable you to be closer to your parents and allow you some freedom to care for them. I know that it will be a blessing to minister with Father Grafsky and that together you will meet the pastoral needs of the people of Montgomery and Shieldsville. May God grace you with his strength and peace. You are in my prayers.

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis
Archbishop Harry J. Flynn has made the following appointments in the Archdiocese of Saint Paul and Minneapolis.

Reverend Glen Jenson, Parochial Administrator, Church of the Nativity, Cleveland, and Church of the Immaculate Conception of Marysburg, Madison Lake, Minnesota, effective Wednesday, July 30, 1997.

Reverend Clarence Vavra, Parochial Vicar, Church of the Most Holy Redeemer, Montgomery, Minnesota, and Church of Saint Patrick, Shieldsville, Minnesota, effective Wednesday, July 30, 1997.

Reverend Gregory Tolaas, Pastor, Church of Saint Philip, Minneapolis, Minnesota, effective Friday, August 1, 1997.

Reverend Francis Fried, Pastor, Church of Saint Dominic, Northfield, Minnesota, effective Friday, August 1, 1997.

Reverend Timothy Norris, Parochial Vicar, Church of Saint Dominic, Northfield, Minnesota, effective Friday, August 1, 1997.

Reverend Kevin M. McDonough, J.C.D.
Vicar General
Archdiocese of St. Paul and Minneapolis
226 Summit Ave.
St. Paul, MN  55102-2197

Re: Reverend Clarence J. Vavra

Dear Father McDonough:

As Director of Aftercare my responsibilities include the ongoing therapeutic care of those who have completed treatment at St. Michael’s Community. I am also happy to provide you with any assistance you may need with regard to the aftercare for the priest/brother whom you sent to us.

Enclosed you will find a copy of the letter sent to those returning for Aftercare Week at Mercy Center for the week of October 20 - 24, 1997. You will also note that a questionnaire and return envelope have been included. Please fill out the questionnaire and return it at your earliest possible convenience. Your input is very helpful to the staff in our efforts to address ongoing issues.

Thank you.

Sincerely,

Sr. Joan Lampton, C.S.J., C.S.A.C.
Director of Aftercare

Enclosures (2)
Reverend Clarence J. Vavra  
Holy Redeemer Parish  
206 West Vine Ave.  
Montgomery, MN  56069  

Dear Father Vavra:  

We at St. Michael's are looking forward to seeing you at the Aftercare Workshop, October 20 - 24, 1997. We recognize the importance of your commitment to this aspect of the program and are making every effort to maximize the effectiveness of the time you will spend with us.  

We have arranged for the facilities at the Mercy Center in Frontenac, Missouri to be made available for you. This is a quiet retreat center located about 8 miles from St. Michael's. It is located at 2039 N. Geyer Road just south of Clayton Road. If you would like to receive phone calls, the phone number of the Retreat House is 314/966-4686. If you are planning to receive any phone calls after 8:00 p.m., please tell the caller to use EXT. 240. Otherwise you will not receive the message until the following morning.  

Aftercare Week will begin at 4:30 p.m. on Monday. Please make arrangements to be at the Center by 4:15 p.m. Since we devote time to cardiovascular activities, please bring suitable clothing for exercising. Mercy Center is a smoke-free facility, and we ask that you respect their policy. Smoking is permitted in the courtyard.  

Enclosed you will find two forms which are to be returned immediately in the enclosed addressed envelope. One is a transportation form and the other is a questionnaire. We will also be sending a questionnaire to your Bishop/Superior. There is a map to assist those who will be driving here. If you are delayed in your arrival and cannot reach a staff person to arrange for transportation, TAKE A TAXI TO ST. MICHAEL'S. We will transport you to the workshop at the earliest possible convenience.
On Friday morning after breakfast, there will be two vans available to transport you to St. Michael’s. Following the large and small group meetings with the residents there, we will celebrate the Eucharist and share lunch with the residents and staff. This will allow you the opportunity to establish new contacts and renew old friendships. Vans will be available to provide transportation to the airport and will leave from St. Michael’s at 1:00 p.m. and 3:00 p.m. All men attending this Aftercare Week are invited to be present at the large group in the Chapel on Friday morning as well as the small groups and liturgy that follows. Please inform a member of the Aftercare staff if there is a reason why you need to leave the Aftercare Week early.

We anticipate your arrival here with pleasure and are confident that this time together will prove beneficial.

Please return all forms by October 1, 1997.

Sincerely,

Sr. Joan Lampton, C.S.J., C.S.A.C.
Director of Aftercare
St. Michael’s Community

Enclosures (3)

cc: Reverend Kevin M. McDonough, J.C.D.
Please respond to the following questions as fully and as honestly as you can. This is a progress review that will be sent to you every six months for two years as part of St. Michael’s Aftercare program. If you need additional space, please attach a separate sheet of paper.

How do you evaluate Brother/Father in the following important areas of his sobriety/recovery?

I. Current status.

A. FOR ALCOHOLICS, CHEMICAL DEPENDENTS AND ANYONE WHO ATTENDS A 12-STEP PROGRAM.

1. Has he abstained from alcohol and other mood-altering chemicals? (AA ONLY)

2. Has he had abstinence in his bottom-line sobriety? (AA, SLAA, SA, OA, ETC.)

3. Does he have a sponsor in each of the 12-Step Programs he attends?

B. FOR THOSE WITH BIOLOGICAL, PSYCHOLOGICAL, SOCIAL AND/OR SPIRITUAL ISSUES, INCLUDING CHEMICAL DEPENDENCY OR NOT.

1. Has he been experiencing problems?

2. Is he in therapy? How often?

3. Does he attend any groups?
II. Current Assignment:
   A. Describe the nature of his work. ________________________________________
   ________________________________________________________________________
   ________________________________________________________________________
   ________________________________________________________________________
   B. To the best of your knowledge, is he fulfilled in his current ministry?    ________________________________________
   ________________________________________________________________________
   ________________________________________________________________________
   ________________________________________________________________________
   C. Please describe Father/Brother’s relationship with the diocese/congregation. ________________________________________
   ________________________________________________________________________
   ________________________________________________________________________
   ________________________________________________________________________
   D. Are there any difficulties or concerns regarding Father/Brother’s current assignment? ________________________________________
   ________________________________________________________________________
   ________________________________________________________________________
   ________________________________________________________________________

III. Medical Status:
   A. Have there been any health issues in the last six months or since leaving St. Michael’s? ________________________________________
   ________________________________________________________________________
   ________________________________________________________________________
   ________________________________________________________________________
   B. Has there been a need to see any health professionals for any reason? ________________________________________
   ________________________________________________________________________
   ________________________________________________________________________
   ________________________________________________________________________
   C. Any current medications taken? ________________________________________
   ________________________________________________________________________
   ________________________________________________________________________

IV. Psychological Status:
   A. Does Brother/Father experience stress as a problem in his life? ________________________________________
   ________________________________________________________________________
   ________________________________________________________________________
B. How well does he get along with peers in his rectory/community living?

C. Is there any indication of prolonged depression?

V. Sexual Status:
   A. Do you know of any problems in regard to sexuality?

VI. Spiritual Life:
   A. Does Brother/Father see a spiritual director?
   B. How often?
   C. Do you see growth in this area for him?

VII. Additional Comments:
THANK YOU FOR PROVIDING POSTAGE

St. Michael's Community
13270 Maple Drive
St. Louis, Missouri 63127-1999

Attn: Sr. Joan Lampton, C.S.J., C.S.A.C.
September 24, 1997

Sister Joan Lampton, CSJ
St. Michael's Community
13270 Maple Drive
St. Louis, Missouri 63127

Dear Sister Joan,

Thank you for your letter of September 3. I am sorry to be somewhat slow in responding to you. Rather than filling out the form that you sent, I am enclosing some recent information from Father Vavra's file in my office. It will bring you up-to-date on some of what has been happening.

If there is other information I can provide, please do not hesitate to call or let me know.

Thank you for your service to our Church.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General
Moderator of the Curia

KMM:md

Encl.

LAMPTON
September 24, 1985

MEMO TO: The Life of Father Clarence Vavra
FROM: Father Kevin McDonough
SUBJECT: Mentoring and Monitoring

Father Vavra notified me recently that he has asked Father Gratsky to serve as his mentor. Had asked him to go ahead and choose a mentor with whom he felt he could have a straightforward conversation. I think that Father Gratsky is a good choice.

Subsequently, I have visited with Father Gratsky. He tells me that Father Clarence is doing good work at Shields ville, and that the people there are able to communicate well regularly. He says that he is supportive of Father Clarence at Shields ville and are supportive of his work there. Clarence, according to Father Gratsky, seems to be genuinely happy.

I will be checking in with Father Vavra relatively soon to get his perspective on all of these things.

KMM(ind.)
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REMARKS:

Please review then return to me for his file. It currently appears that Fr Vavra is doing what he should be doing.
ST. MICHAEL'S COMMUNITY
... A HEALING PLACE FOR PRIESTS & BROTHERS
November 12, 1997

Reverend Kevin M. McDonough, J.C.D.
Vicar General
Archdiocese of St. Paul and Minneapolis
226 Summit Ave.
St. Paul, MN 55102-2197

Dear Father McDonough:

The purpose of this correspondence is to report on the progress of Father Clarence J. Vavra and to inform you of the content of his Aftercare Workshop. This workshop was held at the Mercy Center in Frontenac, Missouri. It began on Monday, October 20, 1997 at 4:30 p.m. and lasted until after lunch on Friday, October 24, 1997.

The information contained herein is being released in accordance with the statutory requirements regarding confidentiality and may not be re-released without the written consent of Father Clarence J. Vavra. THIS REPORT IS FOR YOUR EYES ONLY. St. Michael's keeps these records for five years. If you need access to these records during that time, the proper release of information documentation can be provided by St. Michael's.

The Aftercare Workshop consisted of components which focused on the following important areas of holistic health. Enclosed is a list of these components. This report will consider Father Clare’s progress under the following headings:

**Individual Session with Psychologist William D. Perri, D.Min., Ph.D.:**

Clarence began the session by telling me about his recent pastoral move. He is now an administrator of a small parish about 60 miles from where he lives. Clare told me that, at first, he was a bit troubled by this because he was just getting adjusted to his previous assignment. However, now he feels that this change has worked out fine. Clarence has a very good relationship with the priest with whom he lives. This priest is also his mentor and monitor and Clarence feels comfortable with this. He said that his relationship with his pastor is a good and healthy one and that they are both supportive of one another.
Clarence also talked again about his relationship with his friend. He told me that he actually has not seen his friend in some time and that they only met several times over the summer. Clarence told me that his friend is still awaiting trial. The friend has had to hire an attorney but did not have sufficient monies to pay for an attorney. Clarence told me that he felt that it was not appropriate for him to give his friend the money. So, his friend got some money from his sister and also has been working in order to earn money. This seems like it was a very appropriate decision on Clarence’s part.

Clarence continues to take care of his own health. He exercises regularly every morning and every evening. He also takes his day off regularly each week and spends several hours for his own relaxation and recreation each day. Clarence also told me that the support group of priests has been helpful to him. They meet twice a month. He describes no concerns about his sexuality and says that he has been celibate for the last two years. Overall, Clarence seems to continue working his program and does not express any significant difficulties in his life.

Interview Session with Case Manager Mark Pousson M.S.W., L.C.S.W. (items 1 thru 8):

1. **Quality of Relationship to AA or Other Support Networks:**
   Clarence states that he is not involved in any of these support networks.

2. **Current Ministry/Assignment:**
   Clarence states that he was assigned to two parishes as of August 1, 1997. He states that the change of assignments has been difficult for him because of the division of time needed for two parishes. He states that acclimation will come for him, yet continues to experience stress connected to the new assignment.

3. **Current Living Situations/Relationships:**
   Clarence states that he has a good relationship with his pastor. He states that he is involved with a priest support group, yet misses involvement in his former priest support group that he was involved in prior to his new assignment. Clarence states that he socializes with lay friends as well as priest friends that he has. Clarence states that any remaining anger or tension directed toward his superior about being reassigned is minimal. He believes the majority of it has been resolved.

4. **Physical Health/Medical:**
   He states that physically he is doing well. He reports maintaining an exercise program and his diet.
5. Psychological Health:

Clarence reports that he continues to utilize therapeutic services and continues to focus on the following: acclimation to working in two parishes, family of origin issues, anger issues, and relationship with his partner.

6. Emotional Life:

Clarence reports that his emotional life continues to be an area of focus around family of origin issues. He reports living close to his parents and feeling the stress of being a caregiver. He states that he utilizes a spiritual director.

7. Psychosexual Health/Celibacy:

Clarence states that his emotional intimacy needs are being met through his partner, and the social support system already in place. Clarence states that he maintains his promise of no genital sexual activity.

8. Interviewer’s Impressions/Recommendations:

Overall, Clarence appears to be taking care of himself physically, psychologically, and spiritually. His strengths appear to be including others in his self-care plan which proves beneficial for his continued physical, mental, and spiritual health.

Skills Training by Robert J. Furey, Ph.D.:

We had a very good group this afternoon. The men participated very well and provided a lot of insight. We talked about several skills, but we focused on the issue of unhealthy self-criticism. We dealt with how people can criticize themselves in a way that promotes growth rather than the destructive type of criticism which is damaging to a person.

Both of our sessions were involved with talking about the issue of low self-esteem, however we moved on and considered two other skills with what time we had left. We spoke about how to ask for help. I made the point that I believe this is the most important skill people need when they leave treatment. There is no guarantee to anything and when they reach difficult times in their lives it is important that they be able to ask for help and to know this before they are in crisis. Clare added relevant points here as well.

We spoke of how one can develop their curiosity and how if curiosity is developed then ones recovery continues to grow and build as they learn more and more, not only about their condition, but about the people around them. I also feel that building curiosity helps interpersonal relationships.

Finally, we talked about affirmation, how to affirm others and why this is so important. All the gentlemen in this group are to be applauded for several things. Their insights were marvelous. Their timing was very good as well. They made their points clearly,
assertively, and always seemed to make them in a way they led to the next point and thus, the conversation evolved. All members of this group were productive and I hope they took as much out of it as I did.

**Art Therapy by Millie Cargas, M.A., A.T.R.:**

After a physical warm-up exercise, each Aftercare participant was asked to depict in art what he brought to this week and what he took away. He was to connect his images to a large, many-branched, vine mural.

Clarence showed a globe-like configuration in which he printed the letter J and at another part the letter C, the initials signifying a particular relationship. He is taking away, with the help of the group, the sense that this relationship has opened his world and it is larger than just himself and a particular person. This certainly relieves pressure on the exclusivity of a single relationship.

**Concluding Remarks by Sr. Joan Lampton, C.S.J., C.S.A.C.:**

In conclusion, Clarence has continued to make the necessary effort to foster his ongoing growth. He has a good relationship with the priest with whom he lives and finds their time together supportive. He has continued to follow the commitments he made when he left St. Michael’s and is finding the various supports he has in place to be most helpful. Overall, the staff felt he was doing well and we encourage him to continue the process he has begun.

Father Clare’s next Aftercare Week will be the week of March 9-13, 1998, and we recommend that he attend. It will be held at the Mercy Center in Frontenac, Missouri, a quiet retreat center located about 8 miles from St. Michael’s.

We would like to thank you for your continued support of Father Clare during the Aftercare part of his program. Please do not hesitate to contact St. Michael’s if we can be of any further assistance.

Yours truly,

(Sr.) Joan Lampton, C.S.J., C.S.A.C.
Director of Aftercare

cc: Reverend Clarence J. Vavra

Approved by:

Program Director/Clinical Director

---

This information has been disclosed to you from records whose confidentiality is protected by Federal Law. Federal Regulation (42 CFR, Part 2) prohibits you from making any further disclosure of it without the specific written consent of the person to whom it pertains, or as otherwise permitted by such regulations. A general authorization for the release of medical or other information is NOT sufficient for this purpose.

ST. MICHAEL'S COMMUNITY
The October 20 - 24, 1997 Aftercare Workshop consisted of the following components which took place in the daily structure of common Morning and Evening Prayer and the Concelebration of the Eucharist.

1. Orientation Group:
   Sr. Joan Lampton, C.S.J., C.S.A.C.

2. "Aftercare Process"
   Barbara Brickner, M.S. in Ed.
   Mark Pousson, M.S.W., L.C.S.W.
   Sr. Joan Lampton, C.S.J., C.S.A.C.

3. Individual Session with Psychologist/Psychotherapist
   William D. Perri, D.Min., Ph.D.

4. Group Therapy:
   Sr. Joan Lampton, C.S.J., C.S.A.C.
   Mark Pousson, M.S.W., L.C.S.W.

5. Individual Counseling:
   Sr. Joan Lampton, C.S.J., C.S.A.C.
   Mark Pousson, M.S.W., L.C.S.W.
   Barbara Brickner, M.S. in Ed.

6. Didactic Material:
   Cognitive Exercise
      Gail Chew, M.A.
   Cardiovascular
      Gail Chew, M.A.
   Art Therapy
      Millie Cargas, M.A., A.T.R.
   Spirituality Group
      Robert J. Furey, Ph.D.
   Skills Training
      Robert J. Furey, Ph.D.

7. Meeting with residents of St. Michael’s.
   Shared experiences of men who have completed St. Michael’s and questions, comments, of residents about what life/ministry are like after leaving treatment.
   Sr. Joan Lampton, C.S.J., C.S.A.C.
   Barbara Brickner, M.S. in Ed.
   Joan C. Thorn, B.A.

8. AA Meetings
   Outside ACOA Meeting
   Other 12 Step Recovery Meetings
Dear Kevin,
I thank you for your letter and concern.
I of course do not agree with your evaluation of my befriending an inmate at Oak Park Heights these past several years. Yes I know he has committed murder in his life and I have dealt with inmates who have killed others when working in Walla Walla State Penitentiary talking with them, visiting them, befriending them, praying for them. If I was endangering myself then in 1986 someone would have pointed it out to me by now. My engaging in chaplaincy work there and communicating with my fellow chaplains kept me well informed as to any dangers. All I wanted to do regarding an inmate at Oak Park Heights is to be a friend to him. If this is wrong there is something wrong with our Church. Our Lord has not told us to befriend only those who are nice and good and decent people. He told us to love sinners and reach out to them. I see myself trying to do this especially since lately this inmate has shown an interest in turning his life around and finding God in his life. I am doing my level best since I was at Saint Michael's and keep doing all of my good well earned and learned lessons of taking care of myself. I will do as you suggest to bring this up to my psychologist and the priest support group the next chance or meeting I have with them. I have done everything you have asked me to do and everything Saint Michael's has asked I can do no more than that.
I am relatively happy here in this assignment and would like to continue. I feel I am honest with you and those I work with. I will contact you when you return from your vacation which you so richly deserve. I am not angry with you but am trying to explain to you my feelings and hopes for my own life.
I don't want to write anything more because I feel you will just use it to say I am off track. Have a great vacation and I plan on seeing you and calling you when you return.

Gratefully yours in Christ,

Father Clarence Vavra
January 16, 1998

Reverend Clarence J. Vavra
Church of the Most Holy Redeemer
206 Vine Avenue West
Montgomery, Minnesota 56069-1063

Dear Father Vavra,

I am writing to you about a matter of concern. I am sending you this letter because I am afraid that I will not be able to speak with you before I leave for three weeks of vacation. I want this issue to be something you have a chance to think about for a bit.

Clarence, as I promised I would do after speaking with you on Tuesday evening, I have checked out the allegation that I called you about then. While I could not confirm the specific language used, I want you to know that I have it on good authority that you have been contacting one of the prisoners at Oak Park Heights and speaking disparagingly of the guards and administration. Perhaps you are not aware that the particular individual that you are talking with has killed at least five people. He has indicated publicly that it was his intention to kill a guard on Thanksgiving Day in 1997, when he succeeded “only” in killing a fellow inmate. Clarence, engaging in that kind of conversation with a man who has so little respect for human life is immensely irresponsible on your part. It can only serve to stir up even more of the uncontrolled violence and hatefulfulness of the individual whom you have been contacting.

Clarence, I am frightened for you and what this means about you. I thought you had made tremendous progress through your work at St. Michael’s. You were able to name some of the issues and feelings that drive you and to take ownership for them. I thought you had made some real progress in not processing your anger in authority issues in inappropriate ways. It is very difficult for me, however, not to think that you are falling back into old habits.

I would like to suggest to you that you have some important work to do for your own health. Would you please take this letter and/or the situation which generates it to your counselor and to your support group? I think it would be important for you to start to get some perspective about what is happening to you.
Clarence, it is not illegal to talk to someone in jail. Far from it. But to engage in the kind of conversation that you have been engaging is irresponsible and imprudent. I challenged you a year and a half ago about behavior that is self-destructive, bordering on the suicidal. You are doing it again. It is time for you to get help.

I will be returning from vacation on February 6. I will be back in the office on Monday, February 9. Would you please give me a call then? If I do not hear from you, I will be calling shortly thereafter to try to set up a time with you. It is important that we sit down and discuss what you are going to do about all of this.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General
Moderator of the Curia

KMM:md

cc: Archbishop Flynn

VAVRA3
Reverend Kevin M. McDonough, J.C.D.
Vicar General
Archdiocese of St. Paul and Minneapolis
226 Summit Ave.
St. Paul, MN  55102-2197

Re:  Reverend Clarence J. Vavra

Dear Father McDonough:

As Director of Aftercare my responsibilities include the ongoing therapeutic care of those who have completed treatment at St. Michael's Community. I am also happy to provide you with any assistance you may need with regard to the aftercare for the priest/brother whom you sent to us.

Enclosed you will find a copy of the letter sent to those returning for Aftercare Week at Mercy Center for the week of March 9 - 13, 1998. You will also note that a questionnaire and return envelope have been included. Please fill out the questionnaire and return it at your earliest possible convenience. Your input is very helpful to the staff in our efforts to address ongoing issues.

Thank you.

Sincerely,

Sr. Joan Lampton, C.S.J., C.S.A.C.
Director of Aftercare

Enclosures (2)
ST. MICHAEL'S COMMUNITY
...A HEALING PLACE FOR PRIESTS & BROTHERS

January 21, 1998

Reverend Clarence J. Vavra
Holy Redeemer Parish
206 West Vine Ave.
Montgomery, MN 56069

Dear Father Vavra:

We at St. Michael’s are looking forward to seeing you at the Aftercare Workshop, March 9 - 13, 1998. We recognize the importance of your commitment to this aspect of the program and are making every effort to maximize the effectiveness of the time you will spend with us.

We have arranged for the facilities at the Mercy Center in Frontenac, Missouri to be made available for you. This is a quiet retreat center located about 8 miles from St. Michael’s. It is located at 2039 N. Geyer Road just south of Clayton Road. If you would like to receive phone calls, the phone number of the Retreat House is 314/966-4686. If you are planning to receive any phone calls after 8:00 p.m., please tell the caller to use EXT. 240. Otherwise you will not receive the message until the following morning.

Aftercare Week will begin at 4:30 p.m. on Monday. Please make arrangements to be at the Center by 4:15 p.m. Since we devote time to cardiovascular activities, please bring suitable clothing for exercising. Mercy Center is a smoke-free facility, and we ask that you respect their policy. Smoking is permitted in the courtyard.

Enclosed you will find two forms which are to be returned immediately in the enclosed addressed envelope. One is a transportation form and the other is a questionnaire. We will also be sending a questionnaire to your Bishop/Superior. There is a map to assist those who will be driving here. If you are delayed in your arrival and cannot reach a staff person to arrange for transportation, TAKE A TAXI TO ST. MICHAEL’S. We will transport you to the workshop at the earliest possible convenience.
On Friday morning after breakfast, there will be two vans available to transport you to St. Michael’s. Following the group meetings with the residents there, we will celebrate the Eucharist and share lunch with the residents and staff. This will allow you the opportunity to establish new contacts and renew old friendships. Vans will be available to provide transportation to the airport and will leave from St. Michael’s at 1:00 p.m. and 3:00 p.m. All men attending this Aftercare Week are expected to be present Friday morning. Please inform a member of the Aftercare staff if there is a reason why you need to leave the Aftercare Week early.

We anticipate your arrival here with pleasure and are confident that this time together will prove beneficial.

Please return all forms by February 16, 1998.

Sincerely,

Sr. Joan Lampton, C.S.J., C.S.A.C.
Director of Aftercare
St. Michael’s Community

Enclosures (3)

cc: Reverend Kevin M. McDonough, J.C.D.
NAME: __________________________ PARTICIPANT: Reverend Clarence J. Vavra

RELATIONSHIP TO PATIENT: __________________________

PHONE NUMBER: ___________ WORKSHOP DATE: March 9 - 13, 1998

Please respond to the following questions as fully and as honestly as you can. This is a progress review that will be sent to you every six months for two years as part of St. Michael's Aftercare program. If you need additional space, please attach a separate sheet of paper.

How do you evaluate Brother/Father in the following important areas of his sobriety/recovery?

I. Current status.

   A. FOR ALCOHOLICS, CHEMICAL DEPENDENTS AND ANYONE WHO ATTENDS A 12-STEP PROGRAM.
      1. Has he abstained from alcohol and other mood-altering chemicals? (AA ONLY)________________
      2. Has he had abstinence in his bottom-line sobriety? (AA, SLAA, SA, OA, ETC.)________________
      3. Does he have a sponsor in each of the 12-Step Programs he attends?________________

   B. FOR THOSE WITH BIOLOGICAL, PSYCHOLOGICAL, SOCIAL AND/OR SPIRITUAL ISSUES, INCLUDING CHEMICAL DEPENDENCY OR NOT.
      1. Has he been experiencing problems?________________
      2. Is he in therapy? How often? ______________________________
      3. Does he attend any groups? ______________________________
II. Current Assignment:
   A. Describe the nature of his work.

   ________________________________
   ________________________________
   ________________________________

   B. To the best of your knowledge, is he fulfilled in his current ministry?

   ________________________________
   ________________________________
   ________________________________

   C. Please describe Father/Brother’s relationship with the diocese/congregation.

   ________________________________
   ________________________________
   ________________________________

   D. Are there any difficulties or concerns regarding Father/Brother’s current assignment?

   ________________________________
   ________________________________
   ________________________________

III. Medical Status:
   A. Have there been any health issues in the last six months or since leaving St. Michael’s?

   ________________________________
   ________________________________
   ________________________________

   B. Has there been a need to see any health professionals for any reason?

   ________________________________
   ________________________________
   ________________________________

   C. Any current medications taken?

   ________________________________

IV. Psychological Status:
   A. Does Brother/Father experience stress as a problem in his life?

   ________________________________
   ________________________________
B. How well does he get along with peers in his rectory/community living?

C. Is there any indication of prolonged depression?

V. Sexual Status:
   A. Do you know of any problems in regard to sexuality?

VI. Spiritual Life:
   A. Does Brother/Father see a spiritual director?
   B. How often?
   C. Do you see growth in this area for him?

VII. Additional Comments:
February 9, 1998

Sister Joan Lamptorq, C. S. J., C.S.A.C.
St. Michael’s Community
13270 Maple Drive
St. Louis, Missouri 63127-1999

Dear Sister Joan,

Thank you for your letter of January 21. It arrived while I was away on vacation, and I apologize for the delay in responding.

I have spoken on a couple of occasions with Father George Grafsky, who is serving as Father Clarence Vavra’s monitor and with whom Father Clarence is living. He gives a positive report about Father Clarence’s participation in the life of their home, his ministerial activity, and his personal schedule.

Nevertheless, I received some disturbing news in the days just before I left on vacation. I attempted to contact Father Clarence by phone, and was unsuccessful. Therefore, I wrote him the attached letter. As you can see, I was very much concerned about the report that I received.

I am enclosing a copy of the letter that Father Clarence wrote to me in response. I was surprised at the mildness tone and lack of defensiveness on his part. I think that that is a very good sign. Even so, I also believe he misunderstands a couple of critical points. We will be meeting soon to discuss those.

I was particularly pleased to note in his letter that he indicated a willingness to speak both with his therapist and with his priest support group. I imagine that that will be fruitful for him. If there is further information available before he comes to St. Michael’s for the after-care workshop, I will forward that.

It is reassuring for me to know that he will be taking advantage of a program such as yours. While I think he has made tremendous progress, I am concerned about the poor judgment which appears to be evidenced in his relationship with this prisoner. He still has some significant work to do!

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General
Moderator of the Curia

KMM:md

Att./Encl.
cc: Father Vavra

ARCH-029419
March 31, 1998

Reverend Kevin M. McDonough, J.C.D.
Vicar General
Archdiocese of St. Paul and Minneapolis
226 Summit Ave.
St. Paul, MN 55102-2197

Dear Father McDonough:

The purpose of this correspondence is to report on the progress of Father Clarence J. Vavra and to inform you of the content of his Aftercare Workshop. This workshop was held at the Mercy Center in Frontenac, Missouri. It began on Monday, March 9, 1998 at 4:30 p.m. and lasted until after lunch on Friday, March 13, 1998.

The information contained herein is being released in accordance with the statutory requirements regarding confidentiality and may not be re-released without the written consent of Father Clarence J. Vavra. THIS REPORT IS FOR YOUR EYES ONLY. St. Michael's keeps these records for five years. If you need access to these records during that time, the proper release of information documentation can be provided by St. Michael's.

The Aftercare Workshop consisted of components which focused on important areas of holistic health. Enclosed is a list of these components.

This report will consider Father Clare's progress under the following headings:

**Individual Session with Psychotherapist Michael E. Foley, s.P., D.Min., Ph.D., L.C.S.W.:**

This is Clarence's third Aftercare workshop. I feel the same way this time about Clarence that I dictated in my last report. I am simply thrilled about how I see him handling himself in situations where historically he would have become angry and kind of illogical; now he seems to be able to step back and to look at them objectively and to deal in a most appropriate manner. I refer in particular to a letter which was written by the vicar general of the diocese where Clarence made some inappropriate comments to a friend of his, a
lifelong friend (or a ten-year friend) who was in prison. Clarence made some derogatory remarks about authority. He readily told me that he realizes that his remarks were inappropriate and that he agreed with the vicar general that he should not have done it. He also wrote back to the person in prison and told them that he felt that he should not have said what he said.

He then mentioned he talked this over with his support group as well as his therapist and spiritual director. He now has put into place a check-and-balance system whereby anything that he writes to this man in prison, he first passes by his mentor to make sure that he is not saying things that should not be said. As Father McDonough mentioned in his letter I think this speaks extremely well for what Clarence is trying to do with his life and what he has learned about himself over the past couple of years. I certainly commend him for this new way of living and want to encourage him to continue in his growth.

We talked a bit about his parents and he said he even feels better about how he has been handling that and realizes there are some things that he has to say directly to them. There are also things that he talks with his brothers about, where he actually has them share the responsibility for the caregiving part of his parents' lives which they all have at this point in time.

I simply want to say that I think Clarence is a person from St. Michael's who has really taken hold of his life and who, even though he may come across a few bumps and get a few bruises on the way, is willing to look at that; he is willing to learn from it and he is willing to grow. He certainly is a person who I think has done extremely well and is to be commended for looking at his life, for taking hold of his life, and for changing the things that needed to be changed. Also for accepting himself as he is and for going on and living his life as productively and as holistically as possible.

Interview Session with Case Manager Sr. Joan Lampton, C.S.J., C.S.A.C. (items 1 thru 8):

1. **Quality of Relationship to AA or Other Support Networks:**

   Clarence does not attend any 12-Step groups.

2. **Current Ministry/Assignment:**

   Clarence ministers in two parishes. One is in Montgomery, and he is administrator of the parish in Shieldsville. He indicated that he likes the pastoral work he does, and he feels he gets along well with the people in both parishes. He finds it easy to work with the staffs as well as the parishioners.
3. Current Living Situations/Relationships:

He said his living conditions are comfortable. His residence is cleaned regularly and they have a cook. The pastor, Father George Grafsky, in his opinion, is a really fine person. He also has a support group which meets twice a month. He said that they were both supportive and challenging.

4. Physical Health/Medical:

He indicated that he had his usual sinus congestion, some head colds and a few minor headaches, but he has had no serious illness. He is currently taking 
He has remained faithful to daily exercise.

5. Psychological Health:

When stress becomes a problem he uses humor, talking to friends and exercise. As a result the stress he has experienced is manageable. he does have concerns about his parents, and he has set up a system whereby someone checks on them when he is unavailable.

6. Emotional Life:

He sees a spiritual director who has been helpful. In regard to the letter he sent to a prison inmate, he said that by talking to his support group and his spiritual director he realized that what he said could have characterized him as an agitator. Consequently, Father Grafsky now reads any letters he sends to that prisoner. He plans to talk about the situation with Father McDonough and has already called him.

7. Psychosexual Health/Celibacy:

Clarence remains celibate, honoring the promise he made to his Archbishop.

8. Interviewer’s Impressions/Recommendations:

Clarence seemed to be doing well. He is checking out his decisions with people whom he trusts, and I observed an openness in him that confirmed the work he has been doing.

Skills Training by Robert J. Furey, Ph.D.:

The skills group today dealt with two separate but related areas; one is stress management and the other is building levels of energy. In the first part of the workshop we dealt with the effects of living with too much or too little stress. I accented the point that whereas people typically understand what too much stress can do, we often miss the negative consequences of being unchallenged. The group seemed to understand this and responded
well to it. The gist of our conversation, however, was of how to build personal energy. We divided these into three areas: physical, psychological and spiritual energy. Father Vavra listened very carefully throughout most of the workshop and then at the end he made an important contribution of how spiritual energy is built through hospitality. It was a new insight that I had not heard before in this dimension and everyone seemed to agree that it was a very important one for it was very helpful.

We ended the workshop with an agreement that it is important to understand that we do have some impact on our own level of energy and that we can do some things to increase it. And that perhaps, the healthiest among us are addressing our energy in all three levels: physical, psychological and spiritual. This was a very special group for me. I found them to be very intelligent and they risked significant self-disclosure. At the end of the session they were kind enough to all give me a blessing so I felt very good about that and very good about this entire group of fine people.

Art Therapy by Millie Cargas, M.A., A.T.R.:

Following a brief warm-up exercise each person was to create his journey in art as part of a large mural and then connect his journey with the person’s on either side of him. Clarence protests too much, especially when he claims that art is not his forte, yet he was highly successful with his imagery of illustrating himself participating in the 12-Step program. At the top is the cross, the goal of all his work. The steps are done in different colors: The first Step, purple, speaks of Lent while the brown is the brown of the cross; red represents his sexuality, while blue indicates the changes he has made in life; orange suggests progress and at the top is green in which the cross is firmly planted. The cross is gold, signifying the preciousness of the peace, happiness and joy that he is experiencing. He particularly connected with one companion in so far as he allowed the steps to turn into flowing streams in which his companion readily joined him as their journeys flowed together.

Concluding Remarks by Sr. Joan Lampton, C.S.J., C.S.A.C.:

In conclusion, Clarence was as involved in the Aftercare week process as he had been in the previous sessions he attended. His attitude was positive, and he was able to process the letter he wrote to a prison inmate without being defensive or self-justifying. Overall, the staff commends him for the consistent progress he has made. His willingness to discuss issues with his support group and his spiritual director is indicative of his effort to be open and responsible. We encourage him to continue to follow the commitments he made as he has been up to this point.
Father Clare's next Aftercare Week will be the week of August 3 - 7, 1998, and we recommend that he attend. It will be held at the Mercy Center in Frontenac, Missouri, a quiet retreat center located about 8 miles from St. Michael's.

We would like to thank you for your continued support of Father Clare during the Aftercare part of his program. Please do not hesitate to contact St. Michael's if we can be of any further assistance.

Yours truly,

(Sr.) Joan Lampton, C.S.J., C.S.A.C.
Director of Aftercare

cc: Reverend Clarence J. Vavra

Approved by:

(Very Rev.) Michael E. Foley, s.R., D.Min., Psy.D., L.C.S.W.
Program Director/Clinical Director
The March 9 - 13, 1998 Aftercare Workshop consisted of the following components which took place in the daily structure of common Morning and Evening Prayer and the Concelebration of the Eucharist.

1. Orientation Group:
   Sr. Joan Lampton, C.S.J., C.S.A.C.

2. "Aftercare Process"
   Barbara Brickner, M.S. in Ed.
   Mark Pousson, M.S.W., L.C.S.W.
   Sr. Joan Lampton, C.S.J., C.S.A.C.

3. Individual Session with Psychologist/Psychotherapist
   William D. Perri, D.Min., Ph.D.

4. Group Therapy:
   Sr. Joan Lampton, C.S.J., C.S.A.C.
   Mark Pousson, M.S.W., L.C.S.W.

5. Individual Counseling:
   Sr. Joan Lampton, C.S.J., C.S.A.C.
   Mark Pousson, M.S.W., L.C.S.W.
   Barbara Brickner, M.S. in Ed.

6. Didactic Material:
   Cognitive Exercise
      Gail Chew, M.A.
   Cardiovascular
      Gail Chew, M.A.
   Art Therapy
      Millie Cargas, M.A., A.T.R.
   Spirituality Group
      Robert J. Furey, Ph.D.
   Skills Training
      Robert J. Furey, Ph.D.

7. Meeting with residents of St. Michael’s.
   Shared experiences of men who have completed St. Michael’s and questions, comments, of residents about what life/ministry are like after leaving treatment.
   Sr. Joan Lampton, C.S.J., C.S.A.C.
   Barbara Brickner, M.S. in Ed.
   Joan C. Thorn, B.A.

8. AA Meetings
   Outside ACOA Meeting
   Other 12 Step Recovery Meetings
Dear Kevin,

Thank You for our visit on Ascension Thursday. I felt good about our meeting and feel good about the progress I have accomplished so far in my journey. I am especially proud of the last After Care and hope to continue in that same vein for August and After Care #4.

I hope you are feeling better after your recent bout with Malaria. You are a very special person to us priests and you have a very difficult job but the Lord chose a Good Man to do it and I am glad to have my journey to St. Michael’s. God bless you each day and reward you for all the Good Work you are doing for us. I hope to get together with you and Father George after my last After Care in August. Have a wonderful summer!

Love & Thanks,

[Signature]
Illustration by
Liz Schreiner
May 26, 1998

MEMO TO: The File of Father Clarence Vavra
FROM: Father Kevin McDonough
SUBJECT: MONITORING MEETING

I met with Father Vavra on May 21. The meeting was delayed a good deal of time because of my recent illnesses. It was, nevertheless, a productive meeting. We began by reviewing the report of his after-care workshop at St. Michael's in St. Louis. That discussion led almost immediate to the concern that I had raised with him in January and communicated to the staff at St. Michael. We had a very thorough discussion of his letter writing to the prisoner at Oak Park Heights. I clarified for him that I did not think that it was wrong for him to be writing to a prisoner. Still, I challenged his prudence in allowing his own anger at "the system" to perhaps influence the way he responds to the anger of the people he communicates with. He acknowledged that that was a real problem. He told me that, since I challenged him a few months ago, he has reviewed each of the letters he has sent with his mentor, Father George Grafsky. He discussed the whole situation with Father George, and they agreed that he should handle future letter-writing in this way. He was encouraged to this also by his priest support group. He had, according to the report, a very thorough discussion of all of this with the people at St. Michael's as well.

All of this happened in the context of a very good exchange. He appeared to be straightforward with me in discussing this issue in its complexity. He showed anger on one occasion and recognized that that was happening in process for himself what it meant. He continues to be much more aware of and in control of the emotions which just two or three years ago were controlling him.

We talked about his parish ministry setting. He told me that he enjoys Shieldsville. He described his pastoral work there, and I was pleased to hear that he was not describing idiosyncratic kinds of efforts. He recognizes that the people of that parish are a bit suspicious of priests because they have had some troubled priests in the last couple of decades. He is content to try to show some pastoral concern without forcing the issue on a lot of pastoral questions.
We talked about time with his parents. He told me that his mother has become far more sick. It sounds to me as if she is deteriorating fairly rapidly. I have encouraged him in the past to obtain help from the County or elsewhere in caring for his parents. He is still doing most of the care himself, although he reports that his brothers are more involved now.

We talked about his friend. This is the man about whom I have expressed concern in the past. Clarence told me that he has been convicted of child abuse (involving his own daughter) and is now in prison. as a fugitive for a time when he should have been on trial and he clandestinely approached Father Vavra for financial help. Clarence refused to provide that help to him after consulting with some friends about the ethical issues involved. He continues to believe that he is innocent, which strikes me as terribly naive. Even so, he accepts the reality of the situation. I asked him how he is dealing with the loneliness without his friends, and he made reference to the other supports in his life.

Overall, I must say that I think he took my challenge to him in January very seriously and quite well. He continues to do the work necessary to stay as healthy as he can. He sees his spiritual director, his psychotherapist, and his support group regularly. He was cooperative with St. Michael's in the after-care workshop and is maintaining contact with some of the friends he made there. He continues to do his regular exercises to remain in some form of physical shape. We agreed to meet again after his August after-care workshop.

KMM: md

Cc: Archbishop Flynn
    Bill Fallon
Reverend Kevin M. McDonough, J.C.D.
Vicar General
Archdiocese of St. Paul and Minneapolis
226 Summit Ave.
St. Paul, MN 55102-2197

Re: Reverend Clarence J. Vavra

Dear Father McDonough:

As Director of Aftercare my responsibilities include the ongoing therapeutic care of those who have completed treatment at St. Michael's Community. I am also happy to provide you with any assistance you may need with regard to the aftercare for the priest/brother whom you sent to us.

Enclosed you will find a copy of the letter sent to those returning for Aftercare Week at Mercy Center for the week of August 3 - 7, 1998. You will also note that a questionnaire and return envelope have been included. Please fill out the questionnaire and return it at your earliest possible convenience. Your input is very helpful to the staff in our efforts to address ongoing issues.

Thank you.

Sincerely,

Joan Lampton, C.S.A.C.
Director of Aftercare

Enclosures (2)
Reverend Clarence J. Vavra  
Holy Redeemer Parish  
206 West Vine Ave.  
Montgomery, MN 56069  

Dear Father Vavra:

We at St. Michael's are looking forward to seeing you at the Aftercare Workshop, August 3 - 7, 1998. We recognize the importance of your commitment to this aspect of the program and are making every effort to maximize the effectiveness of the time you will spend with us.

We have arranged for the facilities at the Mercy Center in Frontenac, Missouri to be made available for you. This is a quiet retreat center located about eight miles from St. Michael's. It is located at 2039 N. Geyer Road just south of Clayton Road. If you would like to receive phone calls, the phone number of the Retreat House is 314/966-4686. If you are planning to receive any phone calls after 8:00 p.m., please tell the caller to use EXT. 240. Otherwise you will not receive the message until the following morning.

Aftercare Week will begin at 4:30 p.m. on Monday. Please make arrangements to be at the Center by 4:15 p.m. Since we devote time to cardiovascular activities, please bring suitable clothing for exercising. Mercy Center is a smoke-free facility, and we ask that you respect their policy. Smoking is permitted in the courtyard.

Enclosed you will find two forms which are to be returned immediately in the enclosed addressed envelope. One is a transportation form and the other is a questionnaire. We will also be sending a questionnaire to your Bishop/Superior. There is a map to assist those who will be driving here. If you are delayed in your arrival and cannot reach a staff person to arrange for transportation, TAKE A TAXI TO ST. MICHAEL'S. We will transport you to the workshop at the earliest possible convenience.
On Friday morning after breakfast, there will be two vans available to transport you to St. Michael's. Following the group meetings with the residents there, we will celebrate the Eucharist and share lunch with the residents and staff. This will allow you the opportunity to establish new contacts and renew old friendships. Vans will be available to provide transportation to the airport and will leave from St. Michael's at 1:00 p.m. and 3:00 p.m. All men attending this Aftercare Week are expected to be present Friday morning. Please inform a member of the Aftercare staff if there is a reason why you need to leave the Aftercare Week early.

We anticipate your arrival here with pleasure and are confident that this time together will prove beneficial.

Please return all forms by July 15, 1998.

Sincerely,

Sr. Joan Lampton, C.S.J., C.S.A.C.
Director of Aftercare
St. Michael's Community

Enclosures (3)

cc: Reverend Kevin M. McDonough, J.C.D.
NAME: __________________________ PARTICIPANT: Reverend Clarence J. Vavra

RELATIONSHIP TO PATIENT: __________________________

PHONE NUMBER: __________________________ WORKSHOP DATE: AUGUST 3 - 7, 1998

Please respond to the following questions as fully and as honestly as you can. This is a progress review that will be sent to you every six months for two years as part of St. Michael’s Aftercare program. If you need additional space, please attach a separate sheet of paper.

How do you evaluate Brother/Father in the following important areas of his sobriety/recovery?

I. Current Status:

   A. FOR ALCOHOLICS, CHEMICAL DEPENDENTS AND ANYONE WHO ATTENDS A 12-STEP PROGRAM.

      1. Has he abstained from alcohol and other mood-altering chemicals? (AA ONLY)

      2. Has he had abstinence in his bottom-line sobriety? (AA, SLAA, SA, OA, ETC.)

      3. Does he have a sponsor in each of the 12-Step Programs he attends?

   B. FOR THOSE WITH BIOLOGICAL, PSYCHOLOGICAL, SOCIAL AND/OR SPIRITUAL ISSUES, INCLUDING CHEMICAL DEPENDENCY OR NOT.

      1. Has he been experiencing problems?

      2. Is he in therapy? How often?

      3. Does he attend any groups?
II. Current Assignment:
   A. Describe the nature of his work.

   

   B. To the best of your knowledge, is he fulfilled in his current ministry?

   

   C. Please describe Father/Brother’s relationship with the diocese/congregation.

   

   D. Are there any difficulties or concerns regarding Father/Brother’s current assignment?

   

III. Medical Status:
   A. Have there been any health issues in the last six months or since leaving St. Michael’s?

   

   B. Has there been a need to see any health professionals for any reason?

   

   C. Any current medications taken?

   

IV. Psychological Status:
   A. Does Brother/Father experience stress as a problem in his life?
B. How well does he get along with peers in his rectory/community living? ________________

C. Is there any indication of prolonged depression?

V. Sexual Status:
   A. Do you know of any problems in regard to sexuality? ________________

VI. Spiritual Life:
   A. Does Brother/Father see a spiritual director? ________________
   B. How often? ________________
   C. Do you see growth in this area for him? ________________

VII. Additional Comments:
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**CHANCERY INTEROFFICE MEMO**

**ARCHDIOCESE OF ST. PAUL AND MINNEAPOLIS**

1. **TO:** Abp Fynn
2. **TO:** Valra File
3. **TO:**
4. **TO:**
5. **TO:**

**REMARKS:**

for your information.
June 30, 1998

Sister Joan Lampton, CSJ
St. Michael’s Community
13270 Maple Drive
St. Louis, Missouri 63127

Dear Sister Joan,

I am writing in response to your June 18 letter concerning Father Clarence Vavra. He will be participating in an aftercare workshop during the week of August 3 through 7. You requested feedback about his ministry and relationship with the Archdiocese. I am happy to provide it. You will recall that, in preparation for the last aftercare workshop, I confronted Father Vavra and passed on information to you about what I consider to be imprudent communication with a prisoner. We have subsequently met to discuss his reflections about all of that. I found Father Clarence’s responses to be thoughtful and more mature than I have experienced in the past. While defending the right of prisoners to receive mail and his own right to be in such communication, he expressed understanding for the concern about prudence in such communication. He has put into place a healthy system for checking his correspondence with another priest before it is mailed. That is both a very healthy realization and a very good response to the realization.

He tells me that he is meeting regularly with his spiritual director, his therapist, and his support groups. I have not been able to check that out with the therapist or support groups, but the spiritual director has given me an indication, while respecting confidentiality, that he and Father Clarence do in fact continue to meet. I am happy to see him taking those opportunities and responsibilities seriously.

He seems enthusiastic for his ministry setting. We have had good feedback from there. I have also spoken to his priest mentor, who is pleased with Father Clarence’s work.

I am grateful to you for your assistance to Clarence. I am very proud of the progress that he is making and the seriousness with which he is addressing it.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General
Moderator of the Curia

KMM:md

LAMPTON
Reverend Kevin M. McDonough, J.C.D.
Vicar General
Archdiocese of St. Paul and Minneapolis
226 Summit Ave.
St. Paul, MN 55102-2197

Dear Father McDonough:

The purpose of this correspondence is to report on the progress of Father Clarence J. Vavra and to inform you of the content of his Aftercare workshop. This workshop was held at the Mercy Center in Frontenac, Missouri. It began on Monday, August 3, 1998 at 4:30 p.m. and lasted until after lunch on Friday, August 7, 1998.

The information contained herein is being released in accordance with the statutory requirements regarding confidentiality and may not be re-released without the written consent of Father Clarence J. Vavra. THIS REPORT IS FOR YOUR EYES ONLY. St. Michael's keeps these records for five years. If you need access to these records during that time, the proper release of information documentation can be provided by St. Michael's.

The Aftercare workshop consisted of components which focused on important areas of holistic health. Enclosed is a list of these components.

This report will consider Father Clare's progress under the following headings:

**Individual Session with Psychotherapist Michael E. Foley, s.P., D.Min., Ph.D., L.C.S.W.:**

This is Clarence's last Aftercare workshop. I read over the collaterals and was interested in particular in the one from his therapist. I believe that Clarence has worked as sincerely and as hard as anybody I have ever seen in the aftercare process. He has put everything together that we asked him to do in his Aftercare commitments and has done that, not the least bit grudgingly but just with an openness, sincerity, and willingness to continue the path of growth and insight. I was very touched as well as being quite impressed with visiting with him for his last workshop with us. He has no intention of giving up on his...
commitments, which he could easily do, but wants to pursue the avenues of growth. He shared a very touching incident with me where he pulled everything together, all of his internal resources, and responded most appropriately to what could have been a potentially problematic situation. I want to go on record as saying that I think this is a man who came to us very angry, very closed, and is certainly the antithesis of both of those qualities at this point in time. I believe he is really to be commended for the work he has put into himself and into following the process.

Interview Session with Case Manager Sr. Joan Lampton, C.S.J., C.S.A.C. (items 1 - 8):

1. Quality of Relationship to AA or Other Support Networks:

Clarence does not attend any 12-Step group.

2. Current Ministry/Assignment:

He continues to administer St. Patrick Parish in Shieldsville and assists Father Grafsky in Montgomery, Minnesota. He said that he finds the people warm and supportive. There is also an apparently supportive staff which facilitates the parish ministry. He indicated that his relationship with his bishop is good.

3. Current Living Situations/Relationships:

He described his living conditions as "bright, pleasant and clean." He said he appreciates living with Father Grafsky whose company he enjoys. He also feels he has a good relationship with his brothers, and they are mutually supportive in caring for his aging parents.

4. Physical Health/Medical:

Clarence said that he has had no significant health problems. He does have some sinus problems and high blood pressure, but medication, diet and exercise are helping. He is taking Atenolol (for blood pressure), Gemfibrozil (for cholesterol) and Prozac. Occasionally, he takes allergy medication.

5. Psychological Health:

Stress has not been a problem. He has an excellent cardiovascular program which helps him deal with any stressful situations, and he seems to be dealing with the needs of his aging parents quite well. He seems appropriately concerned about a friend who is in prison.

6. Emotional Life:

He has a spiritual director whom he sees monthly. He goes to the Sacrament of Reconciliation on a regular basis and he feels he is effective in his ministry. Father
McDonough, too, was positive about Clarence’s personal and ministerial growth. He said that he gambles recreationally, and he monitors it closely.

7. Psychosexual Health/Celibacy:

Clarence said he has remained celibate and he feels positive about his commitment and the way he is living at this time.

8. Interviewer’s Impressions/Recommendations:

Clarence appeared to be at ease with others and comfortable with himself. His attitude toward nearly every area in his life seemed to be hopeful, faith-filled and free of any negativism.

Skills Training by Robert J. Furey, Ph.D.:

In Aftercare this week we combined the spirituality group and the skills group into looking at the art of affirmation. In spirituality group we took a look at the spiritual side of it, what it is, what it does for a person, and what are the benefits that come through affirmation. This is after we spent the time trying to create an accurate definition of it. Today in the skills portion of it we focused on two issues; one being if affirmation is so effective, so important as we described yesterday, why is it that it is so difficult for many people to do. Secondly, the gist of our attention was how does one go about learning to affirm others. This was a large group here in Aftercare this week but they were all very verbal. I found them to be intelligent, insightful and interested in the topic. Indeed, their insights made it all the more interesting. Every one of them contributed to the discussion. At the end of it I believe there was a consensus among the group of the importance of affirmation and exactly how important it is to human growth and development, both psychological and emotional as well as spiritual. I hope they left with a better understanding of how to develop this trait. If they left with a greater awareness of what affirmation is and how important it is, as well as a greater understanding of what gets in the way of affirmation as well as being better able to affirm others than before then we would have been successful over the past two days.

Art Therapy by Millie Cargas, M.A., A.T.R.:

After a brief artistic warm-up each person was asked to depict his journey in art and connect it to the journeys of the peers on either side of him.

Clarence has always been bemused about art as he was once again. His image was of a railroad track of multi colors. He said the vertical tracks are of precious metals (silver and gold) while the crossbars are dark but become bright. He was remembering hearing the sounds of trains at St. Michael’s and the train track as he connected easily to both of his companions was a great metaphor for a journey, particularly his.
Concluding Remarks by Sr. Joan Lampton, C.S.J., C.S.A.C.:

In conclusion, this was Clarence's final Aftercare week, and he entered into the process as he has in the past. He continued to be open to input from others and verbalized insights he has gained about himself. Overall, the staff was quite positive about Clarence and the consistent growth we have observed during his Aftercare period. He has a good support network in place, and we encourage him to continue to use it. Working with Clarence has been a positive experience, and we certainly wish him the very best in his future life and ministry.

Having participated in this Aftercare week Father Clare concludes his formal association with St. Michael's. If the need arises, he is always welcome to call on us as a supportive resource.

We would like to thank you for your continued support of Father Clare during the Aftercare part of his program. Please do not hesitate to contact St. Michael's if we can be of any further assistance.

Yours truly,

(Sr.) Joan Lampton, C.S.J., C.S.A.C.
Director of Aftercare

cc: Reverend Clarence J. Vavra

Approved by:

Robert J. Furey, Ph.D.
Program Director

This information has been disclosed to you from records whose confidentiality is protected by Federal Law. Federal Regulation (42 CFR, Part 2) prohibits you from making any further disclosure of it without the specific written consent of the person to whom it pertains, or as otherwise permitted by such regulations. A general authorization for the release of medical or other information is NOT sufficient for this purpose.

ST. MICHAEL'S COMMUNITY
The August 3 - 7, 1998 Aftercare Workshop consisted of the following components which took place in the daily structure of common Morning and Evening Prayer and the Concelebration of the Eucharist.

1. Orientation Group:
   Joan Lampton, C.S.J., C.S.A.C.

2. "Aftercare Process"
   Barbara Brickner, M.S.Ed.
   Mark Pousson, M.S.W., L.C.S.W.
   Joan Lampton, C.S.J., C.S.A.C.
   Joan C. Thorn, B.A.

3. Individual Session with Psychologist/Psychotherapist
   William D. Perri, D.Min., Ph.D.

4. Group Therapy:
   Joan Lampton, C.S.J., C.S.A.C.
   Mark Pousson, M.S.W., L.C.S.W.

5. Individual Counseling:
   Joan Lampton, C.S.J., C.S.A.C.
   Barbara Brickner, M.S.Ed.
   Mark Pousson M.S.W., L.C.S.W.

6. Didactic Material:
   Cognitive Exercise
   Gail Chew, M.A.
   Cardiovascular
   .Gail Chew, M.A.
   Expressive/Art Therapy
   Millie Cargas, M.A., A.T.R.
   Joan Thorn, B.A.
   Spirituality Group
   Robert J. Furey, Ph.D.
   Skills Group
   Robert J. Furey, Ph.D.

7. Meeting with residents of St. Michael’s.
   Shared experiences of men who have completed St. Michael’s and questions, comments, of residents about what life/ministry are like after leaving treatment.
   Joan Lampton, C.S.J., C.S.A.C.
   Barbara Brickner, M.S.Ed.
   Joan C. Thorn, B.A.

8. AA Meetings
   Outside ACOA Meeting
   Other 12 Step Recovery Meetings
Archdiocese of St. Paul and Minneapolis

CONFIDENTIAL INFORMATION FOR CHANCERY USE
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Location of my last will and testament: CURRENTLY IN MY VEHICLE IN THE GLOVE COMPARTMENT

Funeral Instructions: WILL CHANGE THAT TO PARISH VAULT MONTGOMERY.

Homilist: NONE

Funeral Home/Director: BRUZEK FUNERAL HOME NEW PRAGUE, MN.

Cemetery: CZECH NATIONAL CEMETERY, NEW PRAGUE, MN.

Other (Vestments, Readings, Music, etc.):

SOMETHING POSITIVE UPLIFT HAPPY WHITE OR BRIGHT COLORED VESTMENTS, READINGS FROM JOHN ABOUT LOVE (GOD IS LOVE), BEATITUDES FROM MATTHEW MODERN TRANSLATION, GOOD AND MEANINGFUL HYMNS: ONE BREAD, ONE BODY, WE ARE THE LIGHT OF THE WORLD (BEATITUDES), TAKE OUR BREAD, WE REMEMBER, PLAIN SIMPLE INEXPENSIVE CASKET LOWEST PRICE AVAILABLE, NO FLOWERS USE THE FUNDS FOR THOSE IN NEED.

This information will enable us to carry out your wishes. You may make changes at any time by sending us updated information.

Please return this form to Presbyteral Personnel Resources, 226 Summit Avenue, St. Paul, Minnesota 55102.

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REMARKS: 11.9.7.

DATE: 8-21-91

ARCH-029668
Montgomery's Newest Priest Has Local Ties

Daniel Van De Wiele
Messenger Editor

For some priests, the thought of having a woman or couple as spiritual leaders of the parish is not a bad idea. Fr. Clarence Vavra, who recently joined the Holy Redeemer Ministeral Team is one such priest.

Fr. Vavra officially joined Holy Redeemer Aug. 1, although he has been living in the parish since January.

This is similar to a homecoming for him. His parents, Frank and Rose, live in New Prague, where he grew up.

After becoming a priest 32 years ago, Fr. Vavra has become somewhat of a traveling priest. He has served in 18 different parishes ranging from Rosebud Indian Reservation in South Dakota, to working with prisoners in WallaWallaw, Wash., to helping St. Phillip's in North Minneapolis where he helped celebrate that parish's 90th anniversary.

Fr. Vavra describes his work in the priesthood as varied.

"I've seen a lot of different things," he said.

But it was a different big guy who helped him get his start in the priesthood.

While he was going through the seminary, Fr. Vavra worked at Green Giant to help make ends meet.

He started his seminary training in New Prague and from 1959-1965 attended the St. Paul Seminary in the Twin Cities.

As varied as his travels are, his beliefs in equality are based on his Czech heritage — where everyone does their fair share.

"We say women in the church are equal," Fr. Vavra said. "They should be able to assume positions in the church. We need to stop playing games."

A problem he sees in the priesthood is that the church in general is not keeping up with people's needs. He did one great advance made has been the work of the Lay Ministry and their involvement.

At Holy Redeemer, he sees the impact people have made in making the church and the community stronger.

"It's a terrific plus for the church," he said.

Fr. Vavra credits much of the community's investment in the church to the Czech upbringing.

"People here are down-to-earth and friendly," he said. "That isn't true in the cities or where the parishes are too big."

There is only one thing Fr. Vavra said he needs to be careful of because he is back in the heart of Czech Minnesota. That is the Czech cooking. Before coming to Montgomery, there was a lot more to Fr. Vavra than there is now. Through exercise, he has shaved more than 30 pounds off his frame.

"With all the wonderful Czech food, I could easily gain that all back," he said. "I have to be careful."

At 58 years old, Fr. Vavra still is able to take time out of his schedule for his parents. He asked the Archbishop of the Diocese for this assignment so he could be close to them and his brothers and sisters-in-law, Francis and Shirley Vavra from New Prague and Eugene and Janet Vavra from Bloomingtion.

Most important to him, though is spending time with his parents. He said by being this close, he can cut their grass, drive them to the drug store and take them shopping.

"They (his parents) can still drive for short trips, but if they need to go somewhere like Fairbault, that is difficult for them."

For him, this assignment is the best of many worlds, Czech heritage, close to home, good food, good support from the community.

Someday, he hopes it will be better and women will stand beside their male counterparts as priests. Then we all will be treated the same.

FOR THE PEOPLE — Fr. Clarence Vavra recently joined the ministerial staff at Holy Redeemer Church in Montgomery. During his time as a priest, he has worked with everyone from prisoners to Americans. He is originally from New Prague.
CONFIDENTIAL INFORMATION FOR CHANCERY USE
(Please print or type.)

Name: Clarence J. VAVRA
Date of Birth: 3/14/39
Ordination Date: 3/13/65

In case of emergency, please contact:

Name
Address
Phone

My next of kin are:

Name
Address
Phone

Name
Address
Phone

Name
Address
Phone

Location of my last will and testament: [Handwritten:CHANCELLER - MONTGOMERY KESTANY]

Funeral Instructions

Homilist: None

Funeral Home/Director: Pending

Cemetery: Czech National Cemetery

Other (Vestments, Readings, Music, etc.):

Simple Celebration - use readings, Stations Service/Service of Music of Joy: Sing a New Song - Hallelujah - Ode to Joy
Vestments - multi-colored, depending, multiple services to people
Simple Crochet - No flowers - Donate any offerings to the Seminary

Having this information will enable us to carry out your wishes. You may make changes at any time. You are urged to respond if you have not sent an updated form in the last five years. Please return this form to Presbyterian Personnel Resources, 226 Summit Avenue, St. Paul, Minnesota 55102.

Date: 10/26/99

10/99
Archdiocese of St. Paul and Minneapolis

CONFIDENTIAL INFORMATION FOR CHANCERY USE
(Please print or type.)

Name ________________ Clarence J. Vavra ________________ Date of Birth __3/14/39__

Ordination Date __3/13/65__

In case of emergency, please contact: __F__ __N__

Address ________________

Call Above FIRST, parents are unlisted ________________ Phone ________________

My next of kin are:

Name ________________ Brother ________________ Address ________________ Phone ________________

Name ________________ Brother ________________ Address ________________ Phone ________________

Name ________________ Parents ________________ Address ________________ Unlisted ________________ Phone ________________

Location of my last will and testament __Holy Redeemer Rectory, Montgomery, Mn.____

Funeral Instructions

Homilist ____________ None ____________

Funeral Home/Director ____________ Brzez Funeral Home, New Prague, Mn. ____________

Cemetery ____________ Czech National Cemetery, New Prague, Mn. ____________

Other (Vestments, Readings, Music, etc.) __White Vestments__

Positive Scripture Readings such as: Col. 3, 12-17, Eph. 1, 15-23 Jn. 15, 11-17

Upbeat Sounding Music—Here I Am Lord, How Great Thou Art—Thanks Be To Thee—

They'll Know We Are Christians—Servant Song—On Eagles Wings—Nearer My God To Thee

Having this information will enable us to carry out your wishes. You may make changes at any time. You are urged to respond if you have not sent an updated form in the last five years. Please return this form to Presbyteral Personnel Resources, 226 Summit Avenue, St. Paul, Minnesota 55102.

10/00

Date: __11/3/00__

ARCH-029578
2001
Dear Archbishop Harry,

I write you to let you know a dear friend in Oak Park Heights state prison has lost his Mother. His Mother apparently died yesterday.

A good friend of hers who knows her called Me to let Me know. Since he has had a good rapport with you I wanted you to know his Mother was the Most IMPORTANT person in his life next to our Lord. And he has been faithfully preparing to enter the Catholic Faith through help FROM yourself, Chaplain Father Greg Skrypek and others. I hope his faith will be strong to carry his spirit through this devastating loss because his Mother is still a young person and so is

I called Chaplain Skrypek and left a Message regarding the death of Shirley and asking his kindness in this hour of loss and sorrow. Meanwhile I will be writing and offering support and solace in his loss. His Mother raised and he was very close to her despite his serious offenses.

I befriended several years ago when I read of his CRIMES and knew he would need a supporting person. Ever since the early 1980’s we have been good friends.

I appreciate your kindness to and know your words of SYMPATHY will lift his spirits.

God bless you in all you do for the People of God.

Gratefully yours in Christ,

Fr. Clarence J. Vavra
February 14, 2002

Reverend Clarence J. Vavra
Holy Redeemer Church
Montgomery, MN 56069

Dear Father Clarence,

Thank you very much for your kindness in writing to me and informing me of the death of the mother of . Naturally, I felt very sorry about that news. I will write to .

Sister Ann Ganley, SSND, my administrative assistant, has been in contact with . We were trying to arrange rides for her to the prison in Stillwater to visit . It had all been arranged but then called and said she thought it would be better for her not to take the ride this time since she was taken care of and that she would save our rides for the future. We never did get the privilege of taking care of her in that manner.

I will write to , and offer him my support and prayers.

With many good wishes and blessings, I remain

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis
Memorandum

To: Archbishop Flynn and Bishop Pates
From: Father Kevin McDonough
Date: 14 May 2002
Re: Father Clarence Vavra

I met with Father Vavra on May 3. The meeting was occasioned by my having seen a copy of a letter from Archbishop Flynn to Father Vavra in which Archbishop expressed condolences about the death of the mother of Mr. is the multiple-murderer with whom Father Vavra had engaged in "sex talk" in exchanging correspondence about eight years ago. I wanted to make sure that nothing untoward was going on.

This also gave me a chance to check in on his current functioning.

When I asked Father Vavra about his relationship with Mr. , he told me that he has continued to abide by the restriction I put on him. Namely, he is not to write letters to Mr. and mail them without Father Grafsky first reviewing them. He said that he has been following this. I will be checking with Father Grafsky to confirm that he has seen letters from Father Vavra to Mr.

There were other positive elements to our conversation. Father Vavra reports enjoying a much more positive relationship with his two brothers and with his father than he did in the past. He spoke positively and non-defensively about the people in his parish. He did not have a single moment of either flashes of anger or self-pitying lament during our conversation. He spoke very positively about his relationship with Father Grafsky.

The most troubling part of the conversation was our return to an old theme, the fellow named with whom Father Vavra had had a sexual relationship. He is now incarcerated at Moose Lake, serving a seven-year sentence for abusing his own son. Father Vavra vociferously defended his innocence and indicated that he corresponds with every week. I asked whether that correspondence contained sex talk, and he told me that it did not. I asked him whether he intended to remain celibate once was released from prison in a few years. He said that he was simply not sure that he could promise that.
I am concerned about this part of the conversation on at least two accounts. First, obviously, his lack of a clear commitment to celibacy is troublesome. While is in prison, the question is somewhat academic, and Father Vavra tells me that he is living completely celibately now. It is likely, however, to become an issue in the next few years.

A second concern is the remarkably poor judgment that Father Vavra continues to show in regard to how he handles his relationships. I imagine that it is possible that someone would be framed and would serve a multiple year sentence on a sex abuse charge, but I do not think that it is very likely. Father Vavra views as his best friend, which raises serious questions about the quality of his other relationships.

He told me that Father Grafsky would like to remain at Montgomery for two more years and to work with Father Vavra as his associate. Father Vavra is 63, and hopes to retire in two years. Father Vavra tells me that Father Grafsky recently wrote to Archbishop Flynn and asked for an extension of his term at Montgomery, and has been granted one of the two years that he requested. When I talk with Father Grafsky about the matter mentioned above, I will also ask him about the accuracy of Father Vavra’s report.

Father Vavra is certainly among the most limited of our priests. His intellectual and emotional functioning and his clarity of commitment to Church teaching are all rather marginal. At the same time, his presence permits Father Grafsky, who is a very good pastor, to provide leadership to two parishes and, on occasion, to get away for a vacation and for days off. On balance, I recommend that he remain in his current assignment for the remaining two years until his retirement at 65, presuming that Father Grafsky confirms both his conformity with the limitations on him and Father Vavra’s usefulness to him.

KMMjd
Father Kevin Mc Donough  
Vicar General  
226 SUMMIT Avenue  
St. Paul, Minnesota 55102  

Dear Father Kevin,  

I want to thank you again for our get together on May 3rd. It was a good sharing and exchange as honest as I could be. These past four years now going on five have proven good and positive and productive thanks to so many people. The Lord has provided the best support of all.

I would like to just recall our conversation about my staying here with Father George Grafsky for the next two years serving the two parishes of Holy Redeemer of Montgomery and Saint Patrick of Shieldsville. Father George and I have prepared the people in both parishes of this change that would have us serve for two years (I turn 65 in the year 2004 in March) and then we would both be leaving, I to SEMI-RETIREMENT, and Father George to a new ASSIGNMENT. I hope you have had an opportunity to talk to Archbishop Harry Flynn about our wishes and plans.

Please also extend thanks to the Archbishop for his recent visit to Mala Strana Nursing Facility in New Prague. I wish you well in your never-ending pursuit of integrity and healing AMONG all of our Priests.

Gratefully yours in Christ,

Fr. Clarence J. Vavra
August 16, 2002

Reverend Clarence Vavra
Church of the Most Holy Redeemer
206 Vine Avenue West
Montgomery, MN  56069-1063

Dear Clarence,

Sincerest thanks for your kind message. I really appreciate your prayers.

Things are going well. I have been home for about a week and, please God, things will continue to go well.

Let us pray for one another.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D.
Retired Archbishop of Saint Paul and Minneapolis
November 14, 2002

Fr. Clarence Vavra
Church of the Most Holy Redeemer
206 Vine Ave.
Montgomery MN 56069

Dear Fr. Vavra:

Earlier this year, the Archbishop directed that the Clergy Review Board review all cases of priests who have ever been involved in sexual improprieties and the Board has been reviewing such cases during the past months. Your case is now on the agenda for review and may be reached for discussion at a meeting on December 2nd.

The Clergy Review Board is made up of eight people consisting of a priest, a deacon, a social worker, a retired school administrator, a retired police officer, an attorney and a psychiatrist. The meetings are quite informal and are conducted in such a manner as to not unduly intimidate or put pressure on any outsider in attendance.

By this letter, I am inviting you, if you wish, to appear before the Board to discuss your situation, and past evaluations and other steps which have been taken with regard to your situation. There is no obligation on your part to attend, and your appearance would be entirely voluntary.

After considering this, would you please let me know if you wish to attend. I am not entirely certain at this point that we will reach your case on December 2nd because of the volume of other work, but I will keep you advised. Please call me at 651-291-4405.

I am also enclosing a form of release in order that the Board might review matters in your file. Would you please fill in your name, date of birth, and sign at the place indicated and return to me in the attached stamped envelope.

Very truly yours,

William S. Fallon
Chancellor
AUTHORIZATION FOR RELEASE OF INFORMATION

Re: CLARENCE J. VAVRA

(Date of Birth and/or Soc. Sec. No.)

3/14/39

This is a full and sufficient authorization to permit The Archdiocese of Saint Paul and Minneapolis to release to its Clergy Review Board all information, including but not limited to medical, psychological, personnel or information which involves treatment for alcohol or drug abuse, HIV, or mental problems. The undersigned hereby waiving all of his rights under federal and state law in relation thereto. The information is needed for the purpose of review of present status, accusations of misconduct and related purposes.

This authorization specifically includes records prepared prior to the date of this authorization and records prepared after the date of this authorization during the pendency of this proceeding, including claims and potential claims.

I understand that I may revoke this consent in writing at any time, but that such revocation may adversely affect the course of the proceeding requiring these records.

Date: 11/19/09

Signature

P.S. I do NOT plan to be at the Meeting Dec. 2nd.
THANKSGIVING PRAYER

May we acknowledge you, Lord, as the Giver of all good gifts and be willing to share something of the goods we receive.

We thank you for our family circle, for the circles of relatives, the community, and the nation. All our little worlds join together to make up the Circle of Life.

Let us join together to encourage one another and to give thanks to you. Be present at this gathering.

Keep safe all those who cannot be present with us and bless us as we share bread together. Amen.

Dear Kevin,

I wanted to thank you for the splendid Meeting convened by you at our parish at St. Patrick’s last Monday night. A spirit of exuberance has suddenly lifted the heavy heart of our people. We have good people and we look forward to working with you for the future of the people’s church and their faith.

I have a concern of a different nature. Bill Fallon sent me the enclosed letter and I wondered if that Meeting would change or affect my current status here as I look toward retiring in the year 2004 or thereabouts. Please let me know if I should do anything different at this TIME.

I appreciate all you have done for me especially since my work of recovery at St. Michael’s in St. Louis in 1996. Have a blessed Thanksgiving.

Love & Thanks,

Fr. Clarence Vavra
12/24/02

DEAR ARCHBISHOP HARRY,

Thank you for all your good work in our Larger Church of the Archdiocese. We especially appreciate your kindness and consolation to our people of St. Patrick's in Shieldsville. Your thoughtful and wise direction to allow and encourage the people to build a new church where the old one once stood is only an indication of the love you have for all your people. God bless you and guide you all this holy season and new year.

Love & Prayers & Thanks,
Fr. Vaura
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- call me
- prepare reply
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- comment
- recommendation
- prepare draft
- note & return
- read & file
- information
- as requested
- per conversation

REMARKS:  

OTHER ONE!

DATE: 1-2-03

ARCH-029474
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**REMARKS:**

Abp: The attached is for your info. It is consistent with what we have heard from these folks. Please send back to us for filing.
CONFIDENTIAL INFORMATION FOR CHANCERY USE

(Please print or type.)

Name  CLARENCE J. VAVRA  Date of Birth  3/14/39  Ordination Date  3/13/65

In case of emergency, please contact:

Name
Address
Phone

My next of kin are:

Name  Address  Phone

Name  Address  Phone

Name  Address  Phone

Location of my last will and testament  WELLS FARGO BANK, NEW PRAGUE, MN  AS OF MARCH 2003

Funeral Instructions

Homilist  NONE

Funeral Home/Director  PENDING

Cemetery  CZECH NATIONAL CEMETERY, NEW PRAGUE, MN

Other (Vestments, Readings, Music, etc.)  AMAZING GRACE, HOW GREAT THOU ART

READINGS  IS. 61, 1-2, COL. 2, 12-17, LK. 15, 1-7.

HYMN: HERE I AM LORD

Having this information will enable us to carry out your wishes. You may make changes at any time. You are urged to respond if you have not sent an updated form in the last five years. Please return this form to Presbyteral Personnel Resources, 226 Summit Avenue, St. Paul, MN 55102.

Date:  

Jan. 2003  

ARCH-029481
St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards
Monitoring Criteria Options

For: Clarence J. Vavra From: To:

Plan Manager: Fr McDonough Monitor: Tim Rourke Reason For Monitoring: S. Abuse

Monitor meetings: Minimum Quarterly

Monitoring Criteria Options:

1. The Clergy Review recommended on 1/6/03 that Clarence Vavra be removed from clergy as his sexual misconduct is covered under the charter for the protection of children and young people. The Board will also review this plan and could make further recommendations regarding monitoring.

2. Clarence will provide the name of any personal therapist he is or has been involved with to POMS. He will sign any release forms necessary for information regarding his attendance and compliance with therapy to be shared with POMS.

3. Clarence will provide information on any support groups he is involved with. He will sign necessary releases for information to be shared with POMS regarding his attendance and participation.

4. Clarence will maintain regular contact with a spiritual advisor. He will sign necessary releases for POMS to receive information regarding his attendance.

5. Living arrangements, including overnight stays, 1) not with minors including relatives unless another adult is present, and 2) Not with adult males other than family members.

6. No non public contact with minors unless supervised by an adult.

7. No one on one counseling situations, formal or informal, with adult males.

8. Work and/or sacramental restrictions are: there is to be no ecclesiastical ministry of any type. Clarence is allowed no unsupervised work with minors.

9. Clergy Faculty limitations are:
   a. Removed from ecclesiastical ministry: implemented 06-02.
   b. May only celebrate mass alone, no one present: implemented 06-02.
   c. Not wear clerical attire, not use title nor present self as priest: implemented 06-02.

10. Computer harddrives used by Clarence may be randomly checked for sites in conflict with recommendations and restrictions.

11. The Archdiocese will select, pay for, and determine the timeframe for a Psycho/Sexual evaluation (with Polygraph or Integrity Scale) to be done as soon as possible to determine current psychological profile, integrity level, threat level relative to abusing, and follow recommended treatment plans. He will sign necessary releases for file information to be provided to Project Pathfinder for this purpose.
12. Unannounced visit(s) by the Promoter of Ministerial Standards for the Archdiocese at the living location, work sites and/or social areas may be made.

13. Risk monitoring evaluation/assessment to be done twelve months from the beginning of the actual monitoring period.

14. POMS Monitor to be notified of dates of absences from home residence (from – to) prior to departure and all the locations where going when traveling away from home. This pertains to overnight absences only.

15. Prohibited reading materials/activities include any pornographic materials, paper, electronic, or other, and activities violating celibacy.

16. Failure to comply with the Monitoring Program could result in other monitoring measures and may include loss of any or all Archdiocesan subsistence.

17. Clarence is to completely fill out the “Intake Data” form and appropriate information release forms allowing POMS to release pertinent file information and for reports from evaluators and therapists to be received.

By our signatures, we acknowledge criteria to be monitored

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<td>POMS Monitor</td>
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Acknowledge receipt of copy:

| Individual | Date |

(POMS 022305)

ARCH-ESI-0002047
MEMORANDUM

DATE: January 6, 2003
TO: Clergy Review Board
FROM: Bill Fallon
RE:

Attached is information relating to Fr. Clarence Vavra. Fr. Vavra was offered the opportunity to appear before the Board but has declined. For that reason, the amount of information I am providing is greater than usual.

Fr. Vavra was an inpatient at St. Michael's community in St. Louis, Missouri from May to November 1996 and successfully completed the program at that facility.

Fr. Vavra was born in 1939, ordained in 1965, and plans to retire a year from next March.
CONFIDENTIAL INFORMATION FOR CHANCERY USE

(Please print or type.)

Name CLARENCE J. VAVRA Date of Birth 3/14/39
Ordination Date 3/13/65

In case of emergency, please contact:

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<tr>
<th>Name</th>
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Location of my last will and testament WELLS FARGO BANK, NEW PRAGUE, MN

Funeral Instructions

HOMILIST NONE

Funeral Home/Director PENDING

Cemetery CZECH NATIONAL CEMETERY, NEW PRAGUE, MN

Other (Vestments, Readings, Music, etc.) AMAZING GRACE, HOW GREAT THOU ART

READINGS IS. 61, 1-2, COL. 2, 12-17, LK. 15, 1-7.

HYMN: HERE I AM LORD

Having this information will enable us to carry out your wishes. You may make changes at any time. You are urged to respond if you have not sent an updated form in the last five years. Please return this form to Presbyteral Personnel Resources, 226 Summit Avenue, St. Paul, MN 55102.

Jan. 2003

Date: ARCH-028978
| 1. TO:  | KMcD |
| 2. TO:  |     |
| 3. TO:  |     |
| 4. TO:  | Re: Clarence V |
| 5. TO:  |     |

REMARKS:

One layman's view after meeting this poor soul is to move very cautiously—
not for any legal reason but simply that from a human standpoint the needs
are so great time to sort things out. The therapists can help him. There's a 50-50 chance
that he'll change his understanding of his situation.
| 1. TO:     | file of Fr   |
| 2. TO:     | Vavra       |
| 3. TO:     |             |
| 4. TO:     |             |
| 5. TO:     |             |

**REMARKS:**

The defense only for

Harden Fritz
689-7070
February 21, 2003

Reverend Clarence J. Vavra
Church of the Most Holy Redeemer
206 Vine Avenue West
Montgomery, MN 56069-1063

Dear Father Vavra,

During the absence of Father Grafsky (if that is required) Father Martin Siebenaler has graciously agreed to celebrate Father’s Masses in Montgomery.

It is my understanding that you are to be in contact with Father Siebenaler with the times of the Masses and other details. His address and telephone number are:

122 Farm Street
Hastings, MN 55033-1024
651-437-4155

Please advise Father as soon as you can with regard to the needed information. If problems arise, please feel free to contact me.

With every good wish, I remain

Sincerely yours in Christ,

Most Reverend Richard E. Pates, D.D.
Auxiliary Bishop
Archdiocese of Saint Paul and Minneapolis

cc: Reverend Martin Siebenaler
TO: Clergy Review Board  
FROM: Barbara W. Shank  
RE: Fr. Clarence J. Vavra  
DATE: April 8, 2003

I reviewed the file of Fr. Clarence Vavra, DOB 3/14/39, DOO 3/13/65 for the purpose of determining if the file contained information pertaining to Fr. Vavra’s sexual involvement with minors while serving as a priest for the Archdiocese of Minneapolis and St. Paul.

An extensive assessment of Fr. Vavra was completed at the Anoclos Center , PA in May 1995 following the self report by Fr. Vavra that he had been sexually involved with an adult male and this man and his wife had requested $10,000 to ‘leave him alone’. About one year prior to this incident, Fr. Kevin McDonough has received a communication from a corrections department official indicating that Ft. Vavra had engaged in sexually explicit correspondence with an inmate.

The file clearly documents that Fr. Vavra had sexual involvement with adult males for several years prior to intervention in 1995.

Review of the documents in the file identify that Fr. Vavra had sexual involvement with one male minor while serving as a priest, and maybe a second (age not determined). The following statements taken from the file, chronicle the nature and extent of his sexually related involvement with male minors.

Early 1970s. Fr. Vavra shared during his assessment “although I had sexual feeling about wanting to do something with the youth, I never did”. He indicates that he realized that if found out, a scandal would occur.

Mid 1970s. While serving on [redacted] the file indicates:

- Fr. Vavra befriended Indian youth. “one began acting out his sexual interest on my underwear, masturbating into them”
- Children took baths with him, “hugged and kissed boys, but did nothing sexual with them”
- [redacted] yr. old boy stayed overnight, wanted to sleep with him, “hugged and kissed”, “invited me to have intercourse with him because his older brother did this with him” “He tried, but could not ‘enter’ the boy.”

In 1975, he took a teenager he befriended to a motel, drank beer and became sexually involved. At this time, he was also involved with an Indian man in his twenties. Took him to motel and had sexual intercourse with him, drinking involved.

8/20/96 In the Third Progress Report following treatment at St. Michael’s Center the report contained a discussion of sexual boundaries. Discussion in terms of sexual activity years ago with one person. Fr. Vavra not sure if young man was
This occurred while he was on the Indian Reservation. Allowed minors to use bathtub, bathed the youngest ones.

10/2/96 Memo to Archbishop Flynn from Fr. Kevin McDonough. Issue KMM raised to treatment staff at St. Michael’s is whether Fr. Vavra posed a risk to minors. He acknowledges during assessment at Anodos Center that he had sexual contact once with a late teenager who might have been a minor. Not sure of his age. Treatment professionals were quite strong in saying that they did not believe he had a sexual attraction to young people or in that sense posed any particular threat to them.

11/26/96 Fr. Vavra acknowledged having a sexual contact with one young man who may have been as young as [redacted] years old. Happened about twenty years ago. “Abel Screen” was used testing strongly for sexual interest in adult men. Second area of sexual attraction was adolescent (post pubescent) males – consistent with and secondary to Fr. Vavra’s adult male attraction. He showed absolutely no interest in younger people, male or female, from a sexual point of view. “Fr. Vavra acknowledges primary and secondary sexual attractions. Very honest about them. As long as remains in environment where he can address those issues straight forwardly, he will do very well in maintaining sexual self-discipline.”

10/7/96 in 11/7/96 communication. “Fr. Vavra indicates no proclivity or activity toward pedophilic behavior or any tendency towards a pattern of sexual behavior with minors. His sexual activity, he indicates orientation, is toward adult males.”

8/27/98 Report on final Aftercare Workshop. Fr. Vavra reports he has remained celibate. He has good support network.
Attached is a final version of the Recommendation with respect to Father CV approved by the Board at yesterday's meeting. Please have the Recommendation put into final form on the appropriate Archdiocesan stationery after filling in Father's full name in the places where his initials presently appear. As soon as the Recommendation is completed, please mail it to me for my signature or let me know when I can drop in at the Chancery to sign it. Thanks for your help. - Ed

This message contains confidential information intended only for the use of the addressee(s) named above and may contain information that is legally privileged. If you are not the addressee, or the person responsible for delivering it to the addressee, you are hereby notified that reading, disseminating, distributing or copying this message is strictly prohibited. If you have received this message by mistake, please immediately notify us by replying to the message and delete the original message immediately thereafter. Thank you.
The Clergy Review Board reviewed the case of Father Clarence Vavra at its regularly scheduled meetings on Wednesday, March 3, 2003; Monday, April 28, 2003; and Monday, May 5, 2003.

The Board’s consideration included review of Mr. Fallon’s Memorandum of January 6, 2003, together with all of the related evaluation reports and memoranda concerning Father Clarence Vavra’s risk of engaging in sexual exploitation or abuse which covered the period of time from 1996 through the spring of 2002. In order to clarify the chronology and substance of some of the matters referenced in those materials, a complete review of Father Vavra’s personnel file was conducted by one of the Board Members. This review disclosed that there was substantial, credible evidence that Father Vavra has engaged in sexual abuse of a minor as set forth in the Memorandum from Dr. Barbara W. Shank dated April 8, 2003. Father Vavra declined an invitation to appear before the Board in connection with this review.

Based on its review of this matter, the Clergy Review Board finds and recommends as follows:

1. There is credible evidence that Father Clarence Vavra has engaged in past sexual abuse of a minor within the scope of the Charter for the Protection of Children and Young People.

2. Under the circumstances, it is the Board’s unanimous conclusion and recommendation that immediate steps be undertaken to suspend Father Clarence Vavra’s pastoral duties and otherwise to remove him from active ministry in compliance with the Charter as soon as possible.

Respectfully submitted,

Edward F. Fox
Chair, Clergy Review Board
May 7, 2003
16 May 2003

Memo To: Archbishop Flynn and Archbishop's Council

From: Father Kevin McDonough

Re: Father Clarence Vavra

I am writing to detail the steps being taken with Father Vavra. As you know, the Clergy Review Board informed us last week that they had reviewed the information disclosed by Father Vavra in a 1996 clinical interview (which resulted from a complaint about adult consensual activity, not a complaint of child abuse). It was their judgment that the information should be considered as an indication that Father Vavra violated the provisions of the Charter for the Protection of Children and Young People. Even though that violation happened decades ago and does not appear to ever have been repeated, they recommended that Father Vavra be removed from ministry.

Archbishop Flynn accepted their recommendation and asked me to see that it was carried out. I met with Father Vavra yesterday to seek his voluntary cooperation with the recommendation of the Board and the Archbishop’s decision.

Because I did not forewarn him of the agenda for our meeting, and because there has been no active investigation, he was quite surprised by my requesting that he resign as associate pastor and that he ask for retirement immediately. He went through the sorts of emotional reactions one would expect, but quickly became resigned to the reality of it. He is most concerned about what should be said to the people of the parishes. He asked for time to talk to Father George Grafsky, pastor of the parishes and his good friend, before signing the requested documents. I called Father Grafsky, and the three of us have set up a meeting for next Monday, May 19, to complete the arrangements.

Had Father Vavra shown signs of resisting the resignation/retirement scenario, I would have placed him under restrictions immediately. Since he is willing to act cooperatively, I would like to take the few extra days necessary to have a complete and final resolution of his status, without a drawn out and contentious process.

I have notified Father Jaroszeski that Father Vavra will be leaving the associate pastor position, and I asked him to consider getting some assistance for Father Grafsky. I will notify you as soon as the voluntary removal is complete.
Promoter of Ministerial Standards Office
St. Paul/Minneapolis Archdiocese

(Please use this form or your form providing this information.)

This is to confirm that [Name] has attended Spiritual Direction on the below listed dates for the period of

January to December

Dates:

1. Nov. 5
2. Nov. 12
3. Nov. 19
4. Nov. 26
5. Dec. 3
6. Dec. 10
7. Dec. 17
8. Dec. 24
9. Dec. 31
10.
11.
12.

Signature of Spiritual Advisor: [Signature]
Date: [Date]

Phone: [Phone Number]

Send to:
Promoter of Ministerial Standards
Archdiocese of St. Paul/Minneapolis
226 Summit Avenue
St. Paul, MN 55102
INTEROFFICE MEMO from
ARCHBISHOP HARRY FLYNN

TO:

☐ Abp. Roach
☐ Bp. Campbell
☐ Bp. Pates
☐ Fr. Kevin McDonough
☐ Fr. Baer
☐ Mr. Baker
☐ Sr. Brennan
☐ Mr. Burke
☐ Bro. Champine
☐ Mr. Cherek
☐ Fr. Conlin
☐ Ms. Dawson
☐ Fr. Dease
☐ Mr. Domeier
☐ Sr. Donnelly
☐ Mr. Errigo
☐ Mr. Fallon
☐ Deacon Friesen
☐ Sr. Ganley
☐ Sr. Heinen (Bio-medical)
☐ Ms. Herrera
☐ Mr. Hennen
☐ Mr. Houge
☐ Sr. Howell

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☐ call me
☑ prepare reply
☐ your signature
☐ my signature
☐ comment

☐ recommend
☐ prepare draft
☐ note & return
☐ read & file
☐ information
☐ as requested
☐ per conversation

REMARKS:  

DATE: 5.23.03

[signature]

ARCH-029216
Dear Archbishop Flynn:

Recently Fr. McDonough informed me of some data that I had divulged while in counseling many years ago. I do not believe that because of it there is any danger I would become sexually involved with anyone today. I had pledged some years ago to live a celibate life and have done so to the present. Nonetheless, the information presented my by Fr. McDonough could be understood as a violation by you of the new Charter for the Protection of Children and Young People.

Consequently, I have decided to resign as associate pastor of Most Holy Redeemer in Montgomery, and as administrator of St. Patrick of Shieldsville. This will be effective June 1st, 2003. I also ask that you place me on the retired status of priests immediately.

Archbishop, I understand that in my retirement I will not be permitted to perform any priestly task. I will only present myself as a retired priest. I will be without assignment, and will not seek to serve as a priest of the Archdiocese of St. Paul and Minneapolis. Likewise, I will not wear any priestly clothing, and will not accept any titles that are associated with being a priest.

Archbishop, I have thought about voluntarily requesting the lay status. But I ask that any steps you may take in this regard, that you first of all please speak with me before making any decisions.

It is obvious that I feel deep loss and pain that my many good years of priestly service for the Church will now be coming to an end. The years I have spent with Fr. George Grafsky in Montgomery, and at Shieldsville have proven to be among my happiest and most satisfying. I will continue to honor you as my Archbishop, and during these difficult times I pledge my prayers for you, our church, and all priests. I ask your prayers and again I thank you for considering my request.

Sincerely yours in Christ,

Fr. Clarence Vavra
Clarence Vavra  
Most Holy Redeemer  
206 Vine Ave W  
Montgomery, MN 56069-1063

June 25, 2003

Dear Clarence Vavra:

Attached you will find the Priest Support check you have requested. For future reference Priest Support is paid out on a monthly basis on the last day of the month.

For your convenience, I have also included a direct deposit form. If you choose to use direct deposit, the funds will be deposited into your bank account on the last day of the month. Simply return the form to me for processing with the next payroll.

If you have further questions, please let me know.

Sincerely,

Lorelei Peters Nickle, CPP  
Payroll Administrator  
651.291.4418
Dear Kevin,

I had a few concerns to bring your way and ask your help. First, I will keep my current address for a couple months. Fr. George suggested this since I will be probably on the road a while. After July I will then change the above to 105 3rd St. N.E. New Prague, MN 56071.

So please send any mail or benefits to me at the above.

I have another concern. Several months ago I had promised a family reunion mass to the families of _____ and ____ at the outdoor park in New Market as I had done for them previously. _____ and her son _____ are dear friends of mine since my years there of 1987-92. They have asked me for this on several occasions in the past.

I know for certain they do not want to have the priest stationed there to do this and feel much more comfortable with me doing it. I don't know exactly what to tell them besides being a retired priest and so on.

I had confidentially spoken with my classmate Fr. George Freeman about my early retirement explaining what had really occurred as he knew of my previous going to St. Louis for treatment. He was grateful! I shared this and assured me when my father dies there will be no problem as to the service at St. Wenceslaus. I was glad of that.

As you said if anything comes up to let you know.

Sincerely in Christ,

Clarence J. Vavra
31 May 2003

Reverend Clarence Vavra
Church of the Holy Redeemer
206 West Vine Avenue
Montgomery, MN 56069

Dear Clarence,

I received your letter of May 27. I also received a copy of your resignation and retirement letter to the Archbishop. Thank you for your gracious cooperation with these difficult steps.

Clarence, in your May 27 letter you raised the question of saying Mass for a New Market area family reunion. While I am sympathetic to your love for this family, I really must ask you not to celebrate the Mass. As you know, the terms of the Charter for the Protection of Children and Young People are clear. You and I agree that they are also harsh, but I still want to ask for your full cooperation with them. I am truly sorry for the challenge this poses with a family you care for.

Perhaps I can help. If you would like, let's you and I talk about another priest who could say the Mass for them. In fact, if my schedule permits, I would be happy to do it myself.

I promised you a letter soon about your financial support. I hope to have that out later in the week ahead.

Thank you again for your graciousness.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General and Moderator of the Curia

Cc: Archbishop Flynn
31 May 2003

Memo To: Judy Delaney (to be distributed as needed)

From: Father Kevin McDonough

Re: Father Clarence Vavra

Judy, Father Vavra is retiring from his assignments, effective June 2, 2003. There is probably already a note in circulation about this. I am writing to you with address information.

From now through the end of June, he will continue to receive his mail at his current address:

Church of the Holy Redeemer
206 West Vine Avenue
Montgomery, MN 56069

After July 1, all mail for him should be addressed to:

Clarence Vavra
105 Third Street NE
New Prague, MN 56071

Thanks!

Mary Lynn Vavra
Priest Support - Abuse Costs
As of 6/30/2003
Salaries & Benefits
includes room & board costs

Gustafson, Gil
Jeub, Richard
Kapoun, Robert
Kern, Jerome
Krautkremer, Lee
Stevens, Michael
Vavra, Clarence
Wajda, Joseph
Zosacki, Robert
June 13, 2003

Rev. Clarence J. Vavra
% Holy Redeemer Church
206 Vine Avenue West
Montgomery, Minnesota 56069

Dear Father Vavra,

I have received your letter, in which you tendered your resignation as parochial vicar of Most Holy Redeemer in Montgomery, and as administrator of St. Patrick of Shieldsville, effective June 1, 2003. With this letter, I want to inform you officially that I do accept your resignation, and grant you retired status.

May God’s blessings be with you always.

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis

ARCH-029214
Fr. Clarence Vavra

Holy Redeemer Church

206 Vine Avenue West
Montgomery, Minnesota 56069
Fr. Clarence Vavra retired June 2, 2003. Address as of July 1 will be: 105 Third St. NE, New Prague, MN 56071

Maya Rose
Archdiocese of St. Paul & Minneapolis
Presbyteral Personnel Resources
(651) 291-4430
I received notification from Maya that Father Vavra was retiring. Therefore, I sent a request to our actuaries for a benefit calculation. In the meantime, Father Vavra himself called to ask when he was getting his benefits and how much they would be. I responded that based on the date I was provided (June 2, 2003), his benefit would begin on July 1.

Now, I was reminded that Father Vavra is NOT yet age 65. In fact, he will not be age 65 until 2004. Therefore, he will NOT be entitled to pension benefits until April 1, 2004.

Is he a "special case" wherein the Archdiocese will pay him and continue his participation in the benefit programs until such time as he is entitled to retirement benefits from the Plan?? If not, and if he leaves the participation in the Plan effective June 2, 2003, his benefit will be determined as those for "resigned" priests.

Please advise or call me if you wish to discuss further.

Thank you.

Mary Lynn

I called Mary Lynn on 30 June 03 to tell her about Vavra's status.
As per Father Kevin McDonough's phone call today, Father Vavra is considered a "special case". As such, the Archdiocese will pay him and continue his benefits (health and pension) until such time as he attains age 65 and becomes eligible for retirement benefits and continuation of health care under that program.

Thank you.

Mary Lynn
Presently being monitored by POMS

1. 
2. 
3. Jack Brown
4. 
5. 
6. 
7. Gil DeSutter
8. 
9. 
10. 
11. J
12. Gil Gustafson
13. J
14. Denny Kampa
15. Bob Kapoun
16. 
17. Jerry Kern
18. Ken LaVan
19. 
20. 
21. 
22. 
23. 
24. Dick Skluzacek
25. Mike Stevens
26. Bob Thurner
27. Clare Vavra
28. 
29. Curtis Wehmeyer
30. 
31. 

POMS monitored at one time

1. 
2. 
3.
4. Bob Zasacki

POMS plan developed but never monitored.

1. 
2. 
3. Dick Jueb
4. Lee Krautkramer
5. 
6. 
7. 
8. 

POMS reviewed but no plan ever developed

1. 
2. 
3. Harry Walsh
Dear [Name],

I will not send info to him until closer to his actual R date (3/4/2004 - age 65).

Thank you,

Fr. Clarence Vavra
July 8, 2003

Ms. Mary Lynn Vasquez
Director of Benefit Administration
Archdiocese of St. Paul & Mpls.
328 West Kellogg Boulevard
St. Paul, MN 55102-1900

Subject:
Rev. Clarence Vavra

Dear Mary Lynn:

The following is in response to the request for benefit/estimates for Rev. Clarence Vavra. We have estimated his pension benefit using the following information:

<table>
<thead>
<tr>
<th>Date of Birth</th>
<th>03/14/1939</th>
</tr>
</thead>
<tbody>
<tr>
<td>Credited Service Date</td>
<td>03/13/1965</td>
</tr>
<tr>
<td>Retirement Date</td>
<td>03/14/2004</td>
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</table>

Based on the plan provisions effective July 1, 2003, if Rev. Vavra retires at age 65, he will be entitled to the following benefits:

<table>
<thead>
<tr>
<th>Monthly Benefit</th>
<th>Benefit Rate x Service</th>
<th>Monthly Benefit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Benefit payable beginning 4/1/2004</td>
<td>$30 * 39</td>
<td>$1,170.00</td>
</tr>
<tr>
<td>(Age 65)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Benefit payable beginning 7/1/2004</td>
<td>$34 * 39</td>
<td>$1,326.00</td>
</tr>
<tr>
<td>Benefit payable beginning 7/1/2005</td>
<td>$38 * 39</td>
<td>$1,482.00</td>
</tr>
</tbody>
</table>

The calculation was based on data shown herein and the plan document effective July 1, 2003. Before using the calculation, please verify that the data used is accurate, that the plan documents and amendments referred to above are the current documents and that there are no other company policies, procedures, or interpretations which would affect the calculations.

Please call if you have any questions.

Sincerely,

Chris Ebinger

Copy: Bonnie Wurst - Mercer
Dear Kevin,

Hope you received my message on your phone recorder at St. Peter Claver I had mentioned that this month hopefully by the 21st I will be getting my first Social Security check for $542.00 and they will be taking out $66.00 and some cents for Medicare. So please let the person know in charge of pension payments as then they will likely deduct the amount they have given me to cover social security.

I appreciate the help given me during these months and also the notifications of priests who have died. Although I do not receive other mailings from the Archdiocese. If you need to reach me I am usually at home at night.

I live at my Dad’s home here in New Prague at 105 3rd St. N.E. New Prague, Mn 56071. He is currently staying at the Mala Strana Nursing Care Facility in New Prague where I visit him about daily.

Wish you good health and best of life this new year.

Sincerely in Christ,

Clarence

Clarence J. Vavra
105 3rd St. NE
New Prague, MN 56071

ARCH-029508
MEMO

TO: Scott Domeier
FROM: Fr. Kevin McDonough
DATE: January 21, 2004
RE: Clarence Vavra

Scott, here is some good news concerning one of the priests covered by the Charter. Clarence Vavra has now reached the age in which he is eligible for Social Security. As a result, the supplement that we have been giving, on top of his retirement income, is no longer necessary.

I am enclosing a copy of a letter from him that provides the details. Please let me know if you have any questions.

Enclosure

cc: Mary Des Roches
    Archbishop Flynn
January 21, 2004

Clarence J. Vavra  
105 Third St NE  
New Prague, MN 56071

Dear Clarence,

Thank you for your recent phone call and your letter of January 8. I had received both of them. I am sorry to be slow following up, both in notifying my own people and in responding to you.

I am grateful to you for letting us know about your situation. I will see that the changes are made here properly. If, through our own inaction, you end up receiving some extra funding, please do not worry about that.

I wish you well in the new year.

Sincerely yours in Christ,

Reverend Kevin M. McDonough  
Vicar General and Moderator of the Curia
January 30, 2004

FOR YOUR INFORMATION

Clarence Vavra
105 Third St. NE
New Prague, MN 56071

Dear Clarence,

I have just recently realized that you will soon be attaining age 65 effective March 13, 2004, and I am sending you this brief letter to indicate your retirement benefits.

Effective April 1, 2004, you will be eligible to receive a monthly pension check in the amount of $1170.00. This will be sent to you at the above address (unless notified otherwise). Please keep us advised of any change of address so that we can make certain that your checks arrive on time. Effective July 1, 2004, your monthly benefit will be increased to $1326.00.

I have enclosed a Defined Benefit Plan Payment Request form, which I ask you to complete where I've noted, and return in the enclosed envelope. All future checks will be mailed in time to be received on the first of each month. I have also enclosed a Direct Deposit Form for your use.

Effective April 1, 2004, the Pension Plan will pay the full hospital insurance coverage for you. However, because you have attained age 65 and will have retired on April 1, you will be transferred to a Medicare Supplement Program with Blue Cross/Blue Shield. Therefore, you should apply for Medicare Part B coverage at your earliest convenience. The coverage will remain the same, but Medicare will be the primary payee.

Remember, in the future, when you visit your doctor, you must indicate that you have both Medicare and Blue Cross/Blue Shield and that Medicare is primary.

I wish you God’s blessings in your retirement and always. If you have any questions on any of the above information or enclosures, please give me a call at 651 291-4426.

Sincerely yours,

(Mrs.) Mary Lynn Vasquez
Director of Benefits

cc: Mary DesRoches /
Accounting Office

Note: Under the terms of the Plan, you have the right to appeal the determination of your benefit amount. If you wish to do so, please send your appeal, in writing, to my attention at the address as noted on the letterhead.
Kevin,

Clarence called today to ask why he hadn't received his check from the Priests' Support. I explained to him that he retired and was eligible for retirement benefits from the Pension Plan; so his Priests' Support funds would no longer be paid. He stated that no one told him that; and, in fact, his Priests' Support amount was $2296.08 per month and his retirement benefit is only $1170.00 per month. He said he was counting on the larger amount since he is building a garage and he needs the cash to complete the job......

I explained to him that it was my understanding that once he was eligible for benefits from the Pension Plan, his income from Priests' Support would cease; but I would check into it on his behalf.

He said he left a message for you, too. So, how would you like this handled??

(I thought that the Pension and SS benefits were to take the place of any other income......)

(Mrs.) Mary Lynn Vasquez
Director of Benefits
Archdiocese of Saint Paul and Minneapolis
328 West Kellogg Boulevard
St. Paul, MN  55102

Phone: 651.291.4426
FAX: 651.290.1620
Dear Father Kevin,

I had tried to reach you by phone and through Mary Lynn Vásquez but decided to write you besides. As you know it is a year and more since I met with you to go over my retirement benefits which I have been receiving until the end of this March. I was assured by you at the time we met that I would receive FULL Retirement Benefits and FULL Medical Coverage during my retirement years.

Then in January and February of this year Mary Lynn sent me two letters one indicating I would be receiving a pension check of $1,170 since my 65th year would begin in March. So now I am receiving only the $1,170 from the Office of Human Resources and the amount you had been approving and sending of $2,296.08 has stopped coming.

I find this not only surprising but very upsetting and difficult to deal with. My expenses during the month are well over the $1,170 I am now receiving due to paying my car, car insurance, life insurance, upkeep of the home here of utilities, telephone, and heating, real estate taxes and home insurance and of course groceries and general car expenses. The old garage here had to be demolished and my brother and his son are building a new one and I am sharing the expenses.

I ask your kindness and consideration of obtaining my previous benefits so I can not only pay my bills but afford a basic kind of living. As you know I am not one to complain but I feel in justice I deserve a fair treatment as a retired priest who has served the Church faithfully over these past thirty-nine years.

Please let me know what is being done to correct this matter. I appreciate your kind consideration.

Sincerely yours in Christ,
Clarence J. Vavra
Has left messages and wrote a letter and has not gotten a reply. Says he is getting worried and needs the information about the pension plan. Please call.

1170
476
1646

$650/MO
+back
MEMO

TO: Scott Domeier and Mary Lynn Vasquez
FROM: Fr. Kevin McDonough
DATE: June 8, 2004
RE: Clarence Vavra

I apologize for the delay in getting this information to you. I ask your help in bringing this to resolution now that we have some more information. I spoke with Clarence Vavra about ten days ago. I meant to follow up with you verbally last week and simply was not able to do so. What I understand from him is that he is not currently receiving the Social Security payment. He is not due to begin receiving that until the fall of this year. If that is true, I would like to see us continue the Social Security bridge payment until such time as he becomes eligible for regular Social Security. In fact, if possible I would like us to make that retroactive to the time when we stopped paying it.

May I leave this in your hands to clarify? Let me know if there is some difficulty or if my information is incorrect.
Persons
Ordained
Vavra, Clarence (Restricted)
MEMO

TO: Scott Domeier and Mary Lynn Vasquez
FROM: Fr. Kevin McDonough
DATE: June 8, 2004
RE: Clarence Vavra

I apologize for the delay in getting this information to you. I ask your help in bringing this to resolution now that we have some more information. I spoke with Clarence Vavra about ten days ago. I meant to follow up with you verbally last week and simply was not able to do so. What I understand from him is that he is not currently receiving the Social Security payment. He is not due to begin receiving that until the fall of this year. If that is true, I would like to see us continue the Social Security bridge payment until such time as he becomes eligible for regular Social Security. In fact, if possible I would like us to make that retroactive to the time when we stopped paying it.

May I leave this in your hands to clarify? Let me know if there is some difficulty or if my information is incorrect.
Subject: Clarence Vavra
Start: Wednesday, June 09, 2004 2:00 PM CDT
End: Wednesday, June 09, 2004 3:00 PM CDT
Show Time As: Busy
September 7, 2004

Reverend Clarence J. Vavra
105 – 3rd Street NE
New Prague, MN 56071-1711

Dear Father Vavra,

I have received your letter of September 1, 2004.

Other telephone numbers that you can reach me at are:

Office Direct: 651-290-1633
Home: 651-501-9874

I answer these directly when I am in my office or at home.

An alternative would be for you to choose a time for an appointment. I presently have these available:

11:00 AM on Thursday, September 9th
3:30 PM on Tuesday, September 14th
9:30 AM on Wednesday, September 15th

If you wish to schedule a meeting at any of these times, simply call and leave a message of which one you would like.

Assuring you of my prayers and best wishes, I remain

Sincerely yours in Christ,

Most Reverend Richard E. Pates, D.D.
Auxiliary Bishop
Archdiocese of Saint Paul and Minneapolis
Dear Archbishop Harry Flynn,

I just returned from the Malo Strana Nursing Home after spending several hours with my Father, he died at 6:55 P.M. I so wanted to be able to celebrate the Funeral Mass of my Dad but cannot do so at this time.

On June 1, 2003 I officially retired from the Active Ministry. At the time I resigned due to an incident involving

It was an unfortunate incident on my part and I deeply regret that it ever happened. Fortunately it was the only incident of such behavior. At the request of the Archdiocese I went to St. Louis for treatment from the Paraclete Fathers at St. Michael’s. After six months of successful treatment I was certified to return to active ministry. I completed the aftercare program as required by both the Archdiocese and St. Michael’s. And for seven years I faithfully served in parish ministry without any further incidents. At no time was there any public scandal surrounding this incident with this young person. I never pursued any charges to this day. And there would be no scandal today if I were to return to active ministry.

I am at this time requesting the return of my priestly faculties to be exercised as a retired priest of the Archdiocese.

I realize fully what I did with this young person was wrong and I am truly sorry for this sinful action.

However, I also believe in my Church as being one of Forgiveness and Reconciliation. I believe our Church ought to practice and show Compassion even if I may have failed as a priest once in this situation which happened almost thirty years ago.

As I spoke with Bishop Richard Pates this evening who suggested I meet with Father Ron Bowers, one of our renowned canon lawyers, I felt badly I could not offer the Mass for my deceased Father. I thanked him for offering his service to celebrate the Mass for me.

Now I turn to you and ask your kindness and compassion in my request to return to serving the Church again as an active priest.

Sincerely yours in Christ,

Clarence J. Vavra  Retired Priest
A Message For
Bishop Pates
From
Babs Koch

H: 763-404-0963

<table>
<thead>
<tr>
<th>Date:</th>
<th>Time:</th>
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<tbody>
<tr>
<td>Wed, Sep 29, 2004</td>
<td>11:29 AM</td>
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</tbody>
</table>

- Please Call
- Returned Your Call
- Scheduling Request

She is a trustee at Saint George in Long Lake. She would like to talk to you and get some advice about the situation with Fr. Huar. The deacon (Walt Haselhuhn) and much of the staff has been let go, and she would like to help the situation before it gets much worse. She is in and out a lot, but she is more likely to be around today after 3:00 or 3:30. If you try and don't reach her, please leave a time when you can be reached.

Created by Jim Rodrick
Memo

To: Archbishop Harry Flynn
   Father Kevin McDonough
From: Bishop Richard Pates
Date: Thursday, September 30, 2004
Subject: Death of the Father of Father Clarence Vavra

1. Father Clarence Vavra’s father died this past Tuesday.

2. In order to resolve the issue of his father’s funeral on Saturday, October 2nd, at the funeral home in Montgomery, I offered to come and be the principal celebrant with Father George Grafsky concelebrating.

   Father Vavra accepted this offer and will attend the funeral in lay clothes with his family and offer remarks at the end of the funeral. (Father McDonough indicated this is OK.)

3. Father said that he has been investigating an appeal of his case to Rome and will most likely pursue this course.
Keohen Memorial Funeral Home

Since 1902
309 - 2nd St. S.E.
Montgomery, MN 56069

John "Jake" Keohen
Kay B. Keohen

Helen C. Keohen
(1904-1991)

To
Jim Rodrick

Information concerning

First Reading: from the letter of Paul to the Romans
Chapter 8: verses 18-27

Second Reading: from the Book of Revelations
Chapter 21: verses 1-7

If you have any further questions please call us

The Keohen Memorial Funeral Home
Kay Keohen
Mr.

Funeral Sat. Oct. 2@11:00am
Keohen Funeral Home
309 - 2nd Street SE
Montgomery, MN 56069
507-364-8895 eve
Kay Keohen
507-364 - 7981 day
Extend Condolences:

- Clarence
- Saw
- Daughter-in-law

Daughter-in-law:
- Wife
- Of Son
- Son died in 2002
- 4 Grandchildren
- 5 Great Grandchildren
- 2 Sisters-in-law

Be with family especially Clarence: Classmate & Friend of my Brother

Come to celebrate the life of a good man. Thank God for gift & Ask for God's Blessings
1) Come to celebrate the life of James Voina.

→ Blessed w/ 93 years of life

Janesville/New Prague/Montgomery

2) Dedicated to family

   + Wife - Rose - 68 yrs

   + 3. Children & Great Children & Great Grandchildren

3) Work

   Agriculture related

   Meat Cutter

   → Wary/Mal and Ed

   Maintenance w/ wife

   Mr. Velky Breden

   Scriptures → Scripture → Family
Deep w/ us →

1. Long / Strong / Weak for fulfillment
   Initiation into God's Life
   Move in the direction of his love
   Exercising faith through trials and
   facing his struggles

   Test/Continuing

   Faithfully to serve in ultimate revelation
   Finally we come to fullness of
   Pentecost Mystery

   Living / dying = rise to
   new life = transformed

   Living / being is fulfilled
   in unity w/ God in principled care
   w/ wife → & sons and
   other family members
1. Thank God for the gift that he was — Blessing

Agriculture related
- Meat Cutter
- Dairy Farm
- w/ wife Co-Maintainers
- Mn Valley Breeder

* Lonsdale/New Prague/Montgomery

* Family: married for 68 yrs
The Life History of Vovro, the oldest son of Vovro and his wife, was born of and in Lonsdale, Minnesota on June 3, 1911. He was one of six children. In his childhood days he went to the public district school in town until junior high and worked on farms during his young teenage years. He learned the meat cutter trade and worked for Chlan’s Meat Market in Lonsdale. On October 17, 1932 in Veseli, Minnesota he married a daughter of the late and They resided in Lonsdale until 1942 when the couple moved to New Prague with their family of two children and Clarence. Renting a home from the Bartusek-Hensler Families found work at the Ballinger Dairy as a milkman and ice cream maker. In the 1950’s he again worked as a meat cutter for the Ted Franz Meat Market. He would find a new home to rent at his uncle Again he found work at the then Robin Hood Flour Mill, due to health problems he then worked for Dan Tikalsky at the Poultry and Egg Company for several years into the 1960’s. In the 1970’s he joined his wife as co- janitors at the Minnesota Valley Breeders Association. It was in 1961 that he and his wife purchased their first home at 105 3rd Street and remained there for forty years. In 1979 the couple retired and remained at their own home. At this time he worked part time for William Kaderlik at the Montgomery Locker Plant again as a meat cutter. He did so for seven years. Because of failing health his wife went to the Mala Strana Health Care Center in New Prague and because he could no longer care for his wife too joined his wife there in March of 2001. On April 12, 2001 died of a massive stroke. remained but in September 2003 he moved to the Dementia Unit at Mala Strana where he remained until During his lifetime enjoyed marriage with his wife for sixty-eight years sixty-one of them in New Prague. They had A third son who was born to them August 20, 1945. On November 8, 2002 their oldest son ; died of a heart attack he was only 69 years old. Dad is survived by his two sons Rev. Clarence Vavra of New Prague, and Vavra and his wife and their son of Bloomington, Mn. And a daughter-in-law Vavra of New Prague, four grandchildren, five great grandchildren and two sisters-in-law. He was preceded in death by his parents and five brothers and sisters. His daughters-in-law Vavra wife of the late ; Vavra, Vavra wife of Vavra, four grandchildren and five great grandchildren and two sisters-in-law; Vavra.
**INTEROFFICE MEMO from ARCHBISHOP HARRY FLYNN**

<table>
<thead>
<tr>
<th>TO:</th>
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<tbody>
<tr>
<td>Bp. Campbell</td>
<td>Fr. Johnson</td>
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<td>Bp. Pates</td>
<td>Ms. Klima</td>
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<tr>
<td>Fr. Kevin McDonough</td>
<td>Ms. Peters-Nickle</td>
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<td>Fr. Baer</td>
<td>Ms. Laird</td>
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<td>Mr. Baker</td>
<td>Sr. Lucid</td>
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<td>Sr. Brennan</td>
<td>Dr. McCarver</td>
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<td>Mr. Cherek</td>
<td>Mr. McGrath</td>
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<td>Fr. Conlin</td>
<td>Ms. Mondragon</td>
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<td>Ms. Dawson</td>
<td>Mr. Mullin</td>
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<td>Ms. Des Roches</td>
<td>Ms. Nickelson</td>
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<td>Fr. Dease</td>
<td>Fr. Piche</td>
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<td>Mr. Domeler</td>
<td>Deacon Riordan</td>
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<td>Sr. Donnelly</td>
<td>Fr. Snyder</td>
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<td>Mr. Errigo</td>
<td>Ms. Soderlund</td>
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<td>Mr. Fallon</td>
<td>Ms. Tomlin</td>
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<td>Deacon Friesen</td>
<td>Mr. Vanden Plas</td>
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<td>Sr. Ganley</td>
<td>Ms. Willenbring</td>
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<td>Dr. Glynn</td>
<td>Ms. Willerscheidt</td>
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<tr>
<td>Sr. Heinen (Bio-medical)</td>
<td>Mr. Willis</td>
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<td>Ms. Herrera</td>
<td>Fr. Wilson</td>
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<td>Mr. Hennen</td>
<td>Mr. Zyskowski</td>
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<td>Ms. Horgan</td>
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<td>Mr. Houge</td>
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<td>Sr. Howell</td>
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**REMARKS:**

H.G.

**DATE:** 10-1-04

ARCH-029355
Joseph Cardinal Ratzinger  
Prefect, Congregation for the Doctrine of the Faith  
Piazza del S. Uffizio, 11  
00193 Roma, Italy  

Your Eminence,  

I submit the attached information to you, and seek your direction regarding Clarence Joseph Francis Vavra, who was ordained for the Archdiocese of Saint Paul and Minneapolis in 1965.  

Clarence Vavra is one of the priests of this Archdiocese against whom there was a credible allegation of sexual misconduct. In response to this allegation, Vavra voluntarily signed a letter in which he accepted permanent removal from any form of priestly ministry. In addition, in keeping with the Charter for the Protection of Children and Young People, he has agreed  
that he will not perform any sacramental or priestly ministry anywhere in the Church, even on a temporary, substitute, or emergency basis, except for the provisions of c. 976,  
that he will not wear distinctively clerical dress,  
that he will not use the title of "Father" or "Reverend," and  
that he will not claim to represent the Archdiocese of Saint Paul and Minneapolis or the Catholic Church.  

The above approach, formulated in accord with c. 1341, has for several years guided our response to the tragic issues created by the sexual misconduct of archdiocesan priests. With this letter, I seek your counsel about whether this procedure, entered into voluntarily between this Archdiocese and N.N., meets the requirements of justice and equity, while protecting children and youth from the danger of sexual abuse.  

Thank you for your attention to this matter.  

Sincerely yours in Christ,  

Most Reverend Harry J. Flynn, D.D.  
Archbishop of Saint Paul and Minneapolis

ARCH-ESI-0002057
INFORMATION – Clarence J. Vavra

Diocese: Archdiocese of Saint Paul and Minneapolis
Name of Cleric Vavra, Clarence Joseph Francis
Date of Birth 3/14/39 Age 65
Date of Ordination 3/13/65 Years of ministry 38

Ministry in/Transfer to other Diocese
On Loan to Diocese of Rapid City, SD, 6/17/75 to 6/15/76
Special assignment outside archdiocese, 8/1/86-3/11/87

Contact Address of the Cleric
105 Third Street NE
New Prague, MN 56071

Assignments

<table>
<thead>
<tr>
<th>Year</th>
<th>Parish/Institution</th>
<th>Location</th>
<th>Appointment</th>
</tr>
</thead>
<tbody>
<tr>
<td>1965-1969</td>
<td>St. Rose of Lima</td>
<td>Saint Paul, MN</td>
<td>Parochial Vicar</td>
</tr>
<tr>
<td>1969-1970</td>
<td>St. Philip</td>
<td>Minneapolis, MN</td>
<td>Parochial Vicar</td>
</tr>
<tr>
<td>1971-1972</td>
<td>Guardian Angels</td>
<td>Hastings, MN</td>
<td>Parochial Vicar</td>
</tr>
<tr>
<td>1972-1973</td>
<td></td>
<td></td>
<td>Absent</td>
</tr>
<tr>
<td>1975-1976</td>
<td>Diocese of Rapid City, SD</td>
<td></td>
<td>On Loan</td>
</tr>
<tr>
<td>1977-1978</td>
<td>Sacred Heart</td>
<td>Rush City, MN</td>
<td>Pastor</td>
</tr>
<tr>
<td>1977-1978</td>
<td>St. Gregory</td>
<td>North Branch, MN</td>
<td>Administrator</td>
</tr>
<tr>
<td>1979</td>
<td>St. Wenceslaus</td>
<td>New Prague, MN</td>
<td>Parochial Vicar</td>
</tr>
<tr>
<td>1979-1981</td>
<td>St. Jerome</td>
<td>Maplewood, MN</td>
<td>Parochial Vicar</td>
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<tr>
<td>1981-1986</td>
<td>Holy Redeemer</td>
<td>Maplewood, MN</td>
<td>Pastor</td>
</tr>
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<td>1986-1987</td>
<td></td>
<td></td>
<td>Special assignment</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>outside archdiocese</td>
</tr>
<tr>
<td>1987</td>
<td>St. Genevieve</td>
<td>Centerville, MN</td>
<td>Administrator</td>
</tr>
<tr>
<td>1987-1992</td>
<td>St. Nicholas</td>
<td>New Market, MN</td>
<td>Pastor</td>
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<tr>
<td>1992-1993</td>
<td>St. Philip</td>
<td>Minneapolis, MN</td>
<td>Administrator</td>
</tr>
<tr>
<td>1993-1996</td>
<td>St. Philip</td>
<td>Minneapolis, MN</td>
<td>Pastor</td>
</tr>
<tr>
<td>1996</td>
<td></td>
<td></td>
<td>Sabbatical</td>
</tr>
<tr>
<td>1997</td>
<td>Nativity of Mary</td>
<td>Cleveland, MN</td>
<td>Parochial Vicar</td>
</tr>
<tr>
<td>1997-2003</td>
<td>Most Holy Redeemer</td>
<td>Montgomery, MN</td>
<td>Parochial Vicar</td>
</tr>
<tr>
<td>1997-2003</td>
<td>St. Patrick</td>
<td>Faribault, MN</td>
<td>Parochial Vicar</td>
</tr>
<tr>
<td>2003</td>
<td></td>
<td></td>
<td>Retired</td>
</tr>
</tbody>
</table>
### Accusations Against the Cleric

<table>
<thead>
<tr>
<th>Year</th>
<th>Victim</th>
<th>Age</th>
<th>Imputable Acts</th>
<th>Denunciation</th>
</tr>
</thead>
</table>

### Civil Proceedings Against the Cleric

<table>
<thead>
<tr>
<th>Year</th>
<th>Type/Case</th>
<th>Conviction</th>
<th>Sentence</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Statute of limitations had expired when 1972 offense was discovered.</td>
<td></td>
</tr>
</tbody>
</table>

### Measures Adopted by the Diocese

**Year**

Priest had undergone assessment and treatment for sexual misconduct involving adult men. In course of that treatment, had made an admission about the abuse of the teenager, but this had been overlooked at the time, because of the focus on treatment involving misconduct with adults.

Offense was discovered in 2002, when Archbishop asked for a full review of all files.

Priest was immediately removed from ministry.

### Sustenance Provided by the Diocese to the Cleric

Covered through Retirement Program.

### Response/Recourse Made by the Cleric

**Year**

2002  
Signed a letter in which he accepted permanent removal from any form of priestly ministry, as well as other restrictions as articulated in the Charter for the Protection of Children and Young People.
INDEX OF MATERIALS

Clarence Joseph Vavra
692/2004

A. Table of Information page 1

B. Self-denunciation by Vavra regarding sexual misconduct with adult males
   Archdiocesan action
   Treatment page 3

C. Self-denunciation by Vavra regarding sexual abuse of minor
   Clergy Review Board
   Archdiocesan action
   Vavra’s response page 145

D. Sustenance provided to Vavra page 195

E. Current monitoring program page 200
In addition to this material we also sent the following to Rome:

Anodos report 5-19-95
St. Michael's report:

4-13-96
8-20-96
9-10-96
10-2-96
12-30-96
11-7-96

Anodos 5-19-95
Dear Archbishop Harry Flynn,
I just returned from the Mala Strana Nursing Home after spending several hours with my Father, he died at 6:55 P.M. I so wanted to be able to celebrate the Funeral Mass of my Dad but cannot do so at this time.

On June 1, 2003 I officially retired from the Active Ministry. At the time I resigned due to an incident involving [redacted]. It was an unfortunate incident on my part and I deeply regret that it ever happened. Fortunately it was the only incident of such behavior. At the request of the Archdiocese I went to St. Louis for treatment from the Paraclete Fathers at St. Michael’s. After six months of successful treatment I was certified to return to active ministry. I completed the aftercare program as required by both the Archdiocese and St. Michael’s. And for seven years I faithfully served in parish ministry without any further incidents. At no time was there any public scandal surrounding this incident with this young person. He never pursued any charges to this day. And there would be no scandal today if I were to return to active ministry.

I am at this time requesting the return of my priestly faculties to be exercised as a retired priest of the Archdiocese. I realize fully what I did with this young person was wrong and I am truly sorry for this sinful action.

However, I also believe in my Church as being one of Forgiveness and Reconciliation. I believe our Church ought to practice and show Compassion even if I may have failed as a priest once in this situation which happened almost thirty years ago.

As I spoke with Bishop Richard Pates this evening who suggested I meet with Father Ron Bowers, one of our renowned canon lawyers, I felt badly I could not offer the Mass for my deceased Father. I thanked him for offering his service to celebrate the Mass for me.

Now I turn to you and ask your kindness and compassion in my request to return to serving the Church again as an active priest.

Sincerely yours in Christ,

Clarence J. Vavra  Retired Priest
July 8, 2003

Ms. Mary Lynn Vasquez
Director of Benefit Administration
Archdiocese of St. Paul & Mpls.
328 West Kellogg Boulevard
St. Paul, MN 55102-1900

Subject: Rev. Clarence Vavra

Dear Mary Lynn:

The following is in response to the request for benefit/estimates for Rev. Clarence Vavra. We have estimated his pension benefit using the following information:

- Date of Birth: 03/14/1939
- Credited Service Date: 03/13/1965
- Retirement Date: 03/14/2004

Based on the plan provisions effective July 1, 2003, if Rev. Vavra retires at age 65, he will be entitled to the following benefits:

<table>
<thead>
<tr>
<th>Monthly Benefit</th>
<th>Benefit Rate x Service</th>
<th>Monthly Benefit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Benefit payable beginning 4/1/2004 (Age 65)</td>
<td>$30 * 39</td>
<td>$1,170.00</td>
</tr>
<tr>
<td>Benefit payable beginning 7/1/2004</td>
<td>$34 * 39</td>
<td>$1,326.00</td>
</tr>
<tr>
<td>Benefit payable beginning 7/1/2005</td>
<td>$38 * 39</td>
<td>$1,482.00</td>
</tr>
</tbody>
</table>

The calculation was based on data shown herein and the plan document effective July 1, 2003. Before using the calculation, please verify that the data used is accurate, that the plan documents and amendments referred to above are the current documents and that there are no other company policies, procedures, or interpretations which would affect the calculations.

Please call if you have any questions.

Sincerely,

Chris Ebinger

Copy: Bonnie Wurst - Mercer
February 12, 2004

Clarence Vavra
105 Third Street, NE
New Prague, MN  56071

Dear Clarence,

I received your letter dated February 6; and I attempted to locate a telephone number for you so that I could explain the difference between what you had been receiving and what you will be receiving; but I couldn't locate a number. Perhaps you could provide this for our files (and we would keep it confidentially in this office and Father Kevin McDonough's).

In any case, I will try to explain why you received the form and why it is necessary for you to complete the enclosed.

Under the terms of the Pension Plan for Priests of the Archdiocese of Saint Paul and Minneapolis, there is no provision for "early retirement" benefits prior to age 65. In fact, the earliest possible date for benefits to be paid from that Plan is age 65. Therefore, until that date, you were considered “active” in the Plan; and at the direction of Father Kevin McDonough, you were paid the same benefit amount from the Archdiocesan Priests' Support Account. Effective the first of the month following your attainment of age 65, you are entitled to the payment of these benefits from the Priests' Pension Plan.

Therefore, may I ask you to complete and return the enclosed form at your earliest convenience. If you need additional clarification, please feel free to give me a call.

Sincerely yours,

(Mrs.) Mary Lynn Vasquez
Director of Benefits

cc: Accounting Office
Lorelei,

She me about him right away on Monday morning.

Scott J. Domeier
Director of Accounting Services
Archdiocese of Saint Paul and Minneapolis
Direct 651-290-1641 Fax 651-290-1627
St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards
Monitoring Criteria

For: Clarence Vavra                   From  to

Plan Manager: Fr. McDonough Monitor Tim Rourke Reason For Monitoring: Abuse

Monitor meetings: Minimum Quarterly

Monitoring Criteria:

1. The Clergy Review recommended on 1/6/03 that Clarence Vavra be removed from clergy as his sexual misconduct is covered under the charter for the protection of children and young people. The Board will also review this plan and could make further recommendations regarding monitoring.

2. Clarence will provide the name of any personal therapist he is or has been involved with to POMS. He will sign any release forms necessary for information regarding his attendance and compliance with therapy to be shared with POMS.

3. Clarence will provide information on any support groups he is involved with. He will sign necessary releases for information to be shared with POMS regarding his attendance and participation.

4. Clarence will maintain regular contact with a spiritual advisor. He will sign necessary releases for POMS to receive information regarding his attendance.

5. Living arrangements: Clarence will have no minors living at his residence. There will be no minors visiting his residence unless supervised by an adult.

6. Clarence will not initiate public contact with minors in person, by mail, telephone, e-mail, internet, chat rooms or communication through a third party or loiter in areas commonly frequented by minors (i.e. schools, day care, etc.) He will immediately disengage in any public contact initiated by a minor.

7. Clarence will maintain a chaste lifestyle with all adult male acquaintances. He is not to become involved in any one to one counseling with adult males.

8. Work and/or sacramental restrictions are: there is to be no ecclesiastical ministry of any type. Clarence is allowed no unsupervised work with minors.

9. Clergy Faculty limitations are:
   a. Removed from ecclesiastical ministry: implemented 06-02.
   b. May only celebrate mass alone, no one present: implemented 06-02.
   c. Not wear clerical attire, not use title nor present self as priest: implemented 06-02.

10. Computer hard drives used by Clarence may be randomly checked for sites in conflict with recommendations and restrictions.
For: Clarence Vavra  From ___________ to ___________

Plan Manager: Fr. McDonough  Monitor Tim Rourke  Reason For Monitoring: Abuse

Monitor meetings: Minimum Quarterly

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   c. Not wear clerical attire, not use title nor present self as priest: implemented 06-02.

10. Computer hard drives used by Clarence may be randomly checked for sites in conflict with recommendations and restrictions.
11. The Archdiocese will pay for a current psychological profile with a mutually agreed upon facility or evaluator to help determine any present threat relative to inappropriate sexual behavior. Clarence will follow any recommendations based on this evaluation. Clarence will sign necessary releases for file information to be provided to whoever is designated to do this evaluation.

12. Visits by the Promoter of Ministerial Standards for the Archdiocese will be made at Clarence’s living location, work sites or others areas that are mutually agreeable.

13. Risk monitoring evaluation/assessment to be done twelve months from the beginning of the actual monitoring period.

14. Prohibited reading materials/activities include any pornographic materials, paper, electronic, or other, and activities violating celibacy.

15. Failure to comply with the Monitoring Program could result in other monitoring measures and may include loss of any or all Archdiocesan subsistence.

16. Clarence is to completely fill out the “Intake Data” form and appropriate information release forms allowing POMS to release pertinent file information and for reports from evaluators and therapists to be received.

17. Any disputes about this monitoring plan maybe submitted to normal canonical review.

18. Clarence is to let POMS know of any change in address, phone numbers or other significant changes in his life.

By our signatures, we acknowledge criteria to be monitored.

<table>
<thead>
<tr>
<th>Individual</th>
<th>Date</th>
<th>Vicar General</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>POMS Monitor</td>
<td>Date</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Acknowledge receipt of copy: ___________________________ Individual ___________________ Date __________________

(POMS 022305)
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________________________________________  ____________________________  
Individual                        Date                             Vicar General                        Date

________________________________________  ____________________________
POMS Monitor                        Date

Acknowledge receipt of copy:  ____________________________________________  ____________________________
Individua  Date

(POMS 022305)
A PRIEST SAYS FAREWELL

On October let one year will have passed since I first came to the people of Saint Peter's. I want to thank you for the many wonderful friends I have here. No parish is perfect but you should take genuine pride in all the progress happening in this community. Your sacrifices to support religious education convince me of a deep and well-founded faith; your generous concern for the needs of people outside this community shows me a warm and genuine kind of love; your concerted effort to build for the future needs of the community assure me of a strong sense of hope; you are proving yourselves faithful people of God. The work of Jesus Christ depends on your involvement because His work is ours together.

I know some of you will be saddened by my decision to leave the parish, but I do hope that perhaps in sharing with you some of the reasoning behind that decision you will understand and grow even more as a Christian community. The decision to leave is my own, not the bishop's, nor that of any other archdiocesan personnel. Since my ordination in March 1965, my views regarding the Church I serve and the Christ I represent have changed a lot. I see the Church as a Community of Believing People each one of which has the right and the duty of bringing Christ to his fellowmen rather than as an organization run by bishops and priests; nor is the Church some glorified policeman handing out punishments everytime someone breaks a rule; Christ wants His People to live according to the Spirit not the letter of the Law.

My one and only reason for remaining a priest today is Christ, always merciful, never unjust. He has patience with me even when I have impatience with Him; the God I believe in is not limited to an altar or tabernacle, I find Him everywhere; He is there in that alcoholic who refuses to admit He is one; He's in that person at Mass each Sunday who never talks with me; He's in that person looking for another handout; He's there in the latest rock and roll music on the radio which some call noise; He's there in poorly attended meetings because He said where 2 or 3 are gathered in His name, He is there; He's there in personalities I like and dislike; He walks beside me hundreds of times each week, sometimes I recognize Him, often I pass Him by.

In a world that is moving faster than one can think, I need a chance to think clearly a time to pray as never before, a real try to be myself. Most of us are poor judges of character; we expect priests to be molded models of holiness instead of people who can, and do, sin; we expect Father is someone better and holier than us. All of us need to re-examine the question: What is holiness really?

I am leaving not to escape responsibility but to find it for I know that the Lord expects me to use my God-given talents where they can best serve Him and His People. As the song from Jesus Christ Superstar" says it so well: Don't Get Me Wrong! Saint Peter's Parish is wonderful, but I know I cannot be an effective priest here. I have found it increasingly more difficult to stay because I cannot exercise the kind of leadership I feel I am compelled to give. I feel so strongly about what the Church should be and what it is right now; a lot of us judge the success of the Catholic Church by how many people go to Mass and receive the sacraments and attend our schools. Such a yardstick seems to me very unfair, for who of us can actually measure God's activity? The much misused word 'Catholic' means universal, going out to all people yet who of us keeps such a perspective or mentality?

For me the heart of Catholicism and Christianity is summed up in one line of Christ: 'By this all people know you are my disciples if you have love one for another.' The mark of the true follower of Christ isn't in what he says, It's in what he does. Jesus backed up His words by giving Himself in Communion to those who believed in Him and by dying on a Cross for all people regardless of race, color, or belief.

I do not want to hurt anyone when I leave this parish; I hope and pray you will understand at least part of the struggle in my life as a man God chose to help Him. I think when priests can identify with their people as one of them, when priests can express their convictions openly and unashamedly, and when priests can confess their sins to their people, perhaps then will Jesus Christ really live in a community of people who are His disciples.

My work as a priest does not end at age 32; frustrated? Yes, yet I hope. Serious? Yes, yet I can joke. Lonely? Yes, yet I have you as friends. I close with these words especially dear to a friend of mine, the late Robert Kennedy: "Some men see things as they are and say why? I dream of things that never were and say Why not?"

Father Clarence Vavra

ARCH-029569
Clarence,
Varra
file,
please
13 January 2005

Most Reverend Richard E. Pates D.D.
Auxiliary Bishop of the Archdiocese of St. Paul And Minneapolis
226 Summit Avenue
Saint Paul, Minnesota 55102

Dear Bishop Richard,

I had called your home recently and found you on Retreat. I hope it was a fruitful spiritual renewal for you and all attending.

I have wanted to speak with you or at least contact you regarding my desire to hear from either the Archbishop or the Vicar General. As you recall I had gone to see Canon Lawyer Father Ron Bowers and together we formulated a letter to the Archbishop requesting the resumption of at least limited use of my priestly faculties since I was not able to officiate at my Father’s funeral on October 2 which you were kind enough to offer. The discussion with you previously led to the letter to Archbishop Flynn as you had indicated I had some good grounds for recovering active ministry in the Church again.

Since my writing the Archbishop on September 28 the day my Dad died I have received no response from him whatsoever not even a note of sympathy. I then went and followed your next suggestion to write Father Kevin Mc Donough Vicar General and include a copy of the letter I had sent the Archbishop. When I last spoke to him by phone he said a copy was not necessary as he has access to all the Archbishop’s mail but at your suggestion I did send him a letter and the copy in mid December.

So far I have no reply from him whatsoever.

since you do see both the Archbishop and Vicar General I am asking your kindness and assistance in obtaining at least some answer to my letters. I sleep poorly at night since my Dad’s death and keep having playbacks of the letter and the lack of response. My brother ___ feels anger toward our Church and Leaders because of this apparent lack of concern for a retired priest. Any help you can give will be greatly appreciated.

Sincerely yours in Christ,

Clarence J. Vavra Retired Priest
DATE: 1/30/05  
MEMO TO: Archbishop Flynn  
FROM: Father McDonough  
SUBJECT: Attached letter

Archbishop. Attached is some correspondence from Clarence Vavra.

He asks to be reinstated, on the basis that his abuse of a minor was self-reported only, and is not the result of a complaint by another party.

I cannot imagine our ever restoring his ministry. If you agree, please return this to me with your agreement that I draft a letter for you by which you refuse his request.
Father Kevin Mc Donough
Vicar General
Archdiocese of St. Paul and Minneapolis
226 Summit Avenue
St. Paul, Minnesota 55102

Dear Father Kevin,

I was hoping to hear from you after my last phone call visit with you regarding the letter I had sent to Archbishop Flynn on September 28th.

I realize the Archbishop was busy with the Bishops’ Meeting in November and then his visit with the Pope in Rome recently for his five year report.

I am enclosing a copy of the letter I had sent the Archbishop to familiarize you with the contents. It has proven a little embarrassing with my fellow priests when they ask me what are you doing in your retirement are you helping anywhere and a few asked if I could help them. My only answer was I have chosen at this time not to do any ministry.

In the New Year I am hoping to do some kind of work but have some areas yet to explore. In the meantime please let me know what I can expect as to any future ministry or some limited use of my priestly faculties. If you feel a meeting is more in order let me know. I wish you a blessed Christmas Season and a prosperous and happy New Year.

Sincerely yours in Christ,

Clarence J. Vavra     Retired Priest

Phone 952-758-4376
Memo

To: Father Kevin McDonough
From: Bishop Richard Pates
Date: Thursday, March 3, 2005
Subject: Father Clarence Vavra

Clarence has been in regular contact with me about his situation as the attached correspondence indicates.

As a courtesy to him, would it be possible to arrange a half-hour meeting with you, him, and me to once again review the basic facts of his case and what his options might be, if any?

For your information, his phone number is 952-758-4376.

Thank you.
Fr. McDonough:

Find enclosed monitoring plans on Dennis Kampa, Robert Thurner and Clarence Vavra. I would hope we can schedule these guys during the month of April/May. I will attempt to have them on the agenda for the clergy review board for their May meeting. Please return to me by April 1st with any suggestions or reactions to these recommended conditions.

Thanks, Tim
Bishop Rates,

This meeting will be in Fr. McDonough's office.

Tim Rourke will be there also. Jim
MEMO

TO:    Archbishop Flynn, Bishop Pates, Sister Dominica and Bill Fallon  
FROM:  Father Kevin McDonough  
DATE:  May 23, 2005  
RE:    Clarence Vavra

Tim O’Rourke and I met with Clarence Vavra, his brother and Father Stanley  
Srnc on Tuesday, May 17th. We had previously met with Vavra the month or so before 
to have him sign onto the monitoring plan developed for him, and he had expressed 
reluctance to do so. In an effort to help him understand the monitoring plan and engage it 
voluntarily, we agreed to meet with him and with his two closest advisors. Father Srnc 
has been his spiritual director for years and Clarence and are quite close.

The focus of the meeting rather quickly became an effort to help understand 
the seriousness of the situation and the remedies we are trying to bring. Some of his 
objections were fairly standard ones: Had his brother been forced to incriminate himself? 
Had Clarence not been fully cooperative with the treatment and remediation steps 
required of him? How is the family supposed to deal with the shame associated with 
their brothers status? It also seemed to me that Clarence (not surprisingly) had given 
only a partial disclosure of his abuse to his brother. We had a chance to set the record 
straight in that regard.

Tim and I met with these three men for about half an hour, and then left them some time 
to talk among themselves. When we returned, the tone had changed considerably. 
Monsignor Srnc had remained silent throughout the meeting, as is appropriate for a 
spiritual director. Nonetheless, it would appear that he had helped the Vavra brothers 
face some important questions. was far more supportive of the actions of the 
Archdiocese in the second half of the conversation. Clarence indicated that he was not 
yet ready to sign off on the monitoring plan but gave every indication that he would soon 
get to that point.

To that end Tim O’Rourke will be making a visit to the Vavra family home in New 
Prague in mid-June. Tim and Clarence agreed to exchange phone calls to set up the exact 
timing of that visit. This will also permit him to make an initial on-site inspection of 
Vavra’s living situation.

I had a chance to discuss all of this with Archbishop Flynn on Thursday afternoon. 
Archbishop Flynn was supportive of the efforts to win the voluntary cooperation of 
Vavra and others with the monitoring program. Nonetheless, the Archbishop also 
expressed clearly his desire that as many of these men as possible (that is, those covered 
by the Charter) would be laicized. This would happen, as I understand it, in one of two 
ways. First, a voluntary request for laicization may be a natural outgrowth of a process by 
which the former priest has formed a new identity apart from the priesthood and is
Re: Clarence Vavra  
May 23, 2005  
Page two

prepared to “move on” with his life. Alternatively, Archbishop shows no reluctance in using the involuntary process for laicization, especially when the former priest is uncooperative with monitoring. In the next few days I will visit with Sister Dominica to review the status of all of the cases we have before the Holy See. In the meantime, I produced this memorandum not only to alert everyone to Vavra’s status but also to Archbishop Flynn’s strong encouragement that more of these men be laicized. While I believe the approach that we have been taking is consistent with this, I will now bring stronger pressure to try to achieve that outcome.

cc: Tim O’Rourke
TO:

- Bp. Pates
- Fr. Kevin McDonough
- Fr. Baer
- Mr. Baker
- Mr. Bierbaum
- Fr. Bowers
- Sr. Brennan
- Mr. Cherek
- Ms. Dawson
- Fr. Dease
- Mr. Domeier
- Sr. Donnelly
- Ms. Eldred
- Mr. Errigo
- Fr. Estrem
- Mr. Fallon
- Deacon Friesen
- Sr. Ganley
- Dr. Glynn
- Sr. Heinen (Bio-medical)
- Mr. Hennen
- Ms. Horgan
- Mr. Hogue
- Ms. Hupf
- Fr. Johnson
- Deacon Fred Johnson
- (Commission Black Catholics)
- Ms. Kilina
- Ms. Peters-Nickle
- Ms. Laird
- Sr. Lucid
- Mr. Lundholm Endes
- Dr. McCarver
- Mr. McGrath
- Ms. Mondragon
- Ms. Nickelson
- Fr. Piche
- Deacon Riordan
- Ms. Soderlund
- Ms. Tomlin
- Mr. Vanden Plas
- Ms. Vasquez
- Ms. Willerscheidt
- Mr. Willis
- Fr. Wilson
- Mr. Zyskowski

- action
- see me
- call me
- prepare reply
  - your signature
  - my signature
- comment
- recommendation
- prepare draft
- note & return
- read & file
- information
- as requested
- per conversation

REMARKS:

Thank you.

Date: 5-31-05

1497
June, 2005

Dear Clarence J Vavra:

As you know, the Priests’ Pension Plan of the Archdiocese of Saint Paul and Minneapolis was amended effective July 1, 2003, with phased in increases scheduled for July 1, 2004 and July 1, 2005. We are pleased to provide information about the upcoming change to your monthly benefit.

Based on the current plan provisions that became effective July 1, 2003, your monthly benefit will automatically increase beginning July 1, 2005 to $1,482.00. This benefit reflects the final stage of the phase-in. Benefits will be reviewed periodically in the future by the Archdiocese, at the recommendation of the Board of Trustees of the Pension Plans of the Archdiocese.

If you have any questions about the determination of your benefits, please contact me directly at (651) 291-4426.

Sincerely,

(Mrs.) Mary Lynn Vasquez
Director of Benefits
ARCH-ESI-0002042

TO: Fr Kevin McDonough

FROM: Tim Rourke

DATE: 6/23/2005

RE: Clarence Vavra

I went to see Clarence at his home in New Prague. Fr Grafsky was unable to attend as he was at a presbyterial meeting in Rochester. His brother was on vacation and was also not present. Clarence as expected had numerous questions and complaints (from all three) regarding the monitoring program. He would not actually consider signing any document without his support present. He had several questions that need to be responded to by you. I told him I would get your response and send him back a letter with those. I also informed him that I would be calling the week of July 11th for a final decision on his part. The choice’s were follow the monitoring program, proceed to voluntary laicization or if choosing neither accept the distinct probability that the Archbishop would proceed toward laicization. Clarence seemed to understand the need to move on this and what the potential outcomes were. His questions were first he wants the program modified to eliminate the evaluation at Pathfinder as he feels he just recently did the same thing in St Louis. He said he would meet me every month if necessary to avoid that. I told him I thought the evaluation was important however he wants me to ask you if that could be changed. Second was to clarify his clergy limitations. The protocol is to only celebrate mass alone. He claims you said it was alright for him to say mass with his family present, particularly his brother. The rest are mostly anger based that he doesn’t seem to want to let go, specifically. Why isn’t he invited to semi annual gathering for clergy? Could he get a directory for retired priests? Can he get the Catholic Spirit sent to him regularly? Why isn’t he invited to the Archbishop’s celebration for priests celebrating a special anniversary (he had his fortieth this year) He is upset that the Archbishop has not spoken to him since his return from St Louis seven years ago except to say hi in the chancery when he was here last. I encouraged him to schedule a time to talk with the Archbishop if he thought that would help him dispense with some of his anger. I am sure you realize that I had what I believe to be the correct response to most of his concerns, but, he evidently needs to hear them for now from you. Once I hear from you I will send him a letter and call in July for a final answer. I told him that was as far as I was willing to drag this out.
Clarence J Vavra
105 Third St. NE
New Prague, MN 56071

Dear Clarence:

This is a follow up to our meeting at your home on June 22\textsuperscript{nd}. There were several concerns that you asked me to voice to Fr McDonough regarding the monitoring program and several issues you wanted clarified regarding your status as a priest no longer in active ministry. I talked with Fr. McDonough on these issues and to help clarify some of your concerns. You are only allowed to celebrate mass alone with no one present. Should your brother happen to be there at the time it is fine to continue. The point to this is you should not be asking family members over for the express purpose of saying mass in their presence.

The issue regarding number eleven on the monitoring program, which refers to the evaluation, will not be changed. We both agree that those former priests covered under the charter will be evaluated at Project Pathfinder. We realize your displeasure with this condition, however, this is the protocol that you will be expected to follow should you choose to agree to the monitoring program. Your other options, as we discussed, are to voluntarily laicize yourself or refuse the program at which point the Archbishop will determine the next step.

The issue of your not being invited to the semi-annual gathering of priests as well as the Archbishops hosting of those celebrating special anniversaries is due to your being a priest covered under the charter. That is not likely to change for the foreseeable future. I also voiced your displeasure at the Archbishop not having spoken to you since your return from St Louis to Fr. McDonough. There is little more that can be done on that concern from our position.

I am enclosing a copy of the “Senior Clergy Directory” that you requested. I will also be meeting with several people in mid July to determine yours and others status on receiving information from the archdiocese such as the Catholic Spirit. I don’t have a definitive answer at present for you on why you don’t receive that publication. I believe these answer the concern’s you expressed at our meeting. But you can call me if you need further clarification. Fr. McDonough and I agree that a decision must be made on your entering this program in July. I hope this gives you the information you need to decide on how you want to proceed. I understand that many of the answers are not what you want them to be but I don’t see them changing. I will call you around July 11\textsuperscript{th} for a decision on your part as we discussed.

You can certainly contact me prior to then at 651-291-4449.

The Chancery, 226 Summit Avenue, St. Paul, MN 55102. email: POMS@archspm.org 651-291-4449
Sincerely

Tim Rourke

C. Fr. Kevin McDonough
Fr. McDonough:

I received a call from Clarence Vavra this morning. He was calling regarding our response to his concerns with the monitoring program. We discussed several other issues surrounding his disillusionment with several aspects of his ministry of which he is no longer allowed to perform. He continues to harbor resentment with his Archbishop for not responding to his father’s death as well as not having any personal contact since his return from treatment in St Louis. I again encouraged him to write the Archbishop or yourself to state these concerns in his own words as I don’t feel I can adequately portray his feelings. He feels after discussion with family, friends and other clergy that his conscience will not allow him to agree to the monitoring program as presented to him. He feels that his service in ministry to the Archdiocese should count for his concerns to be heard. I have informed him that the decision now rests with the Archbishop. Clarence, I believe, understands this could result in a request for his laicization.

Sincerely

Tim Rourke

C: Clarence Vavra
Dear Father Kevin,

Just wanted you to know I did write the Archbishop a letter about my feelings and those of my brother concerning the latest response to our concerns regarding the contract for us retired or resigned or dismissed priests. We found everything we asked for in good faith was denied even my brother's attending a home Mass at my parents' home he especially found this offensive, unbelievable and cruel. He like myself have served the Church well in our 66 and 59 years of age respectively. We thought our Church was one of Compassion, Love, Forgiveness and Reconciliation we found it lacking in all of these toward us dismissed clergy.

I basically wrote the Archbishop of our hurt and anger that he did not even send us a word of sympathy at the loss of a priest's parent Father and did not allow me to offer the Funeral Mass at the time of his death on September 28, 2004. We also mentioned my doing everything the Church has asked including the Testing At Anodos at Downingtown, PA and the six months of Treatment with the Paraclete Fathers at St. Louis. We also mentioned the Archbishop never communicating with me once since my return and my service of almost seven years at Cleveland, Montgomery and Shieldsville Parishes. I then went into the contract and our meetings with yourself, and the last meeting as a group including my brother , Father Stanley Sr nec and myself with Tim Rourke. I called Tim this morning expressing my displeasure as to there being no real significant changes or modifications in that contract since our meetings. I further mentioned the copy of the Retired Clergy Directory sent me (a 2003 copy) did not indicate my name or any of my fellow dismissed clergy. I believe you had said it would include them but indicated as inactive. I would like a copy.

I ended my conversation by appealing to the primacy and sacredness of my Conscience. The Church I knew and loved and served has honored one's informed and guided conscience. I decided that I cannot sign the contract. Sincerely yours

in Christ,

Clarence J. Vavro Retired Priest
OFFICE OF THE ARCHBISHOP
226 Summit Avenue
St. Paul, MN 55102-2197

VAVRA
REV. CLARENCE VEVRA
105 3TH STREET N.E.
NEW PRAGUE, MN 56071

56071-1711

ARCH-029019
Fr. McDonough:

I received a call from Clarence Vavra this morning. He was calling regarding our response to his concerns with the monitoring program. We discussed several other issues surrounding his disillusionment with several aspects of his ministry of which he is no longer allowed to perform. He continues to harbor resentment with his Archbishop for not responding to his father’s death as well as not having any personal contact since his return from treatment in St. Louis. I again encouraged him to write the Archbishop or yourself to state these concerns in his own words as I don’t feel I can adequately portray his feelings. He feels after discussion with family, friends and other clergy that his conscience will not allow him to agree to the monitoring program as presented to him. He feels that his service in ministry to the Archdiocese should count for his concerns to be heard. I have informed him that the decision now rests with the Archbishop. Clarence, I believe, understands this could result in a request for his laicization.

Sincerely,

Tim Kourké

C: Clarence Vavra

Please attach a copy of this to the memo to Abp et al re: Vavra + Keauffener.
MEMO

TO: Archbishop Flynn, Bishop Pates, Sister Dominica, and Father Ron Bowers
FROM: Fr. Kevin McDonough
DATE: August 1, 2005
RE: Two laicizations for former priests covered by the Charter

In recent weeks, Tim Rourke has stepped up efforts to implement our new monitoring plan. This is consistent with the requirements from the Charter for the Protection of Children and Young People. As we suspected might happen, the increased attention to accountability is causing some of these men, who have already agreed not to exercise any priestly ministry, to now distance themselves further.

Lee Krautkremer has indicated his desire to be laicized. He has sent a letter voluntarily requesting that, a copy of which is attached. I suggest we move as quickly as possible to get this done. Perhaps Sister Dominica and Father Bowers can make sure that we follow whatever the appropriate procedure is for this specific situation.

The situation of Clarence Vavra is a bit more difficult. Vavra is refusing to comply with the monitoring program, although we have warned him that refusal to comply may result in our requesting that he be involuntarily laicized. There is absolutely no question that Clarence violated the Charter. It was he himself who volunteered that information, and he has confirmed it in subsequent conversations. We already have his name in Rome, but up until now we have been asking the Holy See simply to confirm his voluntary retirement and separation from any priestly duties. Given that he is balking at any accountability, however, we now ought to ask the Holy See to assist us in taking the next step. If you agree with that, then I will ask Sister Dominica to figure out how we go about doing that. I am attaching a note from Tim Rourke in regard to Clarence as well.

Other than these two men, we are having good compliance with the monitoring measures. There have been some difficult initial discussions, but the men are falling into line and participating. Tim Rourke is doing an excellent job of being both firm and persuasive at the same time.
September 27, 2005

Clarence Vavra
105 3rd Street N.E.
New Prague, MN 56071

Dear Clarence,

I wish to acknowledge gratefully your coming to my office just about two weeks ago. I was happy to see you and happy to sit-down and have a face-to-face visit with you.

Once again, I regret very much the situation in which you find yourself but as I mentioned to you on that occasion when we met, there is nothing that can be done about it. You do come under the Charter and we must abide by the Charter.

It is my hope and prayer that the Lord will continue to guide. Thank you so very much for your graciousness and kindness to me in that very difficult meeting for both of us.

With every good wish, I remain

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis

cc: Bishop Pates
    Fr. McDonough
Dear Archbishop Harry,

I am hand writing you due to a typewriter malfunction. I wish you a very blessed Christmas season & peaceful New Year.

I am writing regarding a deceased

Surname...

Over a year ago he lost his father and no Chaplain ever came to Console him in his loss & grief. e.e. after the death I talked to Gary Skrypek who is the current Catholic Chaplain. Recently he was removed from his previous Cell. The Claim and accusation being he had a weapon in his room in breach of the楼: Black Suffer from Tremors, Severe Arthritis, and Obvious Depression. He was placed in the ACC, Administration Control Unit for 730 days. This is the same I had to write for to our Governor.

Lt. Governor & Commissioner Correction

over to page 2
To secure for him a wheelchair because he could not walk to the bathroom or shower but could on his hands and knees to find the kind of treatment not only excessive but cruel and inhuman. Not to place any weapons in his room it was left there by previous tenants unknown to him; the basement had been in solitary lockdown for two to 120 days.
I appeal to your kindness to see if you can do anything to lift the unjust sentence from this poor suffering man we believe in God and the Lord we pray obviously will not he alone see him while he remains in that wait. I'm sure you can understand his plight. I appreciate your kindness in hearing me. Since a defined patient

Cherokee T. Varra
Cherokee
January 5, 2007

Clarence J. Vavra
105 3rd St. N.E.
New Prague, MN 56071

Dear Clarence,

I received your certified letter this past week. As you recall, it concerned

I have taken the liberty of sending your letter to Father Greg Skrypek in order to get his read on the situation. I thank you again for bringing this to my attention. I hope that 2007 will be a very good year for us all.

With every good wish, I remain

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis
January 12, 2007

Clarence Vavra
105 Third Street NE
New Prague, MN 56071

Dear Clarence,

I write to you upon the recommendation of Father Kevin McDonough, who tells me that you indicated to him that you would choose to be laicized, in preference to participating in the full archdiocesan monitoring program. I am writing, therefore, to initiate the steps which will lead to that process.

The first, and probably the most important of those steps, is an interview with you, which gives you the opportunity to tell your story in your own words. I would like to arrange to meet with you for that interview. We can set it up here at the Chancery if you wish, but I would also be open to meeting you somewhere else if that would be more convenient for you.

Please feel free to give me a call at 651-291-4437, and leave a message about days and times which might work for you. Otherwise, I will give you a call some time within the next ten days or so.

May God’s blessings be with you!

Sincerely yours in Christ,

Sister M. Dominica Brennan, OP
Chancellor for Canonical Affairs
TO: Father Kevin McDonough  
Tim Rourke

FROM: Sister M. Dominica Brennan

DATE: March 13, 2007

RE: Clarence Vavra

Last Tuesday, March 6, I met with Clarence. Originally, my hope had been that we would be doing the testimony interview which is one of the key elements in an application for laicization. Clarence, indicated, however, that he had not said that he wanted to proceed with laicization. Rather, he said, MANY times, that “in conscience” he simply does not believe that he can agree to the monitoring program as it has been proposed to him. He said that he would like to meet with me, however, to show me documents that he has been collecting, and ask some questions. He went through the entire story of all that had happened, and at several points, showed me correspondence dealing with the various aspects. I had gone through his file quite carefully beforehand, so there was nothing very new in what he said.

His key question to me was “What are my options”? I believe I was quite clear in saying that they were very limited. At the end of the meeting, I told him that I thought the options he had were:

1. Become part of the monitoring program.
2. If he chose not to do so, my presumption was that the Archbishop would presumably begin some form of canonical process against him, perhaps taking the form of a penal trial. (I also had explained to him that this would be a major process, quite complicated, quite lengthy, would take a lot of time and energy, etc. That didn’t seem to impress him, however.)

I told Clarence I would bring two points to your attention:

1. According to Clarence, he had asked whether there could be any adjustment on the monitoring program that had been proposed, and was told that would be looked at. But, he said, he had not received any response to that question. (I explained to him that a monitoring program needed to be fairly “standard,” in order to accomplish its goals, so it probably could not be “tailored” too much for him. He said that he had already taken all kinds of psychological tests, so why did he have to do them over again. I explained that it might be because such tests are not considered valid after three to five years.)

2. Clarence also asked why the monitoring program was so “secretive.” He says that “none” of the priests in his deanery know anything about it, and he thinks they should. (I told him that it was probably assumed that the people who really needed to know about it were those who were going to be monitored, and that they certainly knew. This did not satisfy his question.)
St. Paul/Minneapolis Archdiocese  
Promoter of Ministerial Standards  
6/27/2007

Clarence Vavra  
105 Third St. NE  
New Prague, MN 56071

Dear Clarence;

I am glad we had an opportunity to talk last week. I hope that it helped clear some of the issues surrounding the monitoring program. I will get back in touch with you in several weeks to meet again prior to sitting down with Kevin again in the fall. I was thinking about the evaluation piece of the program and had an idea for you to consider. The program at Project Pathfinder, as I indicated, is the program located in St. Paul that provides this service for the Archdiocese. I know that testing is a big concern for you. Think about the possibility of sitting down with the program administrator from Pathfinder for an interview and have him further explain the program process to you. This would give you more information to make an informed decision about continuing the evaluation process. Let me know if this seems feasible to you and we could proceed with how that could be accomplished. I hope this finds you well and staying cool from our recent heat and that you have had great luck at the casino.

Sincerely;

Tim Rourke

The Chancery, 226 Summit Avenue, St. Paul, MN 55102. email: POMS@archspm.org 651-291-4449
Subject: Tim Rourke, Clarence Vavra
Start: Thursday, November 01, 2007 1:00 PM CDT
End: Thursday, November 01, 2007 2:00 PM CDT
Location: Chancery
Show Time As: Busy
Clarence Vavra
105 Third St. N.E.
New Prague, Mn 56071

Dear Clarence;

I have put together a list of programs and/or Psychologists who have provided services in the past to the Archdiocese. Fr. McDonough had mentioned some of them in our meeting and indicated that you should look at these as possibilities for doing an evaluation. You could call and ask about a psychological or psycho/sexual evaluation and find what information you can to make a decision on who should do this. I am certain some of them have web sites as well that you could access. You could use Fr. McDonough's name as the person making the referral if that comes up in conversation. Should you come up with the other person you couldn't remember at our meeting let me know and I can check that out.

1. Hamm Clinic; 408 St Peter St. Suite 429 St Paul, 55102, 651-224-0614;
2. Project Pathfinder 1821 University Ave W. St Paul; Suite N385, 55104; 651-644-8515 (Steve Sawyer)
3. Alpha Human Services; 2712 Fremont Ave. So; Minneapolis, 55408; 612-823-3707 (Doug Williams)
4. Program in Human Sexuality; University of Minnesota; 1300 S. second St Suite 180, Minneapolis, 55454; 612-625-1500 (Dr Mike Minor)
5. Dr. Robert Barron; 155 Southdale Place; 3400 W. 66th St.; Edina; 952-924-2461

Call if you have any questions or concerns. I will call in early December, if I haven't heard from you, to discuss our next step. Have a wonderful Thanksgiving holiday

Sincerely

Tim Rourke
UNIVERSITY of MINNESOTA PHYSICIANS
CENTER FOR SEXUAL HEALTH / PROGRAM IN HUMAN SEXUALITY

AUTHORIZATION TO RELEASE PROTECTED HEALTH INFORMATION

Patient Name: Clarence J. Vavra Date of Birth: 3-14-39
Former Name:
Address: 105 3rd St NE. Telephone: 952-758-4176
New Prague, MN 56071

I hereby authorize the Center for Sexual Health / Program in Human Sexuality to:

(Check One) ☐ Obtain copies of records From: AND/OR ☐ Exchange information with:
☐ Release copies of records To:

Name: Kevin W. Denough Method of information exchange:
Address: 225 Summit Ave. ☐ Verbal
☐ Lab Reports
☐ Written
Address: St. Paul, MN 56021
Phone Number:

Information to be released (MUST CHECK ALL THAT APPLY):
☐ History & Physical ☐ Diagnostic Interview ☐ Billing Information
☐ Progress Notes ☐ Psychological Test Results ☐ Other
☐ Lab Reports ☐ Psychiatric Evaluation

All records pertaining to psychiatric/mental health, chemical dependency and/or AIDS/HIV related illness/testing will be released unless otherwise indicated by a checkmark here: ____________________________

Please indicate any restrictions. (Specify) ____________________________

For the following date(s) of treatment or condition:

I am requesting this information be released for the following purpose:
☐ Continued care ☐ Insurance ☐ Legal ☐ Personal use ☑ Other

I approve the release of medical information prepared after the date of this signed authorization for the following purpose:

☐ I understand I may revoke this authorization by written request at any time to the address listed at the top of this form.
☐ I understand that the revocation will not apply to information that has already been released in response to this authorization.
☐ This authorization will automatically expire one year from the date of my signature, or a lesser period of time as specified here: ____________________________
☐ The expiration period noted here may exceed one year only in certain situations as specified by law.
☐ I understand that once information is released pursuant to this authorization, UMPhysicians can not prevent the re-disclosure of the information to another third party.
☐ I understand this authorization must be filled out completely and signed in order to be considered valid.
☐ A copy of this authorization is as valid as the original bearing my signature.
☐ Except for research-related treatment, UMPhysicians will not condition treatment on my signing this authorization.
☐ I understand there may be a charge associated with the Release of Information Services rendered. There is no charge for release of information to other health care facilities.

Signature of Patient / Legal Representative
(If legal representative is signing, please also print name)

REASON PATIENT IS UNABLE TO SIGN: ☐ Minor ☐ Deceased ☐ Other:

Legal Representative's authority to sign (parent, guardian, health care power of attorney, etc.)

Date of Birth:

ARCH-029155
Patient Name: ________ JAYKA ________ Date of Birth: 3-11-39

Former Name: ________

Address: 103 3rd St NE

Telephone: 612-758-4376

New Prague, MN 56071

I hereby authorize the Center for Sexual Health / Program in Human Sexuality to:

(Check One) ☑ Obtain copies of records From: AND/OR ☐ Exchange information with:

❑ Release copies of records To:

Method of information exchange:

❑ Verbal ________________

❑ Written ________________

Name: ARCHDROGEG I

Address: St. Paul ____

Phone Number: 651-

Informations to be released (MUST CHECK ALL THAT APPLY):

☑ History & Physical ☑ Diagnostic Interview ☑ Billing Information

☑ Progress Notes ☑ Psychological Test Results ☑ Other __________________

☑ Lab Reports ☑ Psychiatric Evaluation

All records pertaining to psychiatric/mental health, chemical dependency and/or AIDS/HIV related illness/testing will be released unless otherwise indicated by a checkmark here: __________________

Please indicate any restrictions. (Specify) __________________

For the following date(s) of treatment or condition: ________________________ (Specify dates of treatment or condition)

I am requesting this information be released for the following purpose:

❑ Continued care ☑ Insurance ☑ Legal ☑ Personal use ☐ Other

I approve the release of medical information prepared after the date of this signed authorization for the following purpose:

- I understand I may revoke this authorization by written request at any time to the address listed at the top of this form.
- I understand that the revocation will not apply to information that has already been released in response to this authorization.
- This authorization will automatically expire one year from the date of my signature, or a lesser period of time as specified here: ________________. The expiration period noted here may exceed one year only in certain situations as specified by law.
- I understand that once information is released pursuant to this authorization, UMPHPhysicians cannot prevent the re-disclosure of the information to another third party.
- I understand this authorization must be filled out completely and signed in order to be considered valid.
- A copy of this authorization is as valid as the original bearing my signature.
- Except for research-related treatment, UMPHPhysicians will not condition treatment on my signing this authorization.
- I understand there may be a charge associated with the Release of Information Services rendered. There is no charge for release of information to other health care facilities.

______________________________ ____________________________
Signature of Patient / Legal Representative Date

Legal Representative's authority to sign

Reason Patient is Unable to Sign: ☑ Minor ☐ Deceased ☐ Other: ___________________________

ARCH-029384
Dear Mike,

Enclosed are materials from the Archdiocesan files relating to particular boundary issues during the ministry of Clarence Vavra. He is presently restricted in his ministry to restrictions based on his previous misconduct with a minor. The United States Conference of Bishops enacted in 2002 the Charter for the protection of children and young people which requires that Clarence be limited in his ministry.

The Archdiocese of St Paul and Minneapolis began a program of monitoring those former priests covered under the charter in 2004. There are various conditions that these men are to abide by entailed in leading a life of “prayer and penance” as well as continued adherence to their vow of celibacy. One of those requirements is that they were to undergo a recent evaluation to determine their present risk of sexually acting out, particularly with minors. They are to follow any recommendations that results from this evaluation.

I hope this material is beneficial in your evaluation of Clarence. You can direct any questions to me and I will be happy to answer. The Archdiocese has informed me that they will be responsible for charges related to this evaluation and you, or whoever does the billing, can forward those expenses to me at the Chancery. I thank you for your time and efforts in working with Clarence.

Sincerely

Tim Rourke
Promoter of Ministerial Standards
For the Archdiocese of St Paul and Minneapolis

Cc: Fr. Kevin McDonough’
Supervisor Worksheet
Rourke
Reviewed: 3/14/05

Offender Name, DOB, ORD dates.
Clarence Joseph Francis Vavra  3/14/1939  3/13/1965

Victim’s Name
Reports while in treatment at Andros in 95 that he was sexual with an [Redacted] also an older bot at a motel in [Redacted]

Assignments / Where offense occurred
1. 6/9/65 appointed asst pastor St Rose of Lima Roseville.
2. 6/4/69 assn asst pastor St Phillip Minneapolis letter written on 2/16/70 talks about situation at St Rose being impossible and moving CV was good. No other info.
3. 10/1/70St Peter asst pastor North St Paul
4. 10/4/71 transferred to Guardian Angela as asst pastor. Asks for a leave of absence 6/7/72
5. 6/19/73 comes back to ministry as ass. Pastor St Matts st paul
   He requests to leave and work with underpriv. Indian youth in rapid city for a couple of years.7/1/75 reports to rosebur Indian res.
6 6/15/76 assn asso pastor Holy Spirit St Paul
7. 6/16/77 transferred to Sacred Heart Rush City as Pastor.and St Greg North Branch
8. 1/15/79 assn aso pastor St Wencelau New Pauge.
10 evidently assn to Holy Redemmer as pastor in 1981 but no mention in file. Resigns 6/15/86 JRR recom that he be assn to Washington state prison system resign there in early 1987
11. 7/1/87 assn pastor St Nicks New Market
12. appt temp adm St Phillip Mpls11/11/92 and appt pastor5/3/93
13. adm nativity Cleveland mn.1/6/97
14 Par vicar Holy redemmer New Prauge 7/24/97

Supervisor/Mentor
2/27/97 McD Talks about treatment and concern that he still has a relationship with

Charges: Yes/No
No
Conviction: Yes/No
No

Settlement: Yes/ No
No

Year of Conviction or Settlement
None

Offense Date(s)/Report to Chancery
5/19/95 report from Andros center talks of self reports abusing two males at the while assn there in

Summary of What Occurred
7/9/68 CV heads a group protesting to Roseville council about movies being shown at local drive in as emphasizing violence, brutality, sadism and indecency. I write a very interesting letter when trans to St Phillip in 1970. He talks of the church being blind to many issues that should be addressed such as realistic sex ed, rehab for kids in corrections care for the sick, birth control etc. Memo from Fr Kenney on 7/28/71 talk about meeting with CV and that CV was disenchanted and seeing a counselor. Didn’t like role of asst pastor and wanted a rural parish difficulty handling interpersonal relationships. Asks for a leave of absence on 6/7/72, needs to find out if he really wants to be a priest. Talks about difficulty with parish work, other priests and lay leaders. Requests to work in rapid city. Interested in working with troubled and underpriv. Indian youth The boship of rapid city agrees to him coming there 3/12/75. He will go to reservations. Binz states he will need supervision and has some reservation on CV motivation for going. 4/13/78 Kenney memo talks of CV problems with pastorate. mentions CV regret at lack of success with Indians. Asks to now work at a civilian job for a while, evidently worked in corrections at red wing as chap. But he replaced someone who came back. Note to file from Fr Korf stating heavy complaints about CV preaching style not sure where. Letter from pastor in new prauge that CV is contradicting catholis truths to parish. 10/11/79 CV again having difficulty with pastor and either wants a chap. With juveniles or to again work in the community. He again wants to transfer to a correction ministry in 1985 and tells JRR He resigns at Holy Red in June of 86 and wants to work at oak park hts. prison. Gets an appt to work at walla walla prison as a chaplain and goes there in June of 86. He left within the year and returned here stating he was caught between inmates and guards by complaining about inhumane treatment there. Speculation that he brought in contraband at prisoners request. He is assn to st nicks in 87 and by 88 wants to move again too much conflict. But decides to make a three year commitment. He resigns 8/27/92 due to continued conflict in parish. Memo from McD to JRR that CV
needs an eval. Not sure what for. 3/13/95 referred to the Andros center for psycho eval. 4/21/95 CV in meeting with McD says he has been in a sexual relationship with another man for some years. Someone he met at a gay bathhouse. 3/19/95 eval from Andros. Sex behavior strong in early years and went to bathhouse in 64 to get first exp. Also talks about being sexual with several youth when at one a old who he tried to enter but couldn't and a teen boy who went to a motel with him where they drank and had sex. He says in 1987 he met " " and that he pledged a lifetime loyalty. They recommend inpatient treatment. 4/25/95 meets with McD and agree that he need not go to inpatient treatment. CV also agrees to eliminate sex with his partner rec to outpatient therapy with cons center. They also recom inpatient after four outpatient sessions. CV disagrees and asks McD for more time in letter 1/31/96. 3/13/96 McD to St Michaels center in St Louis. 3/12/96 McD gets letter from women upset that CV has been called to be a character witness for " " evidently his old partner as he is charged with sex abuse of since he was CV enters program at St Mike's 5/11/96 while there MCD 10/2/96 asks if he is threat to minors and they say no. McD goes to final eval 11/96 he gives CV aglowing report on how he handled treatment. Rec that he be relieved as pastor and be sent to New Praugh (home town) as an asst past. McD sees him 2/27/97 and confronts him about continuing relationship with CV still doesn't get it. 3/7/97 meets with McD which goes much better. 6/24/97 memo from McD with CV tp go over present situation. Felt things were going well for CV in Montgomery for now. He is going to aftercare and to a spiritual adv. 1/16/98 McD asks CV to desist in contacting his inmate friend at oak park. Evidently the one he had earlier been involved in sexual banter with. He is given a mentor who must see all mail he sends to this man. McD mete CV 5/26/98 going OK talked about his being inappropriate in writing to friend in prison complaining about system all mail will now be reviewed. Also talked about his friend Jim who is also now in prison for abusing his own children. Next mention in file is 5/15/02 CV writes McD about his staying at his present assignment for the next couple of years, 5/16/03 McD tells him he must resign his ministry as he falls under the charter. 6/1/03 CV resigns at his parishes. 9/28/04 CV writes Arch to ask to be reinstated. Talks about appealing his case to rome.

Actions and Restrictions
1/6/03 CRB removes him from clergy recommend due to his falling under the charter.

Evaluation and Therapy Reports
5/19/95 report from Andros center. He was sent there due to a communication with an inmate at oak park he had bedridden which was sexual in nature. They rec inpatient treatment due to continuing acting out sexual with anonymous males and adolescents. Sees Spoden at cons serv. Writes 1/18/96 that CV continues to be resistant to outpatient therapy and they also recomm inpatient therapy. 5/11/96 enters inpatient treatment at St
Mikes in St Louis. McD meets there and asks if he is a threat to minors. They report that they did not believe he had an attraction to young people. Or that he posed a threat to them. Rather a deep sense of anger that gives him a sense of entitlement to his behavior. They recommend his release 11/96 recommend a monitor be added. Ind phy therapy 11/27/97 aftercare meeting. CV indicates that he has been celibate the last two years and at present has no problems with his sexuality. 1/20/98 CV and McD exchange memos. CV has evidently been in contact with the inmate at Oak Park again and McD wants him to cease communication 3/31/98 CV goes to another aftercare and things go well. 8/27/98 last aftercare session all very positive he came to them an angry man and is now very open.

Supervisor Meeting Dates
Dear Clare,

I have been asked to send you the attached information requesting your assistance in a study conducted by the John Jay College. The Conference of Bishops at their meeting in 2005 requested that a study be done relative to the "Causes and Context" of the sexual abuse crisis within the Catholic Church. There has been relatively little done on the abuse of minors outside of the criminal justice system. This is a survey that is hoped to shed some light on this crisis as it relates to the Catholic Church. The results will hopefully garner information to help in the prevention of this crisis ever reoccurring again in the Church. Those involved in doing the study feel it imperative to seek the assistance of those accused of this type of misbehavior in assuring that the goals of the study are met with some reliability. They are asking for your assistance in helping in this endeavor to help assure that the mission of the Catholic Church relative to its service to youth in the future is carried out.

Your part in this study is totally voluntary. Your responses, if you choose to participate, will be anonymous. I believe this is all spelled out in the attached packet but as always call if you have questions and I will attempt an answer or to find one.

Thank You

Tim Rourke
St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards
Monitoring Criteria

For: Clarence Vavra From ______ to ______

Plan Manager: Fr. McDonough Monitor Tim Rourke Reason For Monitoring: Abuse

Monitor meetings: Minimum Quarterly

Monitoring Criteria:

1. The Clergy Review recommended on 1/6/03 that Clarence Vavra be removed from clergy as his sexual misconduct is covered under the charter for the protection of children and young people. The Board will also review this plan and could make further recommendations regarding monitoring.

2. Clarence will provide the name of any personal therapist he is or has been involved with to POMS. He will sign any release forms necessary for information regarding his attendance and compliance with therapy to be shared with POMS.

3. Clarence will provide information on any support groups he is involved with. He will sign necessary releases for information to be shared with POMS regarding his attendance and participation.

4. Clarence will maintain regular contact with a spiritual advisor. He will sign necessary releases for POMS to receive information regarding his attendance.

5. Living arrangements: Clarence will have no minors living at his residence. There will be no minors visiting his residence unless supervised by an adult.

6. Clarence will not initiate public contact with minors in person, by mail, telephone, e-mail, internet, chat rooms or communication through a third party or loiter in areas commonly frequented by minors (i.e. schools, day care, etc.) He will immediately disengage in any public contact initiated by a minor.

7. Clarence will maintain a chaste lifestyle with all adult male acquaintances. He is not to become involved in any one to one counseling with adult males.

8. Work and/or sacramental restrictions are: there is to be no ecclesiastical ministry of any type. Clarence is allowed no unsupervised work with minors.

9. Clergy Faculty limitations are:
   a. Removed from ecclesiastical ministry: implemented 06-03.
   b. May only celebrate mass alone, no one present: implemented 06-03.
   c. Not wear clerical attire, not use title nor present self as priest: implemented 06-03.

10. Computer hard drives used by Clarence may be randomly checked for sites in conflict with recommendations and restrictions.
11. The Archdiocese will pay for a current psychological profile with a mutually agreed upon facility or evaluator to help determine any present threat relative to inappropriate sexual behavior. Clarence will follow any recommendations based on this evaluation if deemed necessary. Clarence will sign necessary releases for file information to be provided to whoever is designated to do this evaluation.

12. Visits by the Promoter of Ministerial Standards for the Archdiocese will be made at Clarence’s living location, work sites or others areas that are mutually agreeable.

13. Risk monitoring evaluation/assessment to be done twelve months from the beginning of the actual monitoring period.

14. Prohibited reading materials/activities include any pornographic materials, paper, electronic, or other, and activities violating celibacy.

15. Failure to comply with the Monitoring Program could result in other monitoring measures and may include loss of any or all Archdiocesan subsistence.

16. Clarence is to completely fill out the “Intake Data” form and appropriate information release forms allowing POMS to release pertinent file information and for reports from evaluators and therapists to be received.

17. Any disputes about this monitoring plan maybe submitted to normal canonical review.

18. Clarence is to let POMS know of any change in address, phone numbers or other significant changes in his life.

19. A photocopy of this form will be considered the same as the original.

By our signatures, we acknowledge criteria to be monitored.

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<thead>
<tr>
<th>Individual</th>
<th>Date</th>
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<td>POMS Monitor</td>
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Acknowledge receipt of copy:

| Individual | Date |

(POMS 022305)
April 21, 2008

PROT. N. 24298

Cardinal William Joseph Levada
Prefect, Congregation for the Doctrine of the Faith
Piazza del S. Uffizio, 11
00193 Roma, Italy

Your Eminence,

Enclosed with this letter, please find additional material regarding the following persons, men who were incardinated in the Archdiocese of Saint Paul and Minneapolis, and have now voluntarily resigned from active ministry and agreed not to present themselves in any way as clerics:

    Michael J. Stevens -- 696/2004
    Clarence J. Vavra -- 692/2004

And in a separate box, I am sending the file for:
    Gilbert J. Gustafson -- 699/2004

Once again, I express my apologies for our slow response to this request. There is one other name for which material was requested. You will receive the material pertinent to this case within the next very short period of time.

With sentiments of esteem, I remain

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis
May 1, 2008

Tim Rourke  
Promoter of Ministerial Standards  
Archdiocese St. Paul – Minneapolis  
226 Summit Avenue  
St. Paul, MN 55102

RE: Clarence Vavra  
(03/14/1939)  
File: 17544

Dear Tim:

Enclosed please find the requested psychosexual evaluation on Fr. Clarence Vavra. In general, Fr. Clarence was cooperative with the assessment and appears to be doing well. As you will see from my report, I do think there are issues that he still needs to address and I have many of the same concerns that have been expressed by others over the last few years.

Thank you for this referral. If you have any questions, please feel free to call me. I hope that we can be assistance to the Archdiocese in the future.

Sincerely,

Michael H. Miner, Ph.D., L.P.  
Associate Professor  
Coordinator, Sex Offender Treatment
May 1, 2008

Tim Rourke
Promoter of Ministerial Standards
Archdiocese St. Paul – Minneapolis
226 Summit Avenue
St. Paul, MN 55102

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Michael H. Miner, Ph.D., L.P.
Associate Professor
Coordinator, Sex Offender Treatment

Michael H. Miner, Ph.D., L.P.
Associate Professor
Coordinator, Sex Offender Treatment
PSYCHOSEXUAL EVALUATION

Client Name: Clarence Vavra
PHS #: 17544
DOB: 3/14/39

Reason for Referral:
Father Vavra was referred by Tim Rourke, Promoter of Ministerial Standards for the Archdiocese of St. Paul and Minneapolis. He is presently restricted in his ministry based on sexual misconduct with a minor. The purpose of this evaluation is to provide the archdiocese with an update on Father Vavra's psychological functioning and sexual and other boundaries.

Sources of Information:
Father Vavra participated in four 50 minute clinical interviews with this writer between February 5, 2008 and March 18, 2008. He also completed psychological testing, which included:

The Minnesota Multiphasic Personality Inventory – 2
The Millon Clinical Multiaxial Inventory – III
The Beck Depression Inventory – II
The Beck Anxiety Inventory
The Tennessee Self Concept Scale
The Multiphasic Sex Inventory

In addition, Father Vavra completed 2 non-standardized questionnaires used here at the Center for Sexual Health:

An assessment of sexual orientation
A sexual behavior survey

In addition to the above, this writer reviewed the following documents provided by the Archdiocese of St. Paul and Minneapolis:

Memo from Father Kevin McDonough to Archbishops Roach and Flynn, and Bishop Welsh and Bill Fallon that is undated
Memo from Father McDonough to Archbishop Roach dated April 21st, 1995
Comprehensive psychodiagnostic assessment from the Anodos Center for evaluation, dates April 3, 1995 through April 6, 1995
Memo from Archbishop Roach to Archbishop Flynn, Father McDonough and Bishop Welsh
Progress reports from St. Michael’s Community dated June 13, 1996; July 10, 1996; August 20, 1996; September 10, 1996; October 2, 1996; November 7, 1996; November 22, 1996, and December 30, 1996
Memos from Father McDonough to Archbishop Flynn dated October 2, 1996 and November 26, 1996
Memos from Father McDonough to Father Vavra’s file dated February 27, 1997; June 24, 1997; and May 26, 1998
Pre-discharge summary from St. Michael’s Community dated November 22, 1996
Report of the reentry workshop at St. Michael’s Community on March 7, 1996
Reports from week long aftercare workshops on June 4, 1997; November 12, 1997; March 31, 1998 and August 27, 1998
Letter from Father McDonough to Father Vavra dated January 16, 1998
Letter from Father Vavra to Father McDonough dated January 20, 1998
Memo from Father McDonough to Archbishop Flynn and Bishop Pates dated May 14, 2002
Letter to Father Vavra from William Fallon dated November 14, 2002, indicating that his case was going to be reviewed by the Clergy Review Board on December 2
Memo from William Fallon to the clergy review board dated January 6, 2003
Memo from Barbara Shank to the clergy review board dated April 8, 2003
Clergy Review Board recommendation, which is undated and unsigned, that happened between March 3 and May 5 of 2003.

Background of the Problem:
Father Vavra’s issues with sexual behavior came to the fore due to an incident with when he was working at a parish in Apparently, came to the rectory numerous times requesting money. During one of these visits, Father Vavra allowed to take a shower and offered to perform a full body massage upon This included touching buttocks and genitals. He also asked to kiss but did not do so after refused. There were numerous other visits, upon which Father Vavra would give this individual money and would receive a hug from upon leaving. This incident came to light when demanded a substantial sum of money from Father Vavra in order to keep their interactions silent. Due to this incident, Father Vavra was evaluated by the Anodos Center in Downingtown, Pennsylvania in April of 1995. During this evaluation, Father Vavra disclosed an incident involving stayed overnight with Father Vavra, and wanted to sleep with him. Father Vavra indicated that invited him to have anal intercourse with and Father Vavra tried but could not penetrate. The report also indicated sexual involvement that included alcohol and sexual behavior. There was also an incident where Father Vavra had sexual intercourse. During his year in Father Vavra “befriended” several and took baths with

Additionally, the Anodos report indicates that about a year before that assessment, Father McDonough received a communication from an official at the Minnesota Department of Corrections indicating that Father Vavra had engaged in sexually explicit correspondence with an inmate. This is what led to some initial counseling in the Twin Cities.
Significant History:
Father Vavra was born in Landsville, Minnesota and grew up in New Prague, Minnesota. He attended parochial schools until the 8th grade, when he started minor seminary. Reports from both Anodos Center and St. Michael describe Father Vavra’s father as rather distant emotionally and Father Vavra’s mother as someone who expressed love through taking care of the family, but not as someone who was necessarily emotionally available. Father Vavra is the second of three children, all boys. Father Vavra describes feeling that he got second best treatment. He described his younger brother as becoming “the apple of dad’s eye.” Father Vavra reports being rather obedient as a child, helping his parents by doing chores around the house. He describes the family as being poor and not having much, but in general he recalls his childhood as being good. Father Vavra describes doing well in grade school and recalls his teachers, the nuns, as being human and approachable.

Father Vavra started the minor seminary at age 14. This was the first time he had ever been away from home, but he indicated that he made friends easily. Father Vavra indicates that he thought of himself as a rebel. He got the message in minor seminary that he couldn’t have a best friend and he could not associate with women or girls. He also believes that he was isolated from the world, indicating that it was part of the minor seminary process not to tell them what was going on in the outside world.

Sexual History:
Father Vavra did not indicate any discussions with his parents about sex. He did indicate some sex play with [redacted] and another incident with a number of boys and an older boy, where they pulled down their pants and the older boy explained their sex organs to them.

Father Vavra indicated that in the minor seminary, the messages about sex were that they could not associate with members of the opposite sex, that they were not to have exclusive relationships, and that masturbation was a mortal sin.

Father Vavra indicated that he never masturbated during his childhood or his time in the minor seminary.

At age 21, after beginning major seminary, Father Vavra discovered the bathhouses on Hennepin Avenue. He found that this was a place where gay men could meet and engage in sexual behavior. His first visit there at age 21 included being masturbated by another man. Father Vavra indicates that he probably went to the bathhouses about once a month, starting at age 21 and continuing until the bathhouses were closed in the late 1980s. Father Vavra’s involvement in anonymous sex continued after his ordination and vow of celibacy in 1965. He indicated that he confessed his sexual behavior when attending major seminary and that his spiritual advisor said that he could be a priest, even though he was gay.

Church Assignments:
Many of the reports commented on the number of different assignments that Father Vavra had during his time as a diocesan priest. These reports further indicate that Father Vavra often had conflicts with the parish pastor in the churches to which he was assigned.
Between 1981 and 1986 Father Vavra studied clinical pastoral education in order to train to be a prison Chaplain. He indicated that his interest in prison ministry stemmed from the belief that prisoners were mistreated. He worked as a Chaplain for about a year at a prison in Walla Walla Washington. In the interview with this writer he described that year as very stressful and indicated that most of his ministry was in seclusion units. Apparently, however, Father Vavra continued to offer some type of prison ministry when assigned to other duties. He indicates that he continues to have relationships with some of the men that he ministered to in prison. There are at least 2 incidences where Father Vavra’s behavior was brought to the attention of his superiors. In one, he exchanged sexually explicit letters with an inmate. In another incident, Father Vavra made disparaging comments about prison authorities in a letter to an inmate.

In his interview with this writer, Father Vavra described how he continues to be in contact with a number of prisoners who he described as friends.

Intimate relationships:
Father Vavra indicated that he was discouraged in the minor seminary to have intimate, exclusive relationships. However, in 1988 he met a man in a bathhouse in Minneapolis, with whom he developed an ongoing sexual relationship. Father Vavra describes this as a loving and caring relationship that continues to this day. There are indications throughout the records that this particular individual has, for the most part, relied on Father Vavra for support. There is also an indication in the records that this individual served prison time for child sexual abuse. In his interview with this writer, Father Vavra acknowledged his “partner” served time in prison, but indicated that this was for something that he had not done. He has maintained this stance in numerous conversations with Father McDonough and with treatment providers at St. Michael’s. Father Vavra indicates that he and his partner were sexually active until 2003. He maintains that they have not had any sexual contact since that time. Father Vavra indicted to this writer that he currently helps his partner with his groceries and helps him pay his bills as payment for his partner working on Father Vavra’s house. He does acknowledge that he and his partner engage in mutual massage but that they do not have anal or oral sex. He denies any mutual masturbation, but acknowledges that they do kiss.

Response to Treatment:
Father Vavra expressed a number of complaints about the evaluators at the Anodos Center. He still believes that he didn’t need inpatient treatment, and that he could have handled the situation locally through therapy, a spiritual director, and a support group. He also continues to harbor some anger about the treatment at St. Michael’s. The reports from St. Michael’s indicate that this anger was a significant barrier to his participation in treatment at the beginning, but that he ultimately engaged in treatment and did a very good job. Much of the focus was on Father Vavra’s anger and issues with authority, and how these manifested themselves in his covert rebellion against the church’s rules. It was during the evaluation at Anodos that the behavior with [redacted] came to light.

Reports from St. Michael and from Father McDonough from the latter part of Father Vavra’s stay at St. Michael indicate significant progress in treatment, specifically working on better strategies to cope with his frustration and anger, as well as his willingness to admit his behavior.
Reports from aftercare workshops were also positive regarding his participation in the one week activities and his adjustment to his priestly duties and lifestyle. During the time after his release from St. Michael, Father Vavra lived in a residence with other priests. While this was designed to provide him with support and friendships, indications from the reports and interviews with Father Vavra indicated that there was more distance than closeness between the priests living in this particular situation. While in treatment at St. Michael, Father Vavra completed an Abel Assessment of Sexual Interest™. This procedure combines a self-regard form with measures of viewing time with presentation of different sexual stimuli. Father Vavra's results indicated a primary attraction to adult males, with a secondary attraction to adolescent (pre-pubescent) males.

Current Life Situation:
Father Vavra took care of his parents during their late life illnesses. His mother died in 2001 and his father died in 2004. Since 2003, Father Vavra has been living in his parent's home in New Prague. His income includes his pension from the Archdiocese and social security.

Father Vavra indicates that he is involved in 2 support groups, one which is a lay group and the other of which is a group of priests. The priest support group is something he has been involved with since his return to Minnesota from treatment at St. Michael's. He indicates that he will go to Mystic Lake Casino 2 or 3 times per week, but says that he is careful about his gambling and limits himself to playing the slot machines. He also indicates for enjoyment he reads scripture, collects photographs, and enjoys Czech music. He indicates that he calls his brother, twice a day.

Father Vavra indicated that he is currently keeping in touch with a number of men who are in prison and that he will conduct church services privately when asked. Father Vavra denies any sexual activity with others, but acknowledges infrequent masturbation (one time per year) and acknowledges sexual thoughts and fantasies. Father Vavra acknowledged "wet dreams" about once every six months.

Alcohol use: Father Vavra reports alcohol use of 1 shot of brandy per night, and reports no history of alcohol abuse, and no family history of alcoholism. He denies any other drug use.

Mental Status:
Father Vavra is a 69 year old Caucasian male. He presented for assessment casually dressed. His voice was appropriate in pace and rhythm and speech was circumspect and logical. Father Vavra showed no loosening of associations, no indication of hallucinations or delusions or other indications of psychotic thought. Father Vavra expressed an appropriate range of emotions and appeared to be forthcoming during his interviews with this writer.

Psychological Testing Results:
As noted earlier in this report, Father Vavra completed the following standardized psychological tests: Minnesota Multiphasic Personality Inventory-2 (MMPI-2), the Millon Clinical Multiaxial Inventory — III (MCMI-III), the Beck Depression Inventory—II (BDI-II), the Beck Anxiety Inventory (BAI), the Tennessee Self Concept Scale: Second Edition (TSCS: 2), and the Multiphasic Sex Inventory (MSI).
Father Vavra’s MMPI-II profile was valid with some elevation in L and K but nothing substantial. Therefore, it can be assumed that Father Vavra responded to the MMPI-2 in an honest and forthright manner. Father Vavra’s basic scale profile showed no significant elevations. Thus, there are no indications of Axis I concerns. His profile, however, does indicate some level of entitlement, and tendency to deviate from rules, as well as some cognitive defensiveness and tendency to avoid responsibility. Subscale scores confirm problems with authority. There is some indication that Father Vavra will avoid negative emotions for periods of time and then act out impulsively and aggressively. Nothing in his self-report or record indicates a tendency to act out physically; however, this elevation in over controlled hostility is consistent with the reports from St. Michael and Anodos Center describing issues with anger and anger expression.

Father Vavra’s MCMI-III profile is valid, but shows a high level of socially desirable responding. In spite of this, Father Vavra’s clinical personality profile indicates a predilection towards a narcissistic attitude with considerable compulsive traits. That is, Father Vavra’s MCMI-III profile is consistent with an individual who interprets the environment to support his own self-interest, and who tends to be rather black and white in his thinking. Individuals with profiles similar to Father Vavra’s, while being rather rule-governed, will interpret rules and restrictions imposed from outside themselves as arbitrary and thus may choose to ignore them and behave in ways that serve their needs and wants. On the other hand, individuals with profiles such as Father Vavra’s expect strict adherence to their expectations from those around them, and may react with anger and frustration when their expectations of others are not met, and when others do not meet their perceived needs. Additionally, individuals with profiles such as Father Vavra’s will perceive sanctions applied due to their rule violations, as unfair and unreasonable.

Father Vavra’s responses to the BDI-II are indicative of a minimal level of depression. He does acknowledge feeling that he may be punished and some level of fatigue and difficulty with sleep. The punishment is consistent with his reported feelings of persecution by the church and the unfairness of his current situation.

Father Vavra’s score on the BAI indicates a minimal level of anxiety, although the score is at the high end of this and close to a mild level of anxiety. However, Father Vavra’s reported symptoms are again consistent with some physical concerns and his unhappiness with how he is being treated by the church.

Father Vavra’s scores on the TSCS: 2 are valid and indicate that he has responded to the scale in a fairly consistent manner. Father Vavra’s total self concept and conflict were in the average range, as are all of his subscale scores. In general, Father Vavra shows no major strengths or weaknesses in his concept of himself being about the mean across all of the scales, including his physical, moral, personal, family, social and work self-concept.

Father Vavra’s score on the MSI indicates that he presents with an asexual image. However, given Father Vavra’s reported homosexual orientation, it is possible that his social sexual desirability and sexual obsession scores reflect a sexual orientation, rather than dissimulation on
this scale. The MSI tends to be somewhat biased towards heterosexual orientations. Father Vavra’s accountability scores are consistent with an individual who sees himself as a victim and does not take responsibility for his sexual acting out behavior. His cognitive distortions and justifications are not marked, but indicate a significant level of blaming others and justification. Additionally, Father Vavra’s MSI profile indicates that he is not motivated to engage in treatment. Father Vavra does show some interest in child molesting type behavior, exclusively with boys. He shows no interest in sexual assault or exhibitionistic behaviors. Consistent with the reports, and Father Vavra’s responses at interview, he acknowledges on the MSI that he molested

The behaviors reported on the MSI are consistent with what is already known from the Anodos report and his responses at interview.

In addition to the standardized psychological tests, Father Vavra completed 2 questionnaires related to his sexual orientation and sexual history. Consistent with other self-reports, he sees himself as exclusively homosexual and very comfortable in that orientation. Also, while he sees his sexual identity as about equally male and female, he reports himself both in the present and in the ideal as consistently male in physical identity, and sexual orientation identity.

Father Vavra’s reports on the sexual behavior survey are again consistent with his reports at interview, and indicate no sexual dysfunctions or other concerns. He does indicate that he is the one who has initiated sexual activity, and not his partners. However, this appears to be related to the current partner, who Father Vavra has been involved with for about 20 years.

Conclusions and Recommendations:
Father Vavra is a 69 year old Caucasian male who has been removed from ministry due to an incident of sexual abuse of

This incident took place about years ago and there appears to have been no other incidence with

There is, however, some indication of a sexual encounter with

In addition, Father Vavra has a significant history of engaging in anonymous sexual behavior. He began frequenting bathhouses in Minneapolis at about age 21. His reported motivation was to develop intimate relationships and friendships. However, his behavior, consistent with the environment in which he put himself, involved multiple partners and sexual experiences, including oral sex, mutual masturbation, receptive and insertive anal sex. Father Vavra’s frequenting of bathhouses did not end until they were closed, likely in response to the AIDS epidemic. Father Vavra met a man during this period of time with who he has maintained a 20 year relationship. For most of this time the relationship was both intimate and sexual, although Father Vavra reports that he has had no overtly sexual contact with this “partner” since 2003. He does engage in some physical expressions of affection including kissing and hugging.

Father Vavra has tended to support his “partner” for most of the 20 years of their relationship. Currently, he provides groceries and helps his partner to pay his bills. In return for this, Father Vavra’s partner does handyman work around the house that Father Vavra received from his parents upon their deaths. This relationship appears consistent with a general pattern of poor boundaries and unequal relationships. This pattern of poor boundaries is not only seen in Father Vavra’s sexual behavior, but also in his befriending a man whose station in life requires his help. It appears that Father Vavra has not learned to separate his ministry from friendship. This is indicated by his continued correspondence with various prison inmates, who he refers to as
friends. He has, at times, overtly violated boundaries. However, even when these boundary violations are not overt, it seems inappropriate for Father Vavra to continue ongoing relationships with the individuals with whom he ministered. This blurring of intimate boundaries appears related to the fact that Father Vavra has never really learned how to express and experience intimacy. From all reports, his parents were rather emotionally distant, and there was little expression of intimacy and affection amongst his family of origin. Father Vavra experienced the seminary as discouraging intimate relationships and, thus, he appears to have merged sex with intimacy, experiencing sexual partners as intimate relationships, and has tended to become more intimate with certain individuals to whom he has ministered. Specifically, he tends to befriend those who are in less fortunate situations, particularly the men he encountered while engaging in prison ministries. It appears that he is able to justify these relationships as benevolent, since he is ministering to men that he sees as having been rejected by society. This is similar to his feelings of being rejected by the church, and is consistent with his conflict with authority.

Father Vavra appears to have gained significantly from his treatment at St. Michael's. This treatment focused a great deal on his anger towards authority and how this manifested in his behavior, especially his tendency to ignore his vow of celibacy. However, Father Vavra does not appear to have totally addressed the issue of his intimate boundaries and his personality structure makes it difficult for him to integrate views that conflict with his. He does appear to be avoiding sexual contact, but he still is involved in relationships that are likely unhealthy for him and set him up to be exploited. Father Vavra is taking good advantage of the support of a group of priests and his brother. However, his brother appears to support Father Vavra's boundary problems by seeing his brother as a benevolent man who is taking care of those rejected by others. This view further reinforces Father Vavra's tendency to gain intimacy through relationships with men who need his help, rather than with those with whom he is on a more equal footing. This is clearly the case with his intimate partner. It has likely been a positive relationship for Father Vavra, since he maintains control.

Thus, while Father Vavra appears to be adhering to the letter of the law and avoiding overt sexual behavior, he still has significant issues with gaining intimacy and violating boundaries. Additionally, his personality structure leads to feelings of entitlement that cause him to view himself as being victimized and makes acceptance of restrictions difficult. Father Vavra's anger with authority is probably intertwined with this narcissistic personality, making interventions difficult. There are no indications of pedophilic orientation, and it is unlikely that Father Vavra is a significant risk to prepubescent children. However, it is likely that Father Vavra can develop relationships with individuals to whom he ministers which are beyond what is appropriate and probably also beyond how the other person views the relationship. Therefore, it is recommended that Father Vavra continue to engage in therapy to address his needs for intimacy and his methods for gaining it. It is clear that he values and desires friendship and intimate relationships. It is also not beyond the ability of a priest, nor is it against the precepts of the church, at least as they are understood by this writer, to develop friendships that are mutually beneficial and spiritually rewarding. However, Father Vavra does not currently have the emotional skills to develop such relationships and his personality structure makes it difficult to take another's perspective and accept limitations. These skills and personality traits should be the target of any ongoing psychotherapy.
This report is based on the information available to this writer at this time. Should additional information surface, it is possible that the conclusions and recommendations of this report might change.

Respectfully Submitted,

[Signature]

Michael H. Miner, PhD, LP
Associate Professor

Cc: Fr. Vavra
File
May 1, 2008

Tim Rourke
Promoter of Ministerial Standards
Archdiocese St. Paul – Minneapolis
226 Summit Avenue
St. Paul, MN 55102

RE: Clarence Vavra
(03/14/1939)
File: 17544

Dear Tim,

Enclosed please find the requested psychosexual evaluation on Fr. Clarence Vavra. In general, Fr. Clarence was cooperative with the assessment and appears to be doing well. As you will see from my report, I do think there are issues that he still needs to address and I have many of the same concerns that have been expressed by others over the last few years.

Thank you for this referral. If you have any questions, please feel free to call me. I hope that we can be assistance to the Archdiocese in the future.

Sincerely,

Michael H. Miner, Ph.D., L.P.
Associate Professor
Coordinator, Sex Offender Treatment
Promoter of Ministerial Standards Office
St. Paul/Minneapolis Archdiocese

(Please use this form or your form providing this information.)

This is to confirm that Clarence J. Luna has attended Spiritual Direction on the below listed dates for the three month period of

[Handwritten: January three May, the year of 2008]

I talk to him just about every week.

Dates:

1. April 21
2. May 5
3. May 19

Signature of Spiritual Advisor

Date

Send to:
Promoter of Ministerial Standards
Archdiocese of St. Paul/Minneapolis
226 Summit Avenue
St. Paul, MN 55102

ARCH-029604
CONFIDENTIAL

Your Excellency,

This Congregation received the letter of April 21, 2008 concerning the case of Rev. Clarence Joseph Francis Vavra, a priest of your Archdiocese who has been accused of the sexual abuse of minors.

After having examined the case and in light of the fact that Rev. Vavra is presently retired, this Dicastery has decided to confirm all the restrictions already established by an administrative act in accord with number 8b of the Essential Norms. At the same time, this Dicastery also asks Your Excellency to monitor Father Vavra’s priestly life so that he does not constitute a risk to minors and does not create scandal among the faithful. Your Excellency is, furthermore, to impose upon Rev. Vavra the obligation to offer Mass every Friday for the rest of his life in reparation for the sins of abuse committed by clerics against minors.

With fraternal regards and prayerful best wishes, I remain

Sincerely yours in Christ,

* Angelo Amato, SDB
Titular Archbishop of Sila
Secretary

His Excellency
The Most Reverend John Clayton Nienstedt
Archbishop of Saint Paul and Minneapolis
226 Summit Avenue
Saint Paul, MN 55102-2197
U.S.A.
Promoter of Ministerial Standards Office
St. Paul/Minneapolis Archdiocese

(Please use this form or your form providing this information.)

This is to confirm that CLARENCE VAVRA has attended
and satisfactorily participated in his Support Group on the below listed dates for the
three month period of Feb 1 - Apr 21 of the year 2008.

Dates:
1. Feb 14, 2008 Thursday AM
2. March 13, 2008 Thursday AM
3. April 17, 2008 Thursday AM

Signature of Support Group Leader  4/11/08

Send to:
Promoter of Ministerial Standards
Archdiocese of St. Paul/Minneapolis
226 Summit Avenue
St. Paul, MN 55102
July 9, 2008

Mr. Clarence J. Vavra
105 Third Street NE
New Prague, MN 56071

Dear Clarence,

The Congregation for the Doctrine of the Faith has recently reviewed several files of priests from this Archdiocese who were removed from priestly ministry as a result of offenses covered by the Charter and Norms for the Protection of Children and Young People. In addition to confirming the actions which have already been taken and to which you have agreed, the Congregation has asked that I impose upon you the obligation to offer Mass (privately) every Friday for the rest of your life in reparation for the sins of abuse committed by clerics against minors.

With this letter, then, I am imposing this obligation upon you. It is, of course, an obligation, but in addition, the celebration of the Most Holy Eucharist is always a great privilege, one which I am confident you will fulfill with gratitude and reverence.

May your life be filled with the blessings of our loving God.

Cordially yours in Christ,

The Most Reverend John C. Nienstedt
Archbishop of Saint Paul and Minneapolis
Return to
FATHER KENNETH McCORMICK

From
ARCHBISHOP FLANNE"
TIM - FYI:

please forward to file. K.
Dear Kevin,

Thank you for your excellent letter. My brother and I felt it was very good.
I want to thank you for all your kindness and concern shown.
I am trying to remain faithful as possible.
I offer you my deepest sympathy on the death of your dear father, James, who died in April. May God have kept our parents and we thank God for them especially at the time of Thanksgiving. We recall the Southern Blessings from God.

God bless you in your ministry.

Now that the sun has seemed to set on one so very dear, please know a soul who lived so well remains forever near.

With Heartfelt Sympathy

Love

Clarence

"Carl"
Just as the sun will set then rise with each and every dawn, the souls of those who lived life well eternally live on...
From: Haselberger, Jennifer
Sent: Friday, November 28, 2008 5:03 PM
To: Eisenzimmחבר, Andrew <eisenzimmera@archspm.org>; Rourke, Tim <tempmoderator@archspm.org>
Subject: The good, the bad, and the ugly

Reviewing the information in the Clergy files, the following are the cases, not including Wajda, that we sent to the CDF:

John Brown- aged 12-14, two physical exams and one contact (probably okay to include as Charter)

Robert Zasacki- 17 yr old male in 1977 (definitely not Charter)

Clarence Vavra- admitted touching 10 year old (okay for Charter)

Robert Thurner- only one to be identified was 16 (not okay for Charter unless additional information)

Krautkremer- I didn't check this because he was voluntarily laicized

J Kern- fondling, 13-14, admitted in 1960s (okay for Charter)

Michael Stevens- 13 year old mentally handicapped boy (okay for Charter)

Robert Kapoun- couldn't locate file

Dennis Kampa- 13 year old girl and 2 elementary school girls in 1980s. No clear cut abuse but history of inappropriate behavior (maybe ok for Charter, but dodgy)

Gil Gustafson- 1983 plead guilty to 3rd degree sexual misconduct with a minor, 13-14 years old. (okay for Charter)

Gil DeSutter- lawsuit involving 12-13 year old boy, kissing and fondling (okay for Charter)

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From: Rourke, Tim <tempmoderator@archspm.org>
Sent: Monday, December 1, 2008 11:29 AM
To: Haselberger, Jennifer <haselberger@archspm.org>; Eisenzimmer, Andrew <eisenzimmera@archspm.org>
Subject: RE: The good, the bad, and the ugly

Just and FYI. Zasacki is deceased. There is one who has been assigned to me as a charter priest but has not had anything submitted to Rome. His name is Richard Skluzacl. I have also been looking for the Kapoun file for a few weeks. It would be difficult to miss as it fills four of the brown flies. Anything more, at present, that you need from me?

From: Haselberger, Jennifer
Sent: Friday, November 28, 2008 5:03 PM
To: Eisenzimmer, Andrew; Rourke, Tim
Subject: The good, the bad, and the ugly

Reviewing the information in the Clergy files, the following are the cases, not including Wajda, that we sent to the CDF:

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Archbishop John C. Nienstedt  
226 Summit Avenue  
St Paul, MN 55102

Dear Archbishop Nienstedt

You will find attached a monitoring plan on Clarence Vavra. Clare is a former priest covered under the charter for the protection of children and young people. Clare was undergoing an evaluation at the Anados Center in 1995 for his sexual associations with adult males. Clare indicated during that evaluation that he had been sexually active with a priest who he believed to be [blurred] while he was serving as a priest at [blurred] in 1975. Although I have been seeing Clare for a few years he had been resistant to signing the POMS agreement until now. He has, however, to the best of my knowledge been compiling with the conditions given him several years ago. I am now presenting this for your approval or for any changes you would like to make on this plan. I would suggest that you mark one of the spaces below and return to myself at your earliest convenience.

1. [ ] I support this plan as is

2. [ ] I support the plan with the following specific change(s)

3. [ ] I want to talk with you about this before I am ready to approve this

Archbishop John C. Nienstedt

[Signature]

Date: 12-24-08

Respectfully,

Tim Rourke  
Promoter of Ministerial Standards

C: Father Kevin McDonough
Promoter of Ministerial Standards Office
St. Paul/Minneapolis Archdiocese

(Please use this form or your form providing this information.)

This is to confirm that Clarence_sevca has attended Spiritual Direction on the below listed dates for the three month period of

Jan. thru March the year of 2009.

Dates:

1. January 5
2. February 9
3. March 9

Signature of Spiritual Advisor: Stanley Sevca 3/14/09

Date

Send to:
Promoter of Ministerial Standards
Archdiocese of St. Paul/Minneapolis
226 Summit Avenue
St. Paul, MN 55102
Promoter of Ministerial Standards Office
St. Paul/Minneapolis Archdiocese

(Please use this form or your form providing this information.)

This is to confirm that Father Clarke Vavra has attended and satisfactorily participated in his Support Group on the below listed dates for the three month period of Dec - Feb of the year 2008-2009.

Dates:
1. 12-11-08
2. 1-29-09
3. 2-19-09

Signature of Support Group Leader

Date

Send to:
Promoter of Ministerial Standards
Archdiocese of St. Paul/Minneapolis
226 Summit Avenue
St. Paul, MN 55102
TO: Andy Eisenzimmer
FROM: Tim Rourke
DATE: 5/7/2009
RE: Information

I have concluded gathering information regarding the possible whereabouts on the men you requested.

John (Jack) Brown: I presently monitor Jack as a former priest covered under the “Charter”. He presently resides at 2731 Hazelwood # 314. This is a senior’s only living facility where he has been since December 2006. He has not driven for the past year and rarely leaves the facility other than outings provided by the facility.

Tim McCarthy: Although I have not verified the information as I am not certain it is public information, I believe he is in federal custody awaiting a hearing in Sherburne County. The background check indicates no convictions in Minnesota which was the same information I received from the BCA. His last address was 683 Lafond in St Paul. He is not listed as the owner so I surmise he was renting there and probably has no permanent address at present. He also had a state tax lien in the amount of $6378 filed 8/1/03. He has also filed two chapter 7 bankruptcies in 2003. The summary of the search is attached.

Paul Palmitessa: He evidently had served in the Diocese of San Diego since 1982 and was incardinated there in 1988. He presently resides at 9850 Mission Greens Ct. #4, Santee California 92071. This appears to be a condominium which is owned by Paul Palmitessa trust. Nothing if significance in the check. I assume he is still in active ministry, probably retired, in that diocese but did not call there to verify that.

Joseph Pinkosh: File records indicate that he left active ministry in 1992 to pursue getting married. His last reported address is 4750 Shier Rd, Minneapolis 55421. This is a single family residence owned by , I can’t say for certain if he has laicized or not. There is nothing significant in the background check I did.

Clarence Vavra: I presently monitor Clarence as a former priest covered under the “charter”. Clarence lives in his childhood home at 105 Third St. N.E. New Prague Mn 56071. He lives there alone and has no other outside employment. He was quite adamantly in the beginning that he wouldn’t cooperate with the program. He has relinquished that attitude and now is cooperating. There was an evaluation done on him last year at the University of Minnesota.
human sexuality program which would be worth a look if anything ever comes up in his regard.

Alfred Longley: According to the diocesan file he died in 1974.

Eugene Corica: He evidently was ordained a Franciscan and incardinated here in 1983. He agrees to leave priesthood on 10/13/95. I am not certain if he laicized. The background check would indicate his present address as 2008 Louisiana Ave, Minneapolis 55427. This is a townhouse owned by another person. This could indicate that he is either living with the woman who owns the unit or the more likely possibility is that he is renting there. The check would indicate that he also filed for chapter 7 bankruptcy in 1996. There is nothing else significant in the background check.

Robert Loftus: File records would indicate that he laicized 10/8/77 to pursue marriage. The check indicates that he resides at 13233 Lily St # 4 Minneapolis, 55448. This is a residence owned by Robert Loftus. He had previously sold a home along with Mary Jo Loftus in 2007. The fact that she is no longer listed as the owner of his present home could indicate a divorce or death. Nothing else significant other than he owned a boat until 2007.

Cosmos Dahlheimer: I spoke with Joseph Young at the Benedictine Abby in Collegeville. He verified that he died 2/21/04. I have attached the notice which was in their abbey publication.

Raymond Walter: I spoke with Kristine Stremel from the Redemptorist mother home in Denver (303-565-5416). There records indicate he died in 2003. He was residing at that time at the Liguori health care center in Liguori, Missouri. Our file indicates that he went there after leaving this diocese in 1989.

Brennan Maiers: I spoke with Joseph Young at the Benedictine Abbey (320-363-2001). He informed me that he is residing at the Abbey. He is restricted from any active ministry and not currently working. Their publication would indicate that as of 2007 he was working maintaining the Abbey Chronicle. He indicates that presently he is being monitored similar to our former priests covered under the “charter”.

Employment records seem to be more difficult to get. I hope this is helpful. Let me know if you need more on these guys.
From: McDonough, Fr. Kevin <O=ARCHDIOCESE OF ST PAUL & MPLS/OU=SUMMIT/CN=RECIPIENTS/CN=MCDONOUGHK>
Sent: Saturday, October 29, 2011 4:36 AM
To: Rourke, Tim <tempmoderator@archspm.org>
Subject: RE: special arrangement funerals

Tim: Mike Stevens is not somewhat young. He is incredibly young, practically a teenager, in the pink of health (and five months older than I).

I will follow up on the rest of these notes when I return from Africa. I go Tanzania tomorrow night and return on Sunday, November 6. I am not bringing my clubs. Be well. Thanks for all your work!

Father Kevin McDonough
Pastor/Capellan, Saint Peter Claver, Sagrado Corazon de Jesus, and Incarnation Delegate for Safe Environment, Archdiocese of Saint Paul and Minneapolis
651-621-2261

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From: Rourke, Tim
Sent: Thursday, October 27, 2011 12:02 PM
To: McDonough, Fr. Kevin
Subject: RE: special arrangement funerals

1. regarding John Brown you can refer to my previous e-mail about setting this meeting up soon. I had not received your response before I saw him on Tuesday so did not bring up the Delano complaint or having his niece, at this meeting. She comes up every weekend and takes him food shopping for the week. She also sets up all of his meds for the week. Were it not for her he would possibly need assisted living just for those two reasons. He is still with it in many respects and certainly based in reality but you will really need to focus with him about Delano. I believe his long term memory is intact but his short term memory is bad. He possibly might go to Boston to visit a sister in law there (he has gone every year except last) which could change the times he is available.

2. Bob Thurner sounds like you do not need anything at present from me.

3. Dick Skluzacek has his nephew, Skluzacek, as his executor. I am not certain what he knows about Dick's history as I have never discussed it with him. I can be reached best at his cell phone, His home number is!

4. Denny Kampa lives with his sister, in a townhome in Victoria. I have met her on one occasion there and again not certain what she knows about his history. I will be meeting with him toward the end of November and will discuss this fully with him.

5. Vavra. I will be meeting with him in early December and will discuss it with him then. His brother, recently had knee surgery but I expect he will be totally recovered by then. I will ask Clare about setting a time with the four of us probably in January.

6. Kapoun. This will be resolved when he returns.

7. Desutter. He usually comes back late spring early summer. I will tell him you want to meet then and see if he wants a family member present. You can otherwise call him at 480-986-5382. I plan on getting in touch in late November if you don’t.

8. Kern I am meeting with him next week and will see if he wants a further meeting with you and presumably his sister.
10. Stevens. I met with him this week and went over the policy. He is more in line with having a priests funeral with a viewing in church etc. he really hasn't given it much thought since he is in good health and still somewhat (around your age) young. This could change over time. Do you need to meet with him?

I have not actually shown anyone the policy nor have I indicated that it is a done deal. Let me know when I can do that as it would make the discussion much more fruitful

From: McDonough, Fr. Kevin
Sent: Friday, October 21, 2011 10:37 AM
To: Rourke, Tim
Cc: Haselberger, Jennifer; Eisenzimer, Andrew
Subject: special arrangement funerals

Tim: Thanks for our recent conversation about the funerals for former priests whom we consider to be covered by the Charter for the Protection of Children. Here is a list of the steps that you and I agreed to take. I have added the notes that you gave me yesterday, and included the results of a conversation with Robert Thurner's sister-in-law.

Let's keep each other updated from time to time by exchanging re-edited versions of this e-mail. It will help us keep others in the Chancery informed as well.

As you and I discussed it, we want to make sure that the families of these men are aware, well before their brother/uncle's death, that there are sensitivities about arranging their funerals. For younger and/or more competent former priests, our first step is to talk with the man himself. Eventually, working with these men, we will involve the family. For older and/or less competent former priests, the first outreach is to the family. Here is a listing of the men, categorized according to strategy:

A. Those whose deaths are more imminent and whose capacities are more limited:

1. John Brown: We have two matters to discuss with John: the new complaint from Waverly and his funeral plans. We should probably have Mary Beth Sullivan present when we meet with him about these two items, and then follow up afterwards with his niece about the plans. Tim, would you set up a meeting for John, Mary Beth, you, and me in mid-November?

2. Robert Thurner: I spoke with his sister-in-law, [fill in name], today (time). She was immediately receptive to the conversation, since she remembered reading somewhere about the angst caused when a priest-abuser was buried in vestments. With Bob still adjusting to his new residence the next month or so did not seem to be the best time to involve him in the discussion. And I will have a "family meeting" with Bob and with other family members in January. Meanwhile, should he die, she will call me immediately before any funeral plans are made.

3. Richard Skluzacek: Dick is largely incompetent (and even unconscious). You noted in our conversation that Archbishop Neinstedt had visited him recently, a very fine act of pastoral care. I am to call his brother [fill in name] to discuss Dick's funeral. Tim, please send me his phone number and I will do so.

B. Those whose deaths are unlikely to be immediate, but are in the nearer term:

4. Dennis Kampa: I have recently had some very positive interaction with Dennis and his family, and you are seeing him regularly. You and I will meet with Dennis and his sister-in-law. May I ask you to set this up?
5. Clarence Vavra: You and I will meet with Clarence and his younger brother. This can happen anytime in the next six months. How do you suggest we set up that meeting?

6. Robert Kapoun: You already spoke with Robert about this matter. His plans are to move to Florida permanently after he sells his mother's property in Minnesota, probably in the summer of 2013. We have been in annual contact with the Diocese there, and will notify them when he changes residence permanently. He would like to be cremated in Florida and then buried in a family plot in Calvary Cemetery. These plans certainly offer no complications in regard to our Archdiocesan concerns about his eventual funeral. you and I will meet with him and a family representative next summer (waiting until then because he is about to leave for Florida in the next few days).

7. Gilbert DeSutter: DeSutter returns to Minnesota briefly each summer from his permanent residence in Arizona (where the Diocese is on notice of his status). He is likely to be whiny but cooperative about the restrictions on the recognition to be given him in his funeral. I will call him in the Spring and set up a meeting with him in the summer during his out-of-the-Twin-Cities Minnesota visit.

C. Those whose deaths are likely remote and who are fully competent and cooperative:

8. Jerome Kern: You will raise this matter in the course of normal monitoring meetings. Involve me as needed.

9. Gilbert Gustafson: You already raised this with Gil in a recent meeting. His plans, already discussed with the family, are that his funeral will be significantly less "priestly" than would be permitted under the Archbishop's directive.

10. Michael Stevens: You will raise this matter in the course of normal monitoring meetings. Involve me as needed.

Tim: I think that is the whole group. Please add any relevant information.

Jennifer and Andy: please let us know if you have any questions or concerns.

Father Kevin McDonough
Pastor/Capellan, Saint Peter Claver, Sagrado Corazon de Jesus, and Incarnation Delegate for Safe Environment, Archdiocese of Saint Paul and Minneapolis
651-621-2261
From: McDonough, Fr. Kevin <O=ARCHDIOCESE OF ST PAUL & MPLS/OU=SUMMIT/CN=RECIPIENTS/CN=MCDONOUGHK>
Sent: Wednesday, November 30, 2011 1:19 PM
To: Rourke, Tim <tempmoderator@archspm.org>
Cc: Eisenzimmer, Andrew <eisenzImmer@archspm.org>; Laird, Fr Peter <lairdp@archspm.org>
Subject: RE: Funerals for Men Under the Charter

Tim: Yours is an excellent memo. Let me reply to several things in it:

1. Dennis Kampa: I will indeed follow up with him -- and him alone for the first meeting. I will call him soon and set a time after Christmas.

2. Dän Czyzak: I had a very good conversation with his nephew over a week ago. Dick had never been fully disclosive with the rest of the family, but he had said enough that he told me he was not surprised. He assured me, by the way, that he had never heard any concerns about there having been familial abuse by Richard. Even so, he thinks he can steer the funeral preparations in such a way that they archdiocesan policy will be accommodated and the family’s sensitivities will be respected. He promised to call me when Dick dies.

3. Robert Thurner: I had a good conversation with his sister-in-law by telephone two or three weeks ago. She “got it” in regard to archdiocesan sensitivities for the funeral. She and I agreed that the two of us will sit down together with Bob after the holidays. She anticipates a little resistance from him, but not much.

4. Gilbert DeSutter: Yes, indeed. I plan to meet with him next summer.

5. Thanks for following up with Clarence and his brother. Please give me some thoughts about when and how you think we should set up that meeting that involves me.

I think that covers it all. Thanks for the good preparations for our recent meeting with John Brown. Subsequently I met with the man from Waverly who claims that Brown abused him in the 1960s and with the therapist. They were pleased with the perspective I brought them and we are looking at meeting with John sometime after New Year’s Day. The victim and therapist have some counseling work to do first.

Let me know what else you can think of. Happy Advent.

Father Kevin McDonough
Pastor/Capellan, Saint Peter Claver, Sagrado Corazon de Jesus, and Incarnation
Delegate for Safe Environment, Archdiocese of Saint Paul and Minneapolis
651-621-2261

From: Rourke, Tim
Sent: Tuesday, November 29, 2011 12:21 PM
To: McDonough, Fr. Kevin
Subject: Funerals

I discussed the probable policy with Denny Kampa. He has not made any arrangements for his funeral. He, as every other charter person, does not recall filling out the Diocesan form on funeral requests since his retirement/removal from ministry. He has not discussed the reason for his removal with his sister. You may recall that he lives in Victoria with his sister and she, in all likelihood, would be his executor if he should die first. He hasn’t thought about where he would be buried and was actually waiting for some direction from the chancery on how to go about planning. He would, at present, have a funeral either at St Victoria or his previous parish Incarnation. Burial is yet undecided. I told him you would in all probability be requesting a meeting in the next several months to do a full discussion on the subject. He asked that you set
a time with him alone for that initial discussion and for now not talk to his sister about this. Home number is 952-443-0186.

I have concluded my discussion with those covered under the charter with the exception of Bob Thurner who I have met with but you were planning on setting a meeting with his sister in law for discussion, Dick Skluzacek as you were planning on meeting with his nephew (anything happen on that) and Gil DeSutter as I believe you planned on meeting face to face with him when he returns this summer and Clare Vavra who I am meeting with next week. I believe you want me to begin the process of him telling his brother, that you will want to meet with them both sometime early next year.

Let me know if any of this is in error or if you have something else you want me to do on this subject.
Promoter of Ministerial Standards Office  
St. Paul/Minneapolis Archdiocese

(Please use this form or your form providing this information.)

This is to confirm that Clarence J. Vavra has attended Spiritual Direction on the below listed dates for the three month period of

_________________________________________ the year of 2011.

Dates:

1. Jan 17, 2011
2. Feb 15, 2011

Signature of Spiritual Advisor

Date

Send to:
Promoter of Ministerial Standards
Archdiocese of St. Paul/Minneapolis
226 Summit Avenue
St. Paul, MN 55102
Promoter of Ministerial Standards Office
St. Paul/Minneapolis Archdiocese

(Please use this form or your form providing this information.)

This is to confirm that Clarence J. Vavre has attended and satisfactorily participated in his Support Group on the below listed dates for the three month period of Oct - Dec of the year 2011.

Dates:
1. 10-20-11
2. 11-10-11
3. Dec 1, 2011

Signature of Support Group Leader: ____________________________ Date: 12-12-11

Send to:
Promoter of Ministerial Standards
Archdiocese of St. Paul/Minneapolis
226 Summit Avenue
St. Paul, MN 55102
St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards
Monitoring Criteria

For: Clarence Vavra From 12/14/10 to 12/13/11

Plan Manager: Fr. McDonough Monitor Tim Rourke Reason For Monitoring: Abuse

Monitoring meetings: Minimum Quarterly

Monitoring Criteria:

1. The Clergy Review recommended on 1/6/03 that Clarence Vavra be removed from clergy as his sexual misconduct is covered under the charter for the protection of children and young people. The Board will also review this plan and could make further recommendations regarding monitoring.

2. Clarence will continue to provide information on his priest support group that he is involved with. He will sign necessary releases for information to be shared with POMS regarding his attendance and participation.

3. Clarence will maintain regular contact with his spiritual advisor. He will sign necessary releases for POMS to receive information regarding his attendance.

4. Living arrangements: Clarence will have no minors living at his residence. There will be no minors visiting his residence unless supervised by an adult.

5. Clarence will not initiate public contact with minors in person, by mail, telephone, e-mail, internet, chat rooms or communication through a third party or loiter in areas commonly frequented by minors (i.e. schools, day care, etc.) He will immediately disengage in any public contact initiated by a minor.

6. Clarence will maintain a chaste lifestyle with all adult male acquaintances. He is not to become involved in any one to one counseling with adult males.

7. Work and/or sacramental restrictions are: there is to be no ecclesiastical ministry of any type. Clarence is allowed no unsupervised work with minors.

8. Clergy Faculty limitations are:
   a. Removed from ecclesiastical ministry: implemented 06-03.
   b. May only celebrate mass alone, no one present: implemented 06-03.
   c. Not wear clerical attire, not use title nor present self as priest: implemented 06-03.

9. Computer hard drives used by Clarence may be randomly checked for sites in conflict with recommendations and restrictions.

10. Visits by the Promoter of Ministerial Standards for the Archdiocese will be made at Clarence’s living location, work sites or others areas that are mutually agreeable.
St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards
Monitoring Criteria

For: Clarence Vavra From 12/14/10 to 12/13/11

Plan Manager: Fr. McDonough Monitor Tim Rourke Reason For Monitoring: Abuse

Monitor meetings: Minimum Quarterly

Monitoring Criteria:

1. The Clergy Review recommended on 1/6/03 that Clarence Vavra be removed from clergy as his sexual misconduct is covered under the charter for the protection of children and young people. The Board will also review this plan and could make further recommendations regarding monitoring.

2. Clarence will continue to provide information on his priest support group that he is involved with. He will sign necessary releases for information to be shared with POMS regarding his attendance and participation.

3. Clarence will maintain regular contact with his spiritual advisor. He will sign necessary releases for POMS to receive information regarding his attendance.

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8. Clergy Faculty limitations are:
   a. Removed from ecclesiastical ministry: implemented 06-03.
   b. May only celebrate mass alone, no one present: implemented 06-03.
   c. Not wear clerical attire, not use title nor present self as priest: implemented 06-03.

9. Computer hard drives used by Clarence may be randomly checked for sites in conflict with recommendations and restrictions.

10. Visits by the Promoter of Ministerial Standards for the Archdiocese will be made at Clarence's living location, work sites or others areas that are mutually agreeable.
NAME: Clarence Vavra

LEVEL OF MONITORING: Charter; Level 1

DATES OF MONITORING: 12/16/08 to 12/15/09

CONTACTS: I have had six face to face visits with Clare during the monitoring period. These all occurred at either his residence or in the community.

MONITORING PLAN SPECIFICS: Clare has, to the best of my knowledge, complied with the monitoring criteria during the monitoring period.

1. Clare has seen Msgr. Stanley Smec for spiritual direction during the monitoring period. Msgr. Smec has provided me with written confirmation attesting to Clare’s attendance monthly with him for direction.
2. Clare continues to be involved with a priest support group. I have received written confirmation from Fr. George Grafsky attesting to Clare’s monthly attendance with this group.
3. Clare’s verbally attests to his continuing to live a chaste life. He also attests to no intentional contact with minors.
4. Clare has no access to the internet at his home at this time.
5. Clare has always been willing to meet with me when requested.

SUMMARY: Clarence revealed to Fr. McDonough in 1995 that he had been involved in an inappropriate sexual relationship with an adult male for several years. He is referred to the Anodos center for an evaluation at that time. During his evaluation he revealed he had been sexual with possibly while he was doing ministry with them at in 1975. He believed one to be. He is again evaluated at St. Michael’s Center in St Louis in 1996 to determine his ability to perform continuing ministry. Clare returns and continues in ministry until 2003 when he is removed from all ministry as he is considered to meet criteria covered under the charter. Clare appealed the decision to the Archbishop in 2004 and was denied a return to ministry.

Clare’s involvement in the evaluation at St Michael’s resulted in them reporting that they did not view him as a continuing threat to minors. They did get a sense of a deep seated anger that gave him a sense of entitlement to his behavior. Clare was again evaluated as a requirement of
the POMS program in 2008. Dr Mike Minor, from the program of human sexuality at the University of Minnesota, in his evaluation indicated that "... his anger with authority is probably intertwined with his narcissistic personality making interventions difficult..." Dr. Minor also indicated that "... he can develop relationships with individuals to whom he ministers which are beyond what is appropriate ..." Further he states that "... he does not appear to have totally addressed the issue of his intimate boundaries and his personality structure makes it difficult for him to integrate views that conflict with his...". Clare certainly continues to have issues of anger surrounding his removal from ministry. He still occasionally vents when we meet but it has subsided a bit over time.

Clare has written his book regarding his relationship with prisoners and their need for someone to believe in them. He at present has no means of publishing this and although he has a computer at home he is not hooked up to any service. He spends time with his brother and his friend who on occasion helps him with repairs around his home.

Clare is a very interesting person. He seems to fit the psychological diagnosis presented to him but will, I suspect, never really believe the implications of it in his life. He claims he is living a chaste life as he promised to do just that. He is open regarding his same sex attraction and verbalizes not acting on that now because of his vows as a priest. He presently has no problem with being monitored and actually enjoys our sessions. He has signed his agreement to abide by the signed monitoring plan for the coming year.
Archbishop John C. Nienstedt
226 Summit Avenue
St Paul, MN 55102

Dear Archbishop Nienstedt

You will find attached a monitoring plan on Clarence Vavra. Clarence is a former priest covered under the charter for the protection of children and young people. Clare was involved in sexual contact with minor boys when he was ministering to them at the Rosebud Reservation in the mid 1970’s. Clare is entering his third year of monitoring under the POMS program. I have attached an annual report summarizing his compliance during the past year. I am now presenting this for your approval or for any changes you would like to make on this plan. I would suggest that you mark one of the spaces below and return to myself at your earliest convenience.

1. [X] I support this plan as is

2. [___] I support the plan with the following specific change(s):

3. [___] I want to talk with you about this before I am ready to approve this

Archbishop John C. Nienstedt

Date: 1-4-11

Respectfully,

Tim Rourke
Promoter of Ministerial Standards

C: Father Kevin McDonough

The Chancery, 226 Summit Avenue, St. Paul, MN 55102. email: POMS@archspm.org 651-291-4449
St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards
2/17/2012

Archbishop John C. Nienstedt
226 Summit Avenue
St Paul, MN 55102

Dear Archbishop Nienstedt

You will find attached a monitoring plan on Clarence Vavra. Clarence is a former priest covered under the charter for the protection of children and young people. Clare was involved in sexual contact with minor boys when he was ministering to them at the Rosebud Reservation in the mid 1970’s. Clare is entering his fourth year of monitoring under the POMS program. I have attached an annual report summarizing his compliance during the past year. I am now presenting this for your approval or for any changes you would like to make on this plan. I would suggest that you mark one of the spaces below and return to myself at your earliest convenience.

1. I support this plan as is

2. I support the plan with the following specific change(s)

3. I want to talk with you about this before I am ready to approve this

Archbishop John C. Nienstedt

Date: 2-18-12

Respectfully

Tim Rourke
Promoter of Ministerial Standards

C: Father Kevin McDonough

The Chancery, 226 Summit Avenue, St. Paul, MN 55102. email: POMS@archspm.org 651-291-4449
NAME: Clarence Vavra

LEVEL OF MONITORING: Charter; Level 1

DATES OF MONITORING: 12/14/10 to 12/13/11

CONTACTS: I have had six face to face visits with Clare during the monitoring period. These all occurred at either his residence or in the community.

MONITORING PLAN SPECIFICS: Clare has, to the best of my knowledge, complied with the monitoring criteria during the monitoring period.

1. Clare has seen Msgr. Stanley Smec for spiritual direction during the monitoring period. Msgr. Smec has provided me with written confirmation attesting to Clare's attendance monthly with him for direction.
2. Clare continues to be involved with a priest support group. I have received written confirmation from Fr. George Grafky attesting to Clare's monthly attendance with this group.
3. Clare's verbally attests to his continuing to live a chaste life. He also attests to no intentional contact with minors.
4. Clare has no access to the internet at his home at this time.
5. Clare has always been willing to meet with me when requested.

SUMMARY: Clarence revealed to Fr. McDonough in 1995 that he had been involved in an inappropriate sexual relationship with an adult male for several years. He is referred to the Anodos center for an evaluation at that time. During his evaluation he revealed he had been sexual with possibly two while he was doing ministry with them at in 1975. He believed one to be He is again evaluated at St Michaels Center in St Louis in 1996 to determine his ability to perform continuing ministry. Clare returns and continues in ministry until 2003 when he in removed from all ministry as he is considered to meet criteria covered under the charter. Clare appealed the decision to the Archbishop in 2004 and was denied a return to ministry.

Clare's involvement in the evaluation at St Michael's resulted in them reporting that they did not view him as a continuing threat to minors. They did get a sense of a deep seated anger that gave him a sense of entitlement to his behavior. Clare was again evaluated as a requirement of the POMS program in 2008. Dr Mike Minor, from the program of human sexuality at the

The Chancery, 226 Summit Avenue, St. Paul, MN 55102. email: POMS@archspm.org 651-291-4449
University of Minnesota, in his evaluation indicated that "... his anger with authority is probably intertwined with his narcissistic personality making interventions difficult..." Dr. Minor also indicated that "... he can develop relationships with individuals to whom he ministers which are beyond what is appropriate ..." Further he states that "... he does not appear to have totally addressed the issue of his intimate boundaries and his personality structure makes it difficult for him to integrate views that conflict with his...". Clare certainly continues to have issues of anger surrounding his removal from ministry. He still occasionally vents when we meet but it has subsided a bit over time.

Clare is a very interesting person. He seems to fit the psychological diagnosis presented to him but will, I suspect, never really believe the implications of it in his life. He claims he is living a chaste life as he promised to do just that. He is open regarding his same sex attraction and verbalizes not acting on that now because of his vows as a priest. He presently has no problem with being monitored and actually enjoys our sessions. There has been little different the past year. He still remains close to his brother Eugene and his family. I have introduced him this past year to the social worker for retired priests and she has visited with him. He has signed his agreement to abide by the signed monitoring plan for the coming year.
Fr Vavra called yesterday. We were expecting his call, as he is one of the Charter priests who was receiving additional compensation.

In his phone call, he identified himself as a 'retired' priest. He is not supposed to be identifying himself that way, surely. But then he also said that Scott Domeier was responsible for handling his monthly 'retirement' payments.

Thought you would like to know...

Jennifer Haselberger, JCL, PhD
Chancellor for Canonical Affairs
Director of the Office of Conciliation
ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS
T: 651.291.4437
F: 651.290.1629

PERSONAL AND CONFIDENTIAL COMMUNICATION

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Dear all,

Father Vavra just called me regarding the fact that he is no longer receiving a supplementary payment of $650 per month in addition to his retirement benefit.

I asked Father why he felt he was entitled to receive an additional $650 per month, and he said it was because of an agreement he had with Father McDonough and 'some Archdiocesan official whose name he couldn't remember'. I told Father Vavra that I had looked through our records, and that the agreement that was approved by Father McDonough was to have ended at the time that he began to receive Social Security. According to Father McDonough's memo, the supplemental payment was to be a 'bridge' until Father could collect Social Security, which would have begun, at the latest, in 2005. I reminded Father that there is a letter in the file that he (Father Vavra) wrote in January of 2004 about this.

I explained to Father that if he feels that he is entitled to a supplemental income on top of his pension, that he would need to negotiate a new deal with the current administration, and particularly with Archbishop Nienstedt. He said that he didn't know if he wanted to do that.

If anyone is unfamiliar with Father Vavra or his situation, please let me know and I will provide additional information.

Thank you,

Jennifer Haselberger, JCL, PhD
Chancellor for Canonical Affairs
Director of the Office of Conciliation
ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

T: 651.291.4437
F: 651.290.1629

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Mary Beth,

Is this Fr. Vavra’s current mailing address?

105 Third St NE
New Prague, MN 56071

Laurie Wohlers | Administrative Assistant
Office of Chancellors and Clergy Services
ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS
T: 651.291.4415 | F: 651.290.1627
wohlersl@archspm.org

From: Vomastek, Deacon John
Sent: Tuesday, July 24, 2012 1:14 PM
To: Sullivan, Mary Beth
Cc: Wohlers, Laurie
Subject: RE: Clarence Vavra

Will get some info for you. I don’t think I have all the answers yet myself. Please contact Fr. Backman yourself. I am cc Laurie on this to see about mailings.

John

Deacon John Vomastek | Director
Office of Clergy Services
ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS
T: 651-291-4428 | M: 651-343-4886
vomastekj@archspm.org

From: Sullivan, Mary Beth
Sent: Tuesday, July 24, 2012 1:12 PM
To: Vomastek, Deacon John
Subject: Clarence Vavra

Hi Deacon John,
I visited Clarence last week after Fr Roedel's funeral. He had some concerns that I want to share with you. If they need to be directed to someone else, please do so or advise me on who to contact. I would also appreciate being kept in the loop so I can respond to him or know that someone has.

He said he does not get any mailings from the Chancery, including: death notices for priests, the Catholic Spirit, and directories. He also doesn't think he has received the funeral information update request from the Chancery for 4-5 years. Maybe this is because he is a charter priest, but I just want to make sure he is receiving everything available to him.

He also mentioned that Tim Rourke has retired and is wondering who is replacing him. Also he requested to have the Director for Retired Clergy contact him. He thought it was Fr Ray Monsour but I updated him that it is Fr Al Backmann. I can contact Fr Backmann to request he contact Clarence.

It would be helpful for me to know the answers to these questions so that I can respond to other charter priests if they ask.

Thanks,

Mary Beth

Mary Beth Sullivan, LSW
Social Worker for Retired Clergy
Archdiocese of St Paul and Minneapolis
T: 651-698-0067
sullivanmb@archspm.org
For: Clarence Vavra From 12/13/12 to 12/12/13


Monitor meetings: Minimum Quarterly

Monitoring Criteria:

1. The Clergy Review recommended on 1/6/03 that Clarence Vavra be removed from clergy as his sexual misconduct is covered under the charter for the protection of children and young people.

2. Clarence will continue to provide information on his priest support group that he is involved with. He will sign necessary releases for information to be shared with POMS regarding his attendance and participation.

3. Clarence will maintain regular contact with his spiritual advisor. He will sign necessary releases for POMS to receive information regarding his attendance.

4. Living arrangements: Clarence will have no minors living at his residence. There will be no minors visiting his residence unless supervised by an adult.

5. Clarence will not initiate public contact with minors in person, by mail, telephone, e-mail, internet, chat rooms or communication through a third party or loiter in areas commonly frequented by minors (i.e., schools, day care, etc.) He will immediately disengage in any public contact initiated by a minor.

6. Clarence will maintain a chaste lifestyle with all adult male acquaintances. He is not to become involved in any one to one counseling with adult males.

7. Work and/or sacramental restrictions are: there is to be no ecclesiastical ministry of any type. Clarence is allowed no unsupervised work with minors.

8. Clergy Faculty limitations are:
   a. Removed from ecclesiastical ministry: implemented 06-03.
   b. May only celebrate mass alone, no one present: implemented 06-03.
   c. Not wear clerical attire, not use title nor present self as priest: implemented 06-03.

9. Computer hard drives used by Clarence may be randomly checked for sites in conflict with recommendations and restrictions.

10. Visits by the Promoter of Ministerial Standards for the Archdiocese will be made at Clarence’s living location, work sites or others areas that are mutually agreeable.
St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards
Monitoring Criteria

For: Clarence Vavra  From 12/13/11 to 12/12/12

Plan Manager: Fr. McDonough  Monitor Tim Rourke  Reason For Monitoring: Abuse

Monitor meetings: Minimum Quarterly

Monitoring Criteria:

1. The Clergy Review recommended on 1/6/03 that Clarence Vavra be removed from clergy as his sexual misconduct is covered under the charter for the protection of children and young people.

2. Clarence will continue to provide information on his priest support group that he is involved with. He will sign necessary releases for information to be shared with POMS regarding his attendance and participation.

3. Clarence will maintain regular contact with his spiritual advisor. He will sign necessary releases for POMS to receive information regarding his attendance.

4. Living arrangements: Clarence will have no minors living at his residence. There will be no minors visiting his residence unless supervised by an adult.

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6. Clarence will maintain a chaste lifestyle with all adult male acquaintances. He is not to become involved in any one to one counseling with adult males.

7. Work and/or sacramental restrictions are: there is to be no ecclesiastical ministry of any type. Clarence is allowed no unsupervised work with minors.

8. Clergy Faculty limitations are:
   a. Removed from ecclesiastical ministry: implemented 06-03.
   b. May only celebrate mass alone, no one present: implemented 06-03.
   c. Not wear clerical attire, not use title nor present self as priest: implemented 06-03.

9. Computer hard drives used by Clarence may be randomly checked for sites in conflict with recommendations and restrictions.

10. Visits by the Promoter of Ministerial Standards for the Archdiocese will be made at Clarence’s living location, work sites or others areas that are mutually agreeable.

ARCH-029573
11. Risk monitoring evaluation/assessment to be done approximately twelve months from the beginning of the monitoring period with an appropriate Diocesan official.

12. Prohibited reading materials/activities include any pornographic materials, paper, electronic, or other, and activities violating celibacy.

13. Failure to comply with the Monitoring Program could result in other monitoring measures and may include loss of any or all Archdiocesan subsistence.

14. Any disputes about this monitoring plan may be submitted to normal canonical review.

15. Clarence is to let POMS know of any change in address, phone numbers or other significant changes in his life.

16. A photocopy of this form will be considered the same as the original.

By our signatures, we acknowledge criteria to be monitored.

Individual Date Archdiocesan Official Date

POMS Monitor Date

Acknowledge receipt of copy: Individual Date

(POMS 022305)
St. Paul/Minneapolis Archdiocese  
Promoter of Ministerial Standards  
12/27/2012

Archbishop John C. Nienstedt  
226 Summit Avenue  
St Paul, MN 55102

Dear Archbishop Nienstedt,

You will find attached a monitoring plan on Clarence Vavra. Clarence is a former priest covered under the charter for the protection of children and young people. Clarence was involved in sexual contact with [REDACTED] when he was ministering to them at [REDACTED] in the mid 1970’s. Clarence has been monitored through the POMS Program since 2007. I have attached an annual report summarizing his compliance during the past year. I am now presenting this for your approval or for any changes you would like to make on this plan. Please mark one of the spaces below and return to myself at your earliest convenience. Thank you.

Respectfully,

John Selvig  
Promoter of Ministerial Standards

1. [ ] I support this plan as is.

2. [ ] I support the plan with the following specific change(s)

3. [ ] I want to talk with you about this before I am ready to approve this.

Archbishop John C. Nienstedt  
Date: 1-1-13
NAME: Clarence Vavra

LEVEL OF MONITORING: Charter; Level 1

MONITOR: John Selvig

DATES OF MONITORING: 12/14/11 to 12/13/12

CONTACTS: There have been four in person contacts with Clarence during the monitoring period. These all occurred at either his residence or in the community.

MONITORING PLAN SPECIFICS: Clare appears to be complying with the monitoring criteria.

1. Clarence continues to see or confer with Msgr. Stanley Sr nec for spiritual direction with verification provided by Msgr Sr nec.
2. Clarence continues to be involved with a priest support group. I have received written confirmation from Fr. George Grafsky attesting to Clare's monthly attendance with this group.
3. Clarence verbally attests to his continuing to live a chaste life and to having no intentional contact with minors.
4. Clarence has no access to the internet at his home at this time.
5. Clarence has been cooperative with POMS reporting requirements. He is always willing to meet when requested, and returns calls.

SUMMARY: Clarence revealed to Fr. McDonough in 1995 that he had been involved in an inappropriate sexual relationship with an adult male for several years. He is referred to the Anodos center for an evaluation at that time. During his evaluation he revealed he had been sexual with possibly two young boys while he was doing ministry with them at the [redacted] He is again evaluated at St Michael's Center in St Louis in 1996 to determine his ability to perform continuing ministry. St Michael's evaluation report did not view him as a continuing threat to minors. They did get a sense of a deep seated anger that gave him a sense of entitlement to his behavior. Clare returns and continues in ministry until 2003 when he in removed from all ministry as he is considered to meet criteria covered under the Charter. Clare appealed the decision to the Archbishop in 2004 and was denied a return to ministry.
Promoter of Ministerial Standards Office
St. Paul/Minneapolis Archdiocese

(Please use this form or your form providing this information.)

This is to confirm that ________ has attended Spiritual Direction on the below listed dates for the three month period of ____________ the year of 2009.

Dates:
1. April 13
2. May 18
3. June 16

__________________________  ____________
Signature of Spiritual Advisor Date

Send to: Tim Routko
Promoter of Ministerial Standards
Archdiocese of St. Paul/Minneapolis
226 Summit Avenue
St. Paul, MN 55102
Promoter of Ministerial Standards Office
St. Paul/Minneapolis Archdiocese

(Please use this form or your form providing this information.)

This is to confirm that Clarence Vavra has attended and satisfactorily participated in his Support Group on the below listed dates for the three month period of April – June of the year 2009.

Dates:
1. 4-23-09
2. 5-13-09
3. 6-2-09

Signature of Support Group Leader

Date

Send to: Tim Rouke
Promoter of Ministerial Standards
Archdiocese of St. Paul/Minneapolis
226 Summit Avenue
St. Paul, MN 55102
St. Paul/Minneapolis Archdiocese  
Promoter of Ministerial Standards  
12/22/2008

Archbishop John C. Nienstedt  
226 Summit Avenue  
St Paul, MN 55102

Dear Archbishop Nienstedt

You will find attached a monitoring plan on Clarence Vavra. Clare is a former priest covered under the charter for the protection of children and young people. Clare was undergoing an evaluation at the Anados Center in 1995 for his sexual associations with adult males. Clare indicated during that evaluation that he had been sexually active with a young Indian boy, who he believed to be nine or ten, while he was serving as a priest at the Rosebud Indian Reservation in 1975. Although I have been seeing Clare for a few years he had been resistant to signing the POMS agreement until now. He has, however, to the best of my knowledge been compiling with the conditions given him several years ago. I am now presenting this for your approval or for any changes you would like to make on this plan. I would suggest that you mark one of the spaces below and return to myself at your earliest convenience.

1. ☑ I support this plan as is

2. __I support the plan with the following specific change(s)

3. __I want to talk with you about this before I am ready to approve this

Archbishop John C. Nienstedt

Date: 12-24-08

Respectfully

Tim Rourke  
Promoter of Ministerial Standards

C: Father Kevin McDonough
Promoter of Ministerial Standards Office  
St. Paul/Minneapolis Archdiocese

(Please use this form or your form providing this information.)

This is to confirm that CLAIRE VAND has attended and satisfactorily participated in his Support Group on the below listed dates for the three month period of Aug - Sept - Oct of the year 2009.

Dates:
1. Aug 20, 2009
2. Sept 17, 2009
3. Oct 29, 2009

Signature of Support Group Leader  Date

Send to: 
Promoter of Ministerial Standards  
Archdiocese of St. Paul/Minneapolis  
226 Summit Avenue  
St. Paul, MN 55102
Promoter of Ministerial Standards Office
St. Paul/Minneapolis Archdiocese

(Please use this form or your form providing this information.)

This is to confirm that Framon Zane has attended Spiritual Direction on the below listed dates for the three month period of

September 7th
October 11th
November 11th

[Signature of Spiritual Advisor] [Date]

Send to:
Promoter of Ministerial Standards
Archdiocese of St. Paul/Minneapolis
226 Summit Avenue
St. Paul, MN 55102
NAME: Clarence Vavra

LEVEL OF MONITORING: Charter; Level 1

DATES OF MONITORING: 12/16/08 to 12/15/09

CONTACTS: I have had six face to face visits with Clare during the monitoring period. Although he was not technically being monitored prior to last year I had seen him periodically since 2005.

MONITORING PLAN SPECIFICS: Clare has, to the best of my knowledge, complied with the monitoring criteria during the monitoring period.

1. Clarence has not been involved in any personal therapy during the monitoring period.
2. Clare has seen Msgr. Stanley Srnec for spiritual direction during the monitoring period. Msgr. Srnec has provided me with written confirmation attesting to Clare's attendance monthly with him for direction.
3. Clare continues to be involved with a priest support group. I have received written confirmation from Fr. George Grafsky attesting to Clare's monthly attendance with this group.
4. Clare's verbally attests to his continuing to live a chaste life. He also attests to no intentional contact with minors.
5. Clare has no access to the internet at his home at this time.
6. Clare had participated in a psychosexual evaluation at the University of Minnesota program in human sexuality prior to his agreement with the monitoring criteria. This was done in the spring of 2008.
7. Clare has met with me on every occasion that I have requested since being on the POMS program.

SUMMARY: Clarence revealed to Fr. McDonough in 1995 that he had been involved in an inappropriate sexual relationship with an adult male for several years. He is referred to the Anodos center for an evaluation at that time. During his evaluation he revealed he had been sexual with possibly two people while he was doing ministry with them at ❑ in 1975. He believed one to be ❑ He is again evaluated at St Michaels in Center in St Louis in 1996 to determine his ability to perform continuing ministry. Clare returns and continues in ministry until 2003 when he in removed from all ministry as he...
is considered to meet criteria covered under the charter. Clare appealed the decision to the Archbishop in 2004 and was denied a return to ministry.

Clare involvement in the evaluation at St Michael’s resulted in them reporting that they did not view him as a continuing threat to minors. They did get a sense of a deep seated anger that gave him a sense of entitlement to his behavior. Clare was again evaluated as a requirement of the POMS program in 2008. Dr Mike Minor in his evaluation indicated that “... his anger with authority is probably intertwined with his narcissistic personality making interventions difficult...” Dr. Minor also indicated that “… he can develop relationships with individuals to whom he ministers which are beyond what is appropriate ...” Further he states that “… he does not appear to have totally addressed the issue of his intimate boundaries and his personality structure makes it difficult for him to integrate views that conflict with his...” These concerns were put to the test when Clare was initially presented with POMS monitoring in 2005. He continued to show anger towards those in authority along the way until he finally agreed to the monitoring process last year.

Clare still expresses great resentment at his loss of ministry. He has continually found it difficult to place blame on his behavior as reasons why this has occurred. I believe that he has finally realized that a return to ministry will in all probability never occur. He has, however, still maintained that he is now committed to leading a chase life. He express that he has a same sex attraction but that it is toward adult males and he has no intention of acting on these attractions.

Clare spends time writing his book about his continued interest in the criminal justice system and the way it is misguided in this country. He is looking for someone to publish his book but so far has no takers.

Clare is pretty much a loner. He spends time with his brother and his priest support group. He also still hires his old friend, to help with repairs at his home on which he recently had major work done. He also spends some time at the local casinos.

I have talked to Clarence about possible counseling or at least to take a serious look at what has been repeated in the evaluations done on him over the years. He has consistently been unwilling to make an effort to see himself in any other light other that the one he sees for himself. He has however, finally, become more trusting of me and my role and becomes more and more expressive in our meetings. He is very honest in his dealings with everyone and this has become a positive in working with him. He has signed his agreement to the monitoring conditions for the coming year.
Archbishop John C. Nienstedt  
226 Summit Avenue  
St Paul, MN 55102  

Dear Archbishop Nienstedt  

You will find attached a monitoring plan on Clarence Vavra. Clarence is a former priest covered under the charter for the protection of children and young people. Clare was involved in sexual contact with minor boys when he was ministering to them at the Rosebud Reservation in the mid 1970's. Clare is entering his second year of monitoring under the POMS program. I have attached an annual report summarizing his compliance during the past year. I am now presenting this for your approval or for any changes you would like to make on this plan. I would suggest that you mark one of the spaces below and return to myself at your earliest convenience.  

1. X I support this plan as is  

2. ___ I support the plan with the following specific change(s) ____________________________________________  

3. ___ I want to talk with you about this before I am ready to approve this  

Archbishop John C. Nienstedt  

[Signature]  

Date: 11-30-09  

Respectfully  

Tim Rourke  
Promoter of Ministerial Standards  

C: Father Kevin McDonough
St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards
Monitoring Criteria

For: Clarence Vavra

From 12/16/08 to 12/15/09

Plan Manager: Fr. McDonough
Monitor: Tim Rourke
Reason for Monitoring: Abuse

Monitor meetings: Minimum Quarterly

Monitoring Criteria:

1. The Clergy Review recommended on 1/6/03 that Clarence Vavra be removed from clergy as his sexual misconduct is covered under the charter for the protection of children and young people. The Board will also review this plan and could make further recommendations regarding monitoring.

2. Clarence will provide the name of any personal therapist he is or has been involved with to POMS. He will sign any release forms necessary for information regarding his attendance and compliance with therapy to be shared with POMS.

3. Clarence will provide information on any support groups he is involved with. He will sign necessary releases for information to be shared with POMS regarding his attendance and participation.

4. Clarence will maintain regular contact with a spiritual advisor. He will sign necessary releases for POMS to receive information regarding his attendance.

5. Living arrangements: Clarence will have no minors living at his residence. There will be no minors visiting his residence unless supervised by an adult.

6. Clarence will not initiate public contact with minors in person, by mail, telephone, e-mail, internet, chat rooms or communication through a third party or loiter in areas commonly frequented by minors (i.e. schools, day care, etc.) He will immediately disengage in any public contact initiated by a minor.

7. Clarence will maintain a chaste lifestyle with all adult male acquaintances. He is not to become involved in any one to one counseling with adult males.

8. Work and/or sacramental restrictions are: there is to be no ecclesiastical ministry of any type. Clarence is allowed no unsupervised work with minors.

9. Clergy Faculty limitations are:
   a. Removed from ecclesiastical ministry: implemented 06-03.
   b. May only celebrate mass alone, no one present: implemented 06-03.
   c. Not wear clerical attire, not use title nor present self as priest: implemented 06-03.

10. Computer hard drives used by Clarence may be randomly checked for sites in conflict with recommendations and restrictions.
Attorney - Client Privilege
August 3, 2010

Father Peter Laird
The Archdiocese of St. Paul & Minneapolis
226 Summit Avenue
St. Paul, MN 55102-2197

Dear Father Laird:

Pursuant to your request, I have been able to compile a list of Priests who came before the Clergy Review Board between 2005 and 2007 as follows:

2007:
- Father
- Father
- Father
- Father
- Father

2006:
- Father

Between 2006 and 2007 the Promoter of Ministerial Standards also provided Annual Reports on Fathers Dennis C. Kampa, Robert Thurner, Kenneth LaVan, Gilbert Gustafson, and Richard Skluzaek.

2005:
- Father
- Father Richard Jeub
- Father
- Father
- Father Robert Kapoun
- Father Richard Skluzaek
- Father
- Father
- Father
- Father
- Father
- Father Gilbert J. DeSutter
- Father

Serving Clients for More Than 120 Years
Except for the case involving Father , there was relatively little activity between 2007 and 2009 as the position of Chairperson was transitioned from me to Bob Schnell. I do recall, however, that we addressed several matters during the transition period. Bob took the lead in completing the Recommendation to the Archbishop for those cases, and he would be able to update you with a list of those particular matters.

I hope you find this helpful. Please do not hesitate to contact me if you have any questions or need any additional information. I will, of course, remain available to assist you and Bob in any way that I can.

Very truly yours,

Edward F. Fox

EFF:ks
cc: Robert L. Schnell, Jr.

976139.doc
Promoter of Ministerial Standards Office
St. Paul/Minneapolis Archdiocese

(Please use this form or your form providing this information.)

This is to confirm that **Clarke** has attended and satisfactorily participated in his Support Group on the below listed dates for the three month period of **July - August** of the year 2010.

Dates:
1. **July 8**
2. **July 22**
3. **August 14**

Signature of Support Group Leader  
8-11-10  
Date

Send to:  
Promoter of Ministerial Standards  
Archdiocese of St. Paul/Minneapolis  
226 Summit Avenue  
St. Paul, MN 55102
Promoter of Ministerial Standards Office
St. Paul/Minneapolis Archdiocese

(Please use this form or your form providing this information.)

This is to confirm that [REPLACE NAME] has attended Spiritual Direction on the below listed dates for the three month period of May, June, July the year of 2010.

Dates:
1. [REPLACE DATE]
2. [REPLACE DATE]
3. [REPLACE DATE]

[REPLACE SIGNATURE] [REPLACE DATE]
Signature of Spiritual Advisor Date

Send to:
Promoter of Ministerial Standards
Archdiocese of St. Paul/Minneapolis
226 Summit Avenue
St. Paul, MN 55102
For: Clarence Vavra From 12/15/09 to 12/14/10

Plan Manager: Fr. McDonough Monitor Tim Rourke Reason For Monitoring: Abuse

Monitor meetings: Minimum Quarterly

Monitoring Criteria:

1. The Clergy Review recommended on 1/6/03 that Clarence Vavra be removed from clergy as his sexual misconduct is covered under the charter for the protection of children and young people. The Board will also review this plan and could make further recommendations regarding monitoring.

2. Clarence will continue to provide information on his priest support group that he is involved with. He will sign necessary releases for information to be shared with POMS regarding his attendance and participation.

3. Clarence will maintain regular contact with his spiritual advisor. He will sign necessary releases for POMS to receive information regarding his attendance.

4. Living arrangements: Clarence will have no minors living at his residence. There will be no minors visiting his residence unless supervised by an adult.

5. Clarence will not initiate public contact with minors in person, by mail, telephone, e-mail, internet, chat rooms or communication through a third party or loiter in areas commonly frequented by minors (i.e., schools, day care, etc.) He will immediately disengage in any public contact initiated by a minor.

6. Clarence will maintain a chaste lifestyle with all adult male acquaintances. He is not to become involved in any one to one counseling with adult males.

7. Work and/or sacramental restrictions are: there is to be no ecclesiastical ministry of any type. Clarence is allowed no unsupervised work with minors.

8. Clergy Faculty limitations are:
   a. Removed from ecclesiastical ministry: implemented 06-03.
   b. May only celebrate mass alone, no one present: implemented 06-03.
   c. Not wear clerical attire, not use title nor present self as priest: implemented 06-03.

9. Computer hard drives used by Clarence may be randomly checked for sites in conflict with recommendations and restrictions.

10. Visits by the Promoter of Ministerial Standards for the Archdiocese will be made at Clarence’s living location, work sites or others areas that are mutually agreeable.
11. Risk monitoring evaluation/assessment to be done approximately twelve months from the beginning of the monitoring period with an appropriate Diocesan official.

12. Prohibited reading materials/activities include any pornographic materials, paper, electronic, or other, and activities violating celibacy.

13. Failure to comply with the Monitoring Program could result in other monitoring measures and may include loss of any or all Archdiocesan subsistence.

14. Any disputes about this monitoring plan maybe submitted to normal canonical review

15. Clarence is to let POMS know of any change in address, phone numbers or other significant changes in his life.

16. A photocopy of this form will be considered the same as the original.

By our signatures, we acknowledge criteria to be monitored.

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<thead>
<tr>
<th>Individual</th>
<th>Date</th>
<th>Archdiocesan Official</th>
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<tr>
<td>POMS Monitor</td>
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Acknowledge receipt of copy: 

<table>
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Promoter of Ministerial Standards Office
St. Paul/Minneapolis Archdiocese

(Please use this form or your form providing this information.)

This is to confirm that [Name], has attended Spiritual Direction on the below listed dates for the period of ____________ - ____________.

Dates:
1. Nov. 5
2. Nov. 12
3. Nov. 19
4. Nov. 26
5. Dec. 3
6. Dec. 10
7. Dec. 17
8. Dec. 24
9. Dec. 31
10.
11.
12.

Signature of Spiritual Advisor: [Signature]
Date: ____________

Phone: 651-475-3

Send to:
Promoter of Ministerial Standards
Archdiocese of St. Paul/Minneapolis
226 Summit Avenue
St. Paul, MN 55102
NAME: Clarence Vavra

LEVEL OF MONITORING: Charter; Level 1

DATES OF MONITORING: 12/16/08 to 12/15/09

CONTACTS: I have had six face to face visits with Clare during the monitoring period. These all occurred at either his residence or in the community.

MONITORING PLAN SPECIFICS: Clare has, to the best of my knowledge, complied with the monitoring criteria during the monitoring period.

1. Clare has seen Msgr. Stanley Srnc for spiritual direction during the monitoring period. Msgr. Srnc has provided me with written confirmation attesting to Clare’s attendance monthly with him for direction.
2. Clare continues to be involved with a priest support group. I have received written confirmation from Fr. George Grafsky attesting to Clare’s monthly attendance with this group.
3. Clare’s verbally attests to his continuing to live a chaste life. He also attests to no intentional contact with minors.
4. Clare has no access to the internet at his home at this time.
5. Clare has always been willing to meet with me when requested.

SUMMARY: Clarence revealed to Fr. McDonough in 1995 that he had been involved in an inappropriate sexual relationship with an adult male for several years. He is referred to the Anodos center for an evaluation at that time. During his evaluation he revealed he had been sexual with possibly two while he was doing ministry with them at in 1975. He believed one to be He is again evaluated at St Michaels Center in St Louis in 1996 to determine his ability to perform continuing ministry. Clare returns and continues in ministry until 2003 when he in removed from all ministry as he is considered to meet criteria covered under the charter. Clare appealed the decision to the Archbishop in 2004 and was denied a return to ministry.

Clare’s involvement in the evaluation at St Michael’s resulted in them reporting that they did not view him as a continuing threat to minors. They did get a sense of a deep seated anger that gave him a sense of entitlement to his behavior. Clare was again evaluated as a requirement of
the POMS program in 2008. Dr Mike Minor, from the program of human sexuality at the University of Minnesota, in his evaluation indicated that "... his anger with authority is probably intertwined with his narcissistic personality making interventions difficult..." Dr. Minor also indicated that "... he can develop relationships with individuals to whom he ministers which are beyond what is appropriate ..." Further he states that "... he does not appear to have totally addressed the issue of his intimate boundaries and his personality structure makes it difficult for him to integrate views that conflict with his...". Clare certainly continues to have issues of anger surrounding his removal from ministry. He still occasionally vents when we meet but it has subsided a bit over time.

Clare has written his book regarding his relationship with prisoners and their need for someone to believe in them. He at present has no means of publishing this and although he has a computer at home he is not hooked up to any service. He spends time with his brother and his friend who on occasion helps him with repairs around his home.

Clare is a very interesting person. He seems to fit the psychological diagnosis presented to him but will, I suspect, never really believe the implications of it in his life. He claims he is living a chaste life as he promised to do just that. He is open regarding his same sex attraction and verbalizes not acting on that now because of his vows as a priest. He presently has no problem with being monitored and actually enjoys our sessions. He has signed his agreement to abide by the signed monitoring plan for the coming year.
From: McDonough, Fr. Kevin <mcdonoughk@archspm.org>
Sent: Friday, October 21, 2011 10:37 AM
To: Rourke, Tim <tempmoderator@archspm.org>
Cc: Haselberger, Jennifer <haselbergen@archspm.org>; Eisenzimmer, Andrew <eisenzimmera@archspm.org>
Subject: special arrangement funerals

Tim: Thanks for our recent conversation about the funerals for former priests whom we consider to be covered by the Charter for the Protection of Children. Here is a list of the steps that you and I agreed to take. I have added the notes that you gave me yesterday, and included the results of a conversation with Robert Thurner's sister-in-law.

Let's keep each other updated from time to time by exchanging re-edited versions of this e-mail. It will help us keep others in the Chancery informed as well.

As you and I discussed it, we want to make sure that the families of these men are aware, well before their brother/uncle's death, that there are sensitivities about arranging their funerals. For younger and/or more competent former priests, our first step is to talk with the man himself. Eventually, working with these men, we will involve the family. For older and/or less competent former priests, the first outreach is to the family. Here is a listing of the men, categorized according to strategy:

A. Those whose deaths are more imminent and whose capacities are more limited:

1. John Brown: We have two matters to discuss with John: the new complaint from Waverly and his funeral plans. We should probably have Mary Beth Sullivan present when we meet with him about these two items, and then follow up afterwards with his niece about the plans. Tim, would you set up a meeting for John, Mary Beth, you, and me in mid-November?

2. Robert Thurner: I spoke with his sister-in-law, today ( ). She was immediately receptive to the conversation, since she remembered reading somewhere about the angst caused when a priest-abuser was buried in vestments. With Bob still living in his new residence, the next month or so did not seem to be the best time to involve him in the discussion. Eventually, I will have a "family meeting" with Bob and with other family members in January. Meanwhile, should he die, she will call me immediately before any funeral plans are made.

3. Richard Skluzacek: Dick is largely incompetent (and even unconscious). You noted in our conversation that Archbishop Neinstedt had visited him recently, a very fine act of pastoral care. I am to call his brother tomorrow to discuss Dick's funeral. Tim, please send me his phone number and I will do so.

B. Those whose deaths are unlikely to be immediate, but are in the nearer term:

4. Dennis Kampa: I have recently had some very positive interaction with Dennis and his family, and you are seeing him regularly. You and I will meet with Dennis and his sister-in-law. May I ask you to set this up?

5. Clarence Vavra: You and I will meet with Clarence and his younger brother this evening. This can happen anytime in the next six months. How do you suggest we set up that meeting?

6. Robert Kapoun: You already spoke with Robert about this matter. His plans are to move to Florida permanently after he sells his mother's property in Minnesota, probably in the summer of 2013. We have been in annual contact with the Diocese there, and will notify them when he changes residence permanently. He would like to be cremated in Florida and then buried in a family plot in Calvary Cemetery. These plans certainly offer no complications in regard to our Archdiocesan concerns about his eventual funeral. You and I will meet with him and a family representative next summer (waiting until then because he is about to leave for Florida in the next few days).

7. Gilbert DeSutter: DeSutter returns to Minnesota briefly each summer from his permanent residence in Arizona (where the Diocese is on notice of his status). He is likely to be whimsy but cooperative about the restrictions on the recognition to be given him in his funeral. I will call him in the Spring and set up a meeting with him in the summer during his out-of-the-Twin-Cities Minnesota visit.

C. Those whose deaths are likely remote and who are fully competent and cooperative:

8. Jerome Kern: You will raise this matter in the course of normal monitoring meetings. Involve me as needed.

9. Gilbert Gustafson: You already raised this with Gil in a recent meeting. His plans, already discussed with the family, are that his funeral will be significantly less "priestly" than would be permitted under the Archbishop's directive.
10. Michael Stevens: You will raise this matter in the course of normal monitoring meetings. Involve me as needed.

Tim: I think that is the whole group. Please add any relevant information.

Jennifer and Andy: please let us know if you have any questions or concerns.

Father Kevin McDonough
Pastor/Capellan, Saint Peter Claver, Sagrado Corazon de Jesus, and Incarnation Delegate for Safe Environment, Archdiocese of Saint Paul and Minneapolis
651-621-2261
Tim: Thanks for our recent conversation about the funerals for former priests whom we consider to be covered by the Charter for the Protection of Children. Here is a list of the steps that you and I agreed to take. I have added the notes that you gave me yesterday, and included the results of a conversation with Robert Thurner’s sister-in-law.

Let’s keep each other updated from time to time by exchanging re-edited versions of this e-mail. It will help us keep others in the Chancery informed as well.

As you and I discussed it, we want to make sure that the families of these men are aware, well before their brother/uncle’s death, that there are sensitivities about arranging their funerals. For younger and/or more competent former priests, our first step is to talk with the man himself. Eventually, working with these men, we will involve the family. For older and/or less competent former priests, the first outreach is to the family. Here is a listing of the men, categorized according to strategy:

A. Those whose deaths are more imminent and whose capacities are more limited:

1. John Brown: We have two matters to discuss with John: the new complaint from Waverly and his funeral plans. We should probably have Mary Beth Sullivan present when we meet with him about these two items, and then follow up afterwards with his niece about the plans. Tim, would you set up a meeting for John, Mary Beth, you, and me in mid-November?

2. Robert Thurner: I spoke with his sister-in-law, today ( ). She was immediately receptive to the conversation, since she remembered reading somewhere about the angst caused when a priest-abuser was buried in vestments. With Bob still adjusting to his new residence, the next month or so did not seem to be the best time to involve him in the discussion. and I will have a “family meeting” with Bob and with other family members in January. Meanwhile, should he die, she will call me immediately before any funeral plans are made.

3. Richard Skluzaec: Dick is largely incompetent (and even unconscious). You noted in our conversation that Archbishop Wenski had visited him recently, a very fine act of pastoral care. I am to call his brother to discuss Dick’s funeral. Tim, please send me his phone number and I will do so.

B. Those whose deaths are unlikely to be immediate, but are in the nearer term:

4. Dennis Kampa: I have recently had some very positive interaction with Dennis and his family, and you are seeing him regularly. You and I will meet with Dennis and his sister-in-law. May I ask you to set this up?

5. Clarence Vavra: You and I will meet with Clarence and his younger brother . This can happen anytime in the next six months. How do you suggest we set up that meeting?

6. Robert Kapoun: You already spoke with Robert about this matter. His plans are to move to Florida permanently after he sells his mother’s property in Minnesota, probably in the summer of 2013. We have been in annual contact with the Diocese there, and will notify them when he changes residence permanently. He would like to be cremated in Florida and then buried in a family plot in Calvary Cemetery. These plans certainly offer no complications in regard to our Archdiocesan concerns about his eventual funeral. you and I will meet with him and a family representative next summer (waiting until then because he is about to leave for Florida in the next few days).

7. Gilbert DeSutter: DeSutter returns to Minnesota briefly each summer from his permanent residence in Arizona (where the Diocese is on notice of his status). He is likely to be whiny but cooperative about the restrictions on the recognition to be given him in his funeral. I will call him in the Spring and set up a meeting with him in the summer during his out-of-the-Twin-Cities Minnesota visit.
C. Those whose deaths are likely remote and who are fully competent and cooperative:

8. Jerome Kern: You will raise this matter in the course of normal monitoring meetings. Involve me as needed.

9. Gilbert Gustafson: You already raised this with Gil in a recent meeting. His plans, already discussed with the family, are that his funeral will be significantly less "priestly" than would be permitted under the Archbishop's directive.

10. Michael Stevens: You will raise this matter in the course of normal monitoring meetings. Involve me as needed.

Tim: I think that is the whole group. Please add any relevant information.

Jennifer and Andy: please let us know if you have any questions or concerns.

Father Kevin McDonough
Pastor/Capellan, Saint Peter Claver, Sagrado Corazon de Jesus, and Incarnation Delegate for Safe Environment, Archdiocese of Saint Paul and Minneapolis
651-621-2261
From: McDonough, Fr. Kevin 
Sent: Saturday, October 29, 2011 4:36 AM
To: Rourke, Tim <tempmoderator@archspm.org>
Subject: RE: special arrangement funerals

Tim: Mike Stevens is not somewhat young. He is incredibly young, practically a teenager, in the pink of health (and five months older than I).

I will follow up on the rest of these notes when I return from Africa. I go Tanzania tomorrow night and return on Sunday, November 6. I am not bringing my clubs. Be well. Thanks for all your work!

Father Kevin McDonough
Pastor/Capellan, Saint Peter Claver, Sagrado Corazon de Jesus, and Incarnation
Delegate for Safe Environment, Archdiocese of Saint Paul and Minneapolis
651-621-2261

From: Rourke, Tim
Sent: Thursday, October 27, 2011 12:02 PM
To: McDonough, Fr. Kevin
Subject: RE: special arrangement funerals

1. regarding John Brown you can refer to my previous e-mail about setting this meeting up soon. I had not received your response before I saw him on Tuesday so did not bring up the Delano complaint or having Terry, his niece, at this meeting. She comes up every weekend and takes him food shopping for the week. She also sets up all of his meds for the week. Were it not for her he would possibly need assisted living just for those two reasons. He is still with it in many respects and certainly based in reality but you will really need to focus with him about Delano. I believe his long term memory is intact but his short term memory is bad. He possibly might go to Boston to visit a sister in law there (he has gone every year except last) which could change the times he is available.

2. Bob Thurner sounds like you do not need anything at present from me.

3. Dick Skluzacek has his nephew, Skluzacek, as his executor. I am not certain what he knows about Dick's history or I have never discussed it with him. I can be reached best at his cell phone, 612-990-0200. His home number is

4. Denny Kampa lives with his sister, in a townhome in Victoria. I have met her on one occasion there and again not certain what she knows about his history. I will be meeting with him toward the end of November and will discuss this fully with him.

5. Vavra. I will be meeting with him in early December and will discuss it with him then. His brother, recently had knee surgery but I expect he will be totally recovered by then. I will ask Clare about setting a time with the four of us probably in January.

6. Kapoun. This will be resolved when he returns.

7. Desutter. He usually comes back late spring early summer. I will tell him you want to meet then and see if he wants a family member present. You can otherwise call him at 480-986-5382. I plan on getting in touch with him in late November if you don't.

8. Kern I am meeting with him next week and will see if he wants a further meeting with you and presumably his sister.
10. Stevens. I met with him this week and went over the policy. He is more in line with having a priests funeral with a viewing in church etc. he really hasn't given it much thought since he is in good health and still somewhat (around your age) young. This could change over time. Do you need to meet with him?

I have not actually shown anyone the policy nor have I indicated that it is a done deal. Let me know when I can do that as it would make the discussion much more fruitful

From: McDonough, Fr. Kevin  
Sent: Friday, October 21, 2011 10:37 AM  
To: Rourke, Tim  
Cc: Haselberger, Jennifer; Eisenzimer, Andrew  
Subject: special arrangements funerals

Tim: Thanks for our recent conversation about the funerals for former priests whom we consider to be covered by the Charter for the Protection of Children. Here is a list of the steps that you and I agreed to take. I have added the notes that you gave me yesterday, and included the results of a conversation with Robert Thurner's sister-in-law.

Let's keep each other updated from time to time by exchanging re-edited versions of this e-mail. It will help us keep others in the Chancery informed as well.

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1. John Brown: We have two matters to discuss with John: the new complaint from Waverly and his funeral plans. We should probably have Mary Beth Sullivan present when we meet with him about these two items, and then follow up afterwards with his niece about the plans. Tim, would you set up a meeting for John, Mary Beth, you, and me in mid-November?

2. Robert Thurner: I spoke with his sister-in-law, , today ( ). She was immediately receptive to the conversation, since she remembered reading somewhere about the angst caused when a priest-abuser was buried in vestments. With Bob still adjusting to his new residence, the month or so did not seem to be the best time to involve him in the discussion. I will have a "family meeting" with Bob and with other family members in January. Meanwhile, should he die, she will call me immediately before any funeral plans are made.

3. Richard Skluzacek: Dick is largely incompetent (and even unconscious). You noted in our conversation that Archbishop Neinstedt had visited him recently, a very fine act of pastoral care. I am to call his brother to discuss Dick's funeral. Tim, please send me his phone number and I will do so.

**B. Those whose deaths are unlikely to be immediate, but are in the nearer term:**

4. Dennis Kampa: I have recently had some very positive interaction with Dennis and his family, and you are seeing him regularly. You and I will meet with Dennis and his sister-in-law. May I ask you to set this up?
NAME: Clarence Vavra

LEVEL OF MONITORING: Charter; Level 1

MONITOR: John Selvig

DATES OF MONITORING: 12/14/11 to 12/13/12

CONTACTS: There have been four in person contacts with Clarence during the monitoring period. These all occurred at either his residence or in the community.

MONITORING PLAN SPECIFICS: Clare appears to be complying with the monitoring criteria.

1. Clarence continues to see or confer with Msgr. Stanley Srnc for spiritual direction with verification provided by Msgr Srnc.
2. Clarence continues to be involved with a priest support group. I have received written confirmation from Fr. George Grafsky attesting to Clare’s monthly attendance with this group.
3. Clarence verbally attests to his continuing to live a chaste life and to having no intentional contact with minors.
4. Clarence has no access to the internet at his home at this time.
5. Clarence has been cooperative with POMS reporting requirements. He is always willing to meet when requested, and returns calls.

SUMMARY: Clarence revealed to Fr. McDonough in 1995 that he had been involved in an inappropriate sexual relationship with an adult male for several years. He is referred to the Anodos center for an evaluation at that time. During his evaluation he revealed he had been sexual with possibly two while he was doing ministry with them at in 1975. He is again evaluated at St Michael’s Center in St Louis in 1996 to determine his ability to perform continuing ministry. St Michael’s evaluation report did not view him as a continuing threat to minors. They did get a sense of a deep seated anger that gave him a sense of entitlement to his behavior. Clare returns and continues in ministry until 2003 when he is removed from all ministry as he is considered to meet criteria covered under the Charter. Clare appealed the decision to the Archbishop in 2004 and was denied a return to ministry.
Clare was again evaluated as a requirement of the POMS program in 2008 by Dr. Mike Minor, Program of Human Sexuality at the University of Minnesota. Dr. Minor indicated Clarence has ongoing issues with setting boundaries and developing appropriate intimacies. He does not separate friendship with intimacy. Dr. Minor further indicated "... his anger with authority is probably intertwined with his narcissistic personality making interventions difficult..." Further he states that "... he does not appear to have totally addressed the issue of his intimate boundaries and his personality structure makes it difficult for him to integrate views that conflict with his...

While Clarence certainly continues to have strong opinions, he still respects the church, has been more accepting of his status and seems to appreciate the attention he is given from the church, if even in a monitoring capacity. He also seems to miss the formal recognition that being a priest in good standing would have afforded him. He does take issue with the revised funeral policy for Charter priests. He adamantly maintains he should be allowed to be buried as a priest, as Archbishop Flynn apparently indicated he could be. He has sought out further dialogue with Fr. Kevin McDonough on this issue, but it remains unresolved for Clarence.

Clarence presents as a maverick with ideological differences with social institutions such as the church and the penal system, and readily shares his opinions. He has a support system in his support group that meets regularly in Montgomery which seems to give him an outlet to express his views, and his brother Eugene maintains regular contact with him. While physically in good shape, maintaining his house is becoming more of a physical burden on a tight budget, and he has been given some suggestions on how to seek assistance from community sources. Mary Beth Sullivan, Social Worker for Retired Clergy, has been in regular contact with Clarence. His finances remain tight, as he is only afforded a small weekly allowance through his bank, who handles his finances.
Events

Sept 7 - John is here & resting
Sept 27-28 - In Accident
Oct 8 - Physical, Good to Excellent
Oct 21 - Skiing, 70+ yr Celebration
Oct 17-19 - Trip to Duluth
Oct 5 - Flushing, Raking, Bagging Leaves
Oct 19 - Married Ann

Questions: 1. Is there any help at church?
2. Winter Snow Removal - Any Help?

[No work from Kevin O’Donovan]
Promoter of Ministerial Standards Office  
St. Paul/Minneapolis Archdiocese

(Please use this form or your form providing this information.)

This is to confirm that Clarence Uavra has attended Spiritual Direction on the below listed dates for the period of

Nav. 15 - Dec. 31st. 2013

Dates:
1.  11/15  7.  
2.  12/6  8.  
3.  12/13  9.  
5.  1/3  11.  
6.  12.  

Signature of Spiritual Advisor: 

Date: 1/7/13

Phone: 567-665-2047

Send to:
Promoter of Ministerial Standards
Archdiocese of St. Paul/Minneapolis
226 Summit Avenue
St. Paul, MN 55102
POMS file for Fr. Vavra
St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards
Monitoring Plan

For: Clarence Vavra  From 12/13/12 to 12/12/13

Plan Manager: Fr. McDonough  Monitor John Selvig  Reason For Monitoring: Abuse

Monitor meetings: Minimum Quarterly

Monitoring Criteria:

1. The Clergy Review recommended on 1/6/03 that Clarence Vavra be removed from clergy as his sexual misconduct is covered under the charter for the protection of children and young people.

2. Clarence will continue to provide information on his priest support group that he is involved with. He will sign necessary releases for information to be shared with POMS regarding his attendance and participation.

3. Clarence will maintain regular contact with his spiritual advisor. He will sign necessary releases for POMS to receive information regarding his attendance.

4. Living arrangements: Clarence will have no minors living at his residence. There will be no minors visiting his residence unless supervised by an adult.

5. Clarence will not initiate public contact with minors in person, by mail, telephone, e-mail, internet, chat rooms or communication through a third party or loiter in areas commonly frequented by minors (i.e., schools, day care, etc.) He will immediately disengage in any public contact initiated by a minor.

6. Clarence will maintain a chaste lifestyle with all adult male acquaintances. He is not to become involved in any one to one counseling with adult males.

7. Work and/or sacramental restrictions are: there is to be no ecclesiastical ministry of any type. Clarence is allowed no unsupervised work with minors.

8. Clergy Faculty limitations are:
   a. Removed from ecclesiastical ministry: implemented 06-03.
   b. May only celebrate mass alone, no one present: implemented 06-03.
   c. Not wear clerical attire, not use title nor present self as priest: implemented 06-03.

9. Computer hard drives used by Clarence may be randomly checked for sites in conflict with recommendations and restrictions.

10. Visits by the Promoter of Ministerial Standards for the Archdiocese will be made at Clarence’s living location, work sites or others areas that are mutually agreeable.
11. Risk monitoring evaluation/assessment to be done approximately twelve months from the beginning of the monitoring period with an appropriate Diocesan official.

12. Prohibited reading materials/activities include any pornographic materials, paper, electronic, or other, and activities violating celibacy.

13. Failure to comply with the Monitoring Program could result in other monitoring measures and may include loss of any or all Archdiocesan subsistence.

14. Any disputes about this monitoring plan may be submitted to normal canonical review.

15. Clarence is to let POMS know of any change in address, phone numbers or other significant changes in his life.

16. A photocopy of this form will be considered the same as the original.

By our signatures, we acknowledge criteria to be monitored.

Individual Date Archdiocesan Official Date

POMS Monitor Date

Acknowledge receipt of copy: Individual Date

(POMS 022305)
Piche, Most Reverend Lee A.

From: Mulheron, Susan
Sent: Wednesday, November 06, 2013 9:55 AM
To: Mealey, Sarah
Cc: Kueppers, Joseph; Griffith, Daniel F.; Piche, Most Reverend Lee A.
Subject: Assignment History
Attachments: Assignment History Clarence Vavra.doc; PCDOCS-#5742270-v4-Fr_Clarence_Joseph-Francis_Vavra---Detailed_Chronology.pdf; PCDOCS-#5760781-v1-Fr_Vavra---Summary_Chronology.pdf

I've attached the assignment history and file review for Vavra. We have a lot of calling around to do, Fr. Griffith thinks the story will break tomorrow. Includes dioceses of Spokane and Rapid City, and the Jesuits (Mission in SD). We're still trying to get a hold of John Selvig to ask him about POMS participation. The file review indicates that he refused to comply and doesn't indicate that he ever agreed to it. 2008 letter from the CDF states that no further action needed to be taken (no laicization) as long as Archbishop Nienstedt agreed to monitor him. This is the same arrangement we had with Kapoun. Legal under 8b of Essential Norms (Charter), but we have the obligation to monitor him and make sure he's living a life of prayer and penance.

Susan Mulheron, JCL | Chancellor for Canonical Affairs
Office of the Chancellor for Canonical Affairs
ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS
T: 651.291.4437 | F: 651.290.1629
mulherons@archspm.org

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Dale

Thank you and Susan Mulheron. It has to be most difficult for the chancery staff and one can only commend them. However, they cannot solve the problem. That will take an act of courage on the part of our Ordinary to face reality.

It seems from the MPR stories on Clarence Vavra and that someone (Jennifer Haselberger?) has copies of much of the information in the files and is releasing it a la Edward Snowdon. Maybe this person should just submit the report.

a bemused,

Mike Tegeder

By the way, here is my bulletin article for this week:

AND IT DOESN'T TAKE EINSTEIN

A friend and former parishioner from St Edwards, sent me a favorite quote from Albert Einstein regarding the current problems in the Archdiocese and the inadequate response from our leadership: "We cannot solve our problems with the same thinking we used when we created them."
THE LAST WORD

Last Monday I was on the Jack Kolars radio show broadcast from KTOE in Mankato. He asked me about the turmoil being reported about in the Archdiocese. I responded that actually the turmoil is with our diocesan leadership. Our parishes and ministries for the most part are quite healthy and are doing what they are called to do in sharing the love and vision of Jesus Christ.

But our leadership has failed us. We are dealing with issues of clergy sexual abuse that should have been dealt with long ago. Back in 2002 after the eruption of the clergy abuse scandal in Boston the bishops were forced to deal with the issue due to publicity and public pressure. They met in Dallas and issued a Charter insuring that the protection of children and vulnerable adults came before all other considerations. Clergy sexual abuse was to be immediately reported to the legal authorities.

Parish staff and volunteers have gone through much training and have instituted safe environment practices. They have added this in addition to all their other responsibilities and they are glad to do this. But sadly, as we have seen here in the Archdiocese it is our top officials beginning with our archbishops who have not been transparent in assigning problem priests. This has called into question all the good work that has been accomplished. Parishioners and the general public again wonder what is being hidden.

I cannot understand the decisions that Archbishop Nienstedt has made in assigning Dan Conlin, and Curtis Wehmeyer to positions where their previous misconduct with vulnerable people was not disclosed to their new parishes or institutions. And that is not even asking the question whether they should have been reassigned at all.

Apparently to take the focus away from his own malfeasance, Nienstedt has now been condemning the "crimes" of a priest who has never been legally adjudicated in a court to prove his guilt or innocence. No, Archbishop, take responsibility for your own actions.

Today (Wednesday) the Priest Council met. What was on the agenda? I got a copy of the minutes and they highlighted a new policy to limit eulogies at funerals in the Archdiocese. To be so focused in the face of the real issues of credibility facing us; our leadership is writing its own eulogy.

From: "Dale Korogi" <djkorogi@ctkmpls.org>
Sent: Saturday, November 16, 2013 12:10 PM
To: "Fr. Kevin McDonough" <mcdonoughk@archspm.org>, "Fr Mike Tegeder (m.tegeder@cabrinimn.org)" <M.Tegeder@cabrinimn.org>, "Leo Schneider" <fr.leo@churchoftheholyname.org>, "Fr James Spahn (jspahnhrsr@gmail.com)" <jspahnhrsr@gmail.com>, "Fr Joe Gillespie" <j.gillespie@saintalbertthegreat.org>, "Fr. Joe Whalen" <jwhalen@olpmn.org>, "Fr James DeBruycker (jdebruuycker@stjoan.com)" <jdebruuycker@stjoan.com>, "Fr Stephen LaCanne (sjlacanne@healtheast.org)" <sjlacanne@healtheast.org>, "Dale Korogi" <djkorogi@ctkmpls.org>, "Fr Joseph Williams (frjoseph@ststephensmpls.org)" <frjoseph@ststephensmpls.org>, "mreding@sta-mpls.org Reding" <mreding@sta-mpls.org>, "Fr Richard Villano (pastor@sainthelena.us)" <pastor@sainthelena.us>, "Joe Damiani" <jdamiani@annunciationmsp.org>, "Sean Curtan" <scurtan@annunciationmsp.org>, ptatone@olpmn.org, pauljop@gmail.com, "Deacon Carl Valdez" <valdezcc@archspm.org>, "Jon Vander Ploeg" <frjon@umncatholic.org>, "James Himmelsbach" <james.himmelsbach@annunciationmsp.org>

Subject: File Review
Deanery 14 colleagues:

See below a response from Susan Mulheron to questions I asked about whether any communication will be forthcoming from the Archbishop, or anyone else, on the nature and scope of the impending file review, as well as questions about just what is the "filing system" at the chancery. I send this simply FYI.

Dale

~~~~~~~~~~~~~~
Father Dale Korogi
Pastor
Church of Christ the King
5029 Zenith Avenue South
Minneapolis, MN 55410
612.920.5030 x11

Dear Fr. Korogi,

Thank you for your question. While there are no specific plans to communicate with the clergy regarding the scope of the file review, it hopefully will happen before too long. Part of the reason for this is that we are still defining it, and there are some other reasons related to our broader communication plan and triaging media inquiries. Our “solution” right now is to encourage individuals to come to me with questions, just as you did. The Archbishop has made it clear to us as his staff that he cares very much about priest’s concerns and wants them to be addressed.

I have responded to some other questions previously, so if you don’t mind I will cut and paste that in this email. It should answer many of your initial questions, and please let me know if you have follow up ones.

Sincerely,

Susan Mulheron

What is the scope of the file review?

   It is comprehensive, basically all files. We’re starting with those in active ministry and will have any others reviewed as necessary. It is basically an audit, not only of priest behavior but of our response to whatever has been reported.

What is the standard of review to be used by that team?
This has yet to be determined since we do not yet have a contract, but in general they will be looking for any violations of civil and canon law that have not been handled appropriately, as well as assessing risky behavior that should be addressed.

What is contained in the files to be reviewed? Do the files contain reports/letters/memos kept by the bishops, by the two of you, by other chancery officials?

This varies somewhat, but basically any appointment letters, correspondence, memos, background check/VIRTUS forms, etc. Any paperwork that has been generated might be in there.

Do priests have more than one file?

Files that have restricted content (meaning only the Archbishop or his delegate can have access) are protected by a confidential section within the standard file, or if this section becomes too large, it is moved to an entirely separate file. Most priests only have one file.

Can priests review their file prior to the review team examining the file? Do the priests get to see the same content that the reviewers get to see?

Anyone can schedule an appointment to come view his file in a supervised setting. No contents will be changed or removed, so yes, it is the same that the reviewers will see.

What will be done with the contents of the file audit?

We will receive an overall report indicating areas where we need to take action or improve. Priests with action items that are identified will be contacted and we will find a solution, the range of which will be from the very simple (sign an updated code of conduct form, for example) to the complex. This file audit will be an essential tool to clear the air, remove the uncertainty and arbitrariness, and provide due process. It is in no way a witch hunt or a fishing expedition. The interests of the Archbishop and the priests are not in opposition here. Priests are the lifeblood of a diocese and nobody is more interested in a strong and healthy presbyterate than the Archbishop.
Anyone who has specific concerns about the file review is welcome to contact me.

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Father Dale Korogi
Pastor
Church of Christ the King
5029 Zenith Avenue South
Minneapolis, MN 55410
612.920.5030 x11
December 3, 2013

Clarence Vavra
105 3rd Street Southwest
New Prague, MN 56071

Dear Clarence Vavra,

I am writing on behalf of the Archdiocese of Saint Paul and Minneapolis where you previously held assignments. The Archdiocese takes seriously all allegations it receives regarding any abuse of minors by its priests and is committed to transparency. Greater transparency will aid in the healing of victims and their loved ones who have been so harmed by acts of abuse, as well as contribute to creating a safe environment for minors today.

As part of our commitment to transparency, the Archdiocese intends to disclose the names of priests who have had assignments in the Archdiocese and against whom a substantiated claim of sexual abuse of a minor has been asserted in the past. A substantiated claim is a claim or allegation for which sufficient evidence exists to establish a reasonable basis to believe the reported abuse occurred.

We have reviewed your personnel file and have determined that a substantiated claim against you exists. Our commitment to transparency requires that we disclose this determination. We are also sensitive to the challenges and pain that public disclosure may cause you and your family. Recognizing this fact, we want to provide you with advanced notice that the Archdiocese will be providing information to the public concerning the substantiated claim of abuse that has been asserted against you.

The Archdiocese will be providing this information on a website constructed specifically to be a source of information to the public. For each clergy member against whom a substantiated claim has been made, we will disclose the following information: (i) the cleric’s year of birth and year of ordination; (ii) whether the cleric is alive or deceased; (iii) if deceased, the year of the cleric’s death; (iv) the cleric’s prior assignments; (v) the date of the cleric’s permanent removal from ministry; and (vi) for clerics who are alive, their present status with the Church (i.e. retired, prohibited from ministry or dismissed from the clerical state) and the city and state in which they reside. A Ramsey County District Court judge has directed us to make these disclosures on or before December 17. In deference to the Court, we anticipate making this disclosure on December 5.

I understand how difficult this may be for you and your family. Please be assured of my personal prayers for you as we work through this challenging time in pursuit of truth and justice, especially for victims of abuse.
If you have any questions, please contact our Chancellor for Civil Affairs, Joseph Kueppers, at kueppersj@archspm.org or 651-291-4405.

With a heartfelt remembrance in my daily prayer, I remain,

Sincerely Yours in Christ,

Most Reverend John C. Nienstedt
Archbishop of Saint Paul and Minneapolis
Dear Members of Saint Peter Claver and Incarnation,

About a month ago we held parish meetings to talk about the current crisis of trust in Archdiocesan leaders, including me. I promised you then that I would follow up with a much more detailed response to specific concerns.

Part 1: What we talked about in our parish meetings:

Let me begin with a reminder of what we discussed in those parish meetings. First, I emphasized that strict obedience to the civil law has always been at the center of my work. To illustrate that, I told you about the trust that I had to rebuild with many people in Sagrado Corazon who were angry with me precisely because they knew I had made a report to the police about a priest they loved. My colleagues at the Archdiocese and I not only always followed Minnesota law in this and every case, but we usually went beyond the strict requirements of law in reporting to and cooperating with the police and other authorities.

Second, we discussed our parishes’ shared commitment to the advancement of children. We reopened Saint Peter Claver School thirteen years ago to serve young people who deserve a chance to succeed academically and spiritually. People who visit our Incarnation/Sagrado Corazon and Claver often comment about the significant numbers of young families that worship with us and the obvious engagement of children in programs that support them. Our Incarnation food shelf and the participation of Saint Peter Claver in Project Home’s homeless shelter provide for basic survival needs of children and their families. The accusation that I would be cavalier about the protection of children is contradicted by the daily experience of life in our communities.

I then asked you to consider three sets of questions as you listened to media feeding frenzy about any alleged “cover up”. The questions were these. First, were the public authorities or other independent investigators involved in these matters? And if so, who called them? And if so, what did the authorities conclude? Second, what did I or other Archdiocesan leaders actually know and when did we know it? And third, given what I or others knew, what right did we have to disclose that information about employees or clergy to the general public?

As I promised to do then, let me apply those questions now to the cases you have heard or read about in recent weeks.

Part 2: The “cases” drawing so much painful public attention:

ARCH-ESI-0004313
The following priests have been identified as offenders whose disciplinary situations were allegedly mishandled by archdiocesan leaders, including myself. Their names appear widely but sometimes confusedly in media reports. In the minds of many people in the public, these cases easily become all mixed up. There are important distinctions among them. Here is a summary of what did in each situation.

2.1 Curtis Wehmeyer: This is, as I see it, the only situation where human beings were harmed after my colleagues and/or I had information that the priest was in some way troubled (but see #3, below). This now-former priest (and current prison inmate) abused at least two boys, apparently starting in 2010. In about 2003 or 2004, I learned that he was showing signs of adult, homosexual confusion (uncomfortable but not explicit conversation in a Barnes and Noble bookstore; sitting in his parked car in a park reputed to be a place where adult males pick one another up) but no actual sexual engagement with anyone. The implication is that I had some sort of reporting or disclosure obligation to the public about his confusion that, if I had discharged it, would have prevented the abuse. Another painful dimension of this case: some of the senior-most Archdiocesan leaders had other troubling information about Curtis, but did not share it with me or with the Promoter of Ministerial Standards. At some point, I am going to have to indicate publicly that my controversial 2011 recommendation that his 2004 “issues” not be made more public was made without benefit of other information in the possession of Archdiocesan leaders. An important non-issue: early in the media frenzy of the last several weeks, some people suggested that Archdiocesan officials, including I, held onto legally-reportable information about Wehmeyer longer than we should have and/or interfered with the police investigation. Neither of those suggestions has any truth to it whatsoever. Furthermore, some are suggesting that I took

2.2 . This is the “pornography priest” situation. We learned in about 2004 that donated an older laptop to a parish rummage sale. The purchaser found that the computer had been used to access pornography. denied that he was the culprit. We sent the computer to a forensic expert (who was also a contractor for the FBI) to check out the priest’s denial. We also asked the expert to advise us whether there was illegal material on the computer (on our own initiative; the purchaser had not raised this possibility). The forensic expert contradicted the priest’s denial, but also clearly indicated that there was no child pornography on the computer (although he used the term “borderline illegal” because some of the pornographic models, he said, were young adults). After a complaint this winter from the former Archdiocesan chancellor for canonical affairs, Jennifer Haselberger, the Saint Paul Police twice reviewed the computer contents, and again found nothing illegal. Nonetheless, media speculation still refers to an “archdiocese cover-up of child porn”.

ARCH-ESI-0004314
2.3. This case appeared in the second half of October. In 2005 or 2006 we received a complaint that, about eight years before when he was not yet a priest, had "caused an adult woman to fall in love with him" and had shown excessive attention to her teenage daughter. Rather quickly the complaints accelerated to include an unclear suggestion of inappropriate touch of the teenager. When we received that part of the complaint, we reported it immediately to the local sheriff. The Chisago County Sheriff found no credible evidence of abuse. The daughter, a young adult by 2005, showed various signs of "adult onset" mental illness. I did not believe then, nor do I today, that there was ever any form of abusive or illegal touch on the part of Father. Because he began teaching students, including undergraduates, at the University of Saint Thomas when he returned from graduate school in the late 2000s, some people suggest that we exposed "young people" to some sort of risk from him.

2.4 Clarence Vavra: This is the most recent addition to the discussion, during the week of November 11. In early 2004 I received a complaint that he was exchanging sexual explicit letters with an adult male in prison. Not long after, I learned also that he had exchanged sexual touch with another adult male who was then threatening to extort money from him. We sent him away for psychological evaluation and eventually had him admitted to an inpatient treatment program. At some point in evaluation or treatment, he revealed to a counselor that he had attempted sex with a minor in the 1970s. That admission appeared in a document sent to the Archdiocese, and I am embarrassed to say that I never read the narrative section of the document closely enough to pick up that admission. We continued to treat Vavra as if his only offenses were with consenting adults for several years thereafter. In 2003 (after the Dallas Charter), we asked the lay people who make up the Clergy Review Board to reexamine all cases of adult offenses by priests. One of the reviewers read the file more carefully than I did, and found the admission to child abuse. We then removed Vavra from priesthood and placed him under the Charter provisions. Much noise is being made about the idea that Archdiocesan officials had a duty to report Vavra's admission to law enforcement. That is clearly not true, and is probably a deliberate misreading of the Minnesota statute by people who ought to know better.

3. Some other issues that are brought into the media frenzy:

Here are several questions that either have already been named or are likely to be raised in the coming weeks:

3.1 The canonical process we followed in "defrocking" priests who abused children: Of all the questions that irritate the "whistleblower" former staff member (Jennifer Haselberger), this may actually be the
one about which she is most concerned. She believes that the Archdiocese did not follow appropriate church discipline when, starting in 2002, we implemented the then-new church commitment permanently to remove from priesthood anyone who had ever abused children. There are lots of technical questions in this area, and I will be happy to give you a fuller review if you would like.

3.2 “The list”: Jeff Anderson has demanded the release of a (non-existent!) list of abusive priests. This is a content-less issue, but one that is a focus of Jeff’s PR campaigns. A MN District Court judged compelled the Archdiocese to produce such a list, and then granted a motion to prevent its publication. The Archdiocese made that motion because “the list” included people who had never had a chance to defend themselves from a criminal charge, but who had agreed to accept permanent “defrocking”. “The list” also includes names of people who were only accused after their deaths and who have never had the right to defend their names. It is likely that the district court judge will soon lift the prohibition on its publication. Anticipating that, the Archdiocese may soon choose to publish a list itself. Nothing in this issue, I believe, has any direct personal relation to me.

3.3 Transitional support to men leaving priesthood: This question has caused some sensitivity in media reports. Men only began to “leave the priesthood” in significant numbers – voluntarily or involuntarily – starting in the late 1960s. Since that time, successive archbishops (consistent with church practice around the US) have provided such men with transitional support. Specific supports have included: help in finding housing and employment; access to health care (similar to COBRA); financial support for living costs for a determinate period of time. The fact that the Archdiocese provided such support for several former priests who had committed abuse has been deliberately mixed up with the issue in 3.1 above, to suggest that the Archdiocese was “hiding” abusers and preparing to spring them on an unsuspecting public.

3.4 Other cases of individual clergy whose behavior was in one or another way inappropriate: Because especially of the “Wehmeyer case” (2.1 above), MPR and other media outlets suggest that they have a responsibility to “out” any priest whose history of sexual maladjustment (almost always non-criminal) is told to them by the whistleblower.

This is my summary of some key issues and people. What else would you like to know?