Name of Seminary

ARCHDIOCESE OF ST. PAUL

SEMINARY FACULTY APPRAISAL
FOR COLLEGIANS AND THEOLOGIANS

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

VI. Is the recommendation a unanimous one?  _____ Or a majority vote?  X

If a majority vote, what is the opinion of the minority?

   a poor risk scholastically

------

Fill out in duplicate.

Rector

ARCH-022647
I, JOSEPH D. PINKOSH

of 7701 Oliver St. N., Minneapolis, 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 $900.00 a year, subject to revision as may be deemed necessary by the governing board of the Seminary. This fee will be paid for me by the Archdiocese of St. Paul with the understanding and agreement on my part that I am bound in conscience to make repayment to the Archdiocese on the following basis:

1. If I complete my studies and am ordained a priest for the Archdiocese of St. Paul, the total of my tuition and board for the period I have attended the Seminary will be reduced to fifty per cent of said total and such reduced amount I agree to repay at the rate of $100.00 per year, commencing with the year after my ordination and continuing until fully repaid.

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

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

Date: Sept 5, 1963

Joseph D. Pinkosh

Witness: [Signature]
**THE SAINT PAUL SEMINARY**  
SAINT PAUL, MINNESOTA

**REPORT CARD**  

<table>
<thead>
<tr>
<th>Subject</th>
<th>Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ph 301 Logic</td>
<td>A</td>
</tr>
<tr>
<td>Ph 303 Metaphysics</td>
<td>A</td>
</tr>
<tr>
<td>So 431 Introductory Economics</td>
<td>A</td>
</tr>
<tr>
<td>La 322 Latin, Modern, Medieval, Patristic</td>
<td>A</td>
</tr>
<tr>
<td>Mu 058 Music Literature</td>
<td>A</td>
</tr>
<tr>
<td>Mu Gregorian Chant a-z</td>
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<td>Mu Choir</td>
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<td>Mu 030 Introductory Chant</td>
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<tr>
<td>Sp 426 Elementary Spanish</td>
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<tr>
<td>Sc 440 General Biology</td>
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**Student:** Pinkosh, Joseph D.  
**Diocese:** St. Paul  
**Class:** Philosophy I  
**Date:** January 15, 1964  

**Signature:** Louis J. McCarthy  
**Dector:**
ST. PAUL SEMINARY

ARCHDIOCESE OF ST. PAUL

SEMINARY FACULTY APPRAISAL
FOR COLLEGIANS AND THEOLOGIANS

Name JOSEPH D. PINKOSH
Year in Seminary PHILOSOPHY I
Date June 3, 1964

I. CHARACTER AND PERSONALITY

A. Obedience

B. Reliability Tends to be easygoing; borderline student. D average.

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. ______

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

Louis J. McCarthy

ARCH-022698
<table>
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<tbody>
<tr>
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<td>Sc 441</td>
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PINKOSH, JOSEPH D.

student

ST. PAUL       Philosophy I
diocese         class

June 15, 1964

Date

Luis J. Mccartly

Archon
<table>
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<td>La 423 Patristic Latin</td>
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<td>Mu 041 Liturgical Song</td>
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<td>Mu Choir</td>
<td>C</td>
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<tr>
<td>Mu 057 Advanced Liturgical Song</td>
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<tbody>
<tr>
<td>Ph 402 General Psychology</td>
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<td>Ph 406 History of Modern Philosophy</td>
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<td>Ph 404 Natural Theology II</td>
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<td>La 427 Medieval Latin</td>
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<td>Ed 500 Comparative Phil of Education</td>
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<td>Ed 502 Psychology of Learning</td>
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<td>Sp 426 Elem Spanish II</td>
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**THE SAINT PAUL SEMINARY**

**SAINT PAUL I, MINNESOTA**

**REPORT CARD**

<table>
<thead>
<tr>
<th>Student</th>
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<tbody>
<tr>
<td>Joseph D. Pinkosh</td>
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<tr>
<td>Philosophy II</td>
<td></td>
</tr>
<tr>
<td>St. Paul</td>
<td></td>
</tr>
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<td>diocese</td>
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<tr>
<td>June 25, 1965</td>
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**Date**

<table>
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<tr>
<th>Rector</th>
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<tbody>
<tr>
<td>Louis J. McCarthy</td>
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# Report Card

**Student:** PINEKOS, JOSEPH D.

**Diocese:** ST. PAUL

**Class:** Theology I

**Date:** January 18, 1966

---

**Subject** | **Grade**
--- | ---
DT 501 Phil of Religion | B
MT 510 Fund of Moral Theology | B
SS 522 The Word of God | B
Hi 631 Early Middle Ages | B
Mu 030 Intro to Music in Worship | B
Mu 071 Music Literature | B
He 681 Hebrew I | B

---

**Discipline** | **Grade**
--- | ---

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**Signature:** Louis J. McCarthy

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ARCH-022685
<table>
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<tr>
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<tr>
<td>DT 603 Blessed Trinity</td>
<td>C</td>
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<tr>
<td>MT 511 Christian Virtues</td>
<td>B</td>
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<tr>
<td>SS 523 The Words of Men</td>
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<td>SS 526 Gospel of Mark</td>
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<td>Mu or 3 Liturgical Song</td>
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<td>Mu 030 Intro Music in worship</td>
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Discipline: A

Pinkosh, Joseph D.

St. Paul Theology I

Diocese: Theology I

Date: June 15, 1966

Signed: Louis J. Martin

Rector
<table>
<thead>
<tr>
<th>Subject</th>
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<tr>
<td>MT 610 Justice &amp; Rights</td>
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<tr>
<td>SS 722 Former &amp; Latter Prophets</td>
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<td>HI 732 Contemporary Church</td>
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<tr>
<td>CL 541 Gen Prin of Law</td>
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<td>Ed 691 Spec Methods (Catechetics)</td>
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<td>Mu 075 Hist &amp; Function Xt Ch Music</td>
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**Discipline**

A
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<td>ST 661 Gen Concepts</td>
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<td>SS 727 St. Matthew Gospel</td>
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<td>H1 732 Contemporary Church</td>
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<td>CL 542 Persons within</td>
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<td>Mu 075 Hist &amp; Function</td>
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<td>Ho 671 Oral Reading</td>
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<td>ST 762 Baptism, Confirm, Holy Orders</td>
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<td>Ed 549 Special Methods</td>
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<td>SS 822 The Sapiential Literature</td>
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<td>HI 531 Early Church &amp; Rom Empire</td>
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<td>CL 641 Church &amp; Worship</td>
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<td>He 681 Elementary Hebrew I</td>
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<td>PS 771 Public Speaking</td>
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## THE SAINT PAUL SEMINARY
### SAINT PAUL, MINNESOTA

**REPORT CARD**

### 2nd Semester - 1967-1968

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<tr>
<td>SS 826 The Lucan Writings</td>
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<td>CL 642 Teaching, Parishes, Finance</td>
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<td>Ed 549 Religious Education</td>
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<td>So 730 Alcohol Problems</td>
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**Student:** Joseph D. Pinkosh  
**Diocese:** St. Paul  
**Class:** THEOLOGY III  
**Date:** June 15, 1968  
**Rector:** Louis J. McCarthy
<table>
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<tr>
<td>DT 901 Newman</td>
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<tr>
<td>ST 861 Penance &amp; Anointing</td>
<td>B</td>
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<td>MT 810 Christian Marriage</td>
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<tr>
<td>MT 811 Family in Contemporary Society</td>
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<tr>
<td>CL 841 Marriage &amp; Eccles Penalties</td>
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<td>PS 771 Public Speaking II</td>
<td>C</td>
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<tr>
<td>PT 892 Pastoral Hospital Practice</td>
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<td>PT 892 Pastoral Counselling</td>
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</table>
### REPORT CARD

**THE SAINT PAUL SEMINARY**

**SAINT PAUL 1, MINNESOTA**

**2nd Semester - 1968-1969**

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<tr>
<td>PT 892 Pastoral Counselling, Theory</td>
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<td>PT 893 Pastoral Liturgy</td>
<td>B</td>
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<td>PT 894 Liturgical Culture</td>
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<td>PS 772 Oral Reading</td>
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**Student:** Joseph D. Pinkosh

**Diocese:** St. Paul

**Theology IV**

**Class:**

**Date:** June 6, 1969

**Signature:** William L. Bredemoen, Rector
May 24, 1969

REV. JOSEPH D. PINKOSH - Seminary Tuition Account:

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<th>Year</th>
<th>Amount</th>
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<td>1966-1967</td>
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<td>1968-1969</td>
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<td><strong>Total</strong></td>
<td><strong>$5,000.00</strong></td>
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CREDIT: Amount paid by Fr. Pinkosh on his tuition

Balance $5,950.00
Reverend Joseph D. Pinkosh

Seminary Tuition

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<td><strong>Balance Due</strong></td>
<td><strong>$2,980.00</strong></td>
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June 1, 1969

ARCH-022691
LEO
Dei et Apostolicae Sedis Gratia
Archiepiscopus
Paulopolitanus et Minneapolitanus

Hisce litteris fidem facimus atque testamur dilectum Nobis in Christo

filium JOSEPHUM D. PINKOSH

ad Ordinem Presbyteratus

promotum fuisset die 24a mensis maii A.D. 1969

ab Ex.mo et Rev.mo Leone Binz

Datum Paulopoli, die 24a mensis maii Anno Domini 1969

Cancellarius Archidioecesis
June 4, 1969

Rev. Joseph D. Pinkosh
717 Adams Street, NE
Minneapolis, Minnesota 55418

Dear Father Pinkosh,

With this letter I am pleased to assign you as an Assistant Pastor of the Church of St. Joseph, Hopkins, effective on Monday, June 16, 1969. May I ask you to report to the Pastor, Rt. Rev. Msgr. Joseph P. Vacek, 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 Pinkosh, I want to take this opportunity to welcome you to the priestly ministry within this Archdiocese. At the same time, I pray God's blessings for your work in the St. Joseph 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
June 13, 1969

Rev., Joseph D. Pinkosh
Church of St. Joseph
1310 Excelsior Avenue
Hopkins, Minnesota 55343

Dear Father Pinkosh,

Enclosed is the statement for your seminary tuition. A like statement will be sent each year until the payments have been completed.

I believe that the agreement was that you would make a payment in the amount of $100.00 per year. If that is not possible, pay what you can, and I am certain that it will be most acceptable.

With all good wishes for every success in your priestly work, I am

Sincerely yours in Christ,

Rt. Rev. Msgr. Ambrose V. Hayden
Episcopal Vicar
INTERVIEW

Interviewed: Joseph Pinkosh
Date: August 18, 1971
By whom: William J. Kenney
Place: Chancery
Occasioned by: My request

SUMMARY

I indicated to Joe that it was my understanding that for the past several months he has not been actively involved in the parish. We discussed various aspects of the assignment and while he was initially defensive about his inactivity he finally admitted that he has been deeply hurt by a certain segment of the parish. This group apparently ignored his leadership and went off in their own direction in the CCD program in the parish.

We discussed at some length the possible causes of the misunderstanding that developed. In addition to this, he also admitted that he found it very difficult trying to take over the responsibilities of Father Chmielewski when he was reassigned last January.

The pastor, Father Vacek, while he is very likeable shows no leadership. He never gives any direction or does he ever indicate to the assistant how he feels about the work that they are doing. If he is unhappy with the assistant he usually complains to other people in the hopes that it will eventually get back to the man involved. In thinking of reassignment Father Pinkosh agreed that it might be good at this time. He prefers working with lower middle income people or people in the rural areas. However, he did not rule out the possibility of going to another suburban parish. He did not want to be assigned to a large metropolitan parish.

Father Pinkosh sees as his assets the ability to conduct good Liturgy, working with young people, and with the middle aged.

Recommendations:

In view of the fact that there does not seem to be a suitable opening in either rural or lower middle income parishes, I recommend that he be considered for St. Pius X in White Bear Lake.

Signed

ARCH-022701
February 17, 1972

Reverend Joseph D. Pinkosh
Church of Saint Joseph
1310 Excelsior Avenue
Hopkins, Minnesota  55343

Dear Father Pinkosh,

With this letter, I am pleased to transfer you from the Church of Saint Joseph, and to name you an Assistant Pastor of the Church of Saint Wenceslaus, New Prague, effective on Thursday, February 24, 1972. May I ask you to report to the Pastor, Reverend Raymond Zwebner, before noon on that date, ready to take up your residence in the parish rectory.

The appointment will be published in The Catholic Bulletin of February 25.

Finally, Father Pinkosh, 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 Wenceslaus'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
Joseph D. Pinkosh
May, 1972.
MEMO

TO: Archbishop Byrne
FROM: J. Kenney
SUBJECT: Fr. Pinkus
DATE: Sept 22, 1972

MESSAGE

Fr. Pinkus was in today, & related that he would now like to remain at New改革for awhile. He has had some good discussions with Fr. Groesch, & he hopes they will be able to work together more effectively. I encourage him to stay for at least another year, possibly two more, & to consider getting some help from Fr. Ken Pierce. He agreed to do this.

He made one final request: that he has a great deal of interest in the Liturgy & would like to serve on the Commission. This suggestion, it seems to me, has merit, both from the standpoint of the contributions he might make as well as what this would do for his self-image. If it's not too bizarre a request, I would recommend it.
DATE: January 15, 1974

MEMO TO: Personnel File

FROM: Bishop Roach

SUBJECT: Fr. Pinkosh

On January 15th, Fr. Joseph Pinkosh called me and indicated that he was happier at New Prague than had been true when he saw me a few months ago, and he does not want to change this June. He will keep in touch with me and will let me know at what point he thinks he might want to consider a change.
June 4, 1974

The Reverend Joseph D. Pinkosh
Church of Saint Wenceslaus
215 East Main Street
New Prague, Minnesota 56071

Dear Father Pinkosh:

With this letter, I am pleased to transfer you from the Church of Saint Wenceslaus and to name you an Associate Pastor of the Church of the Holy Cross, Minneapolis, effective Tuesday, June 18, 1974. May I ask you to report to the Pastor, Father Anthony Muskala, before 12:00 noon on that date, ready to take up your residence in the parish rectory.

This appointment will be published in The Catholic Bulletin of June 7, 1974.

Finally, Father Pinkosh, 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 Holy Cross 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
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         Joseph Donald Pinkosh
Place of birth      Minneapolis, Minnesota  (P. O. Address)
Date of birth       27 October, 1943  (Day, month and year)
Name of father
Maiden name of mother
Address of parents
Telephone          335-1041
Classics studied at Nazareth Hall
Philosophy studied at Saint Paul Seminary
Theology studied at Saint Paul Seminary
Date of ordination  24 May, 1969  (Day, month and year)
Ordained at The Cathedral of Saint Paul  By Archbishop Leo Binz
For the Arch Diocese of Saint Paul and Minneapolis
Entered this Archdiocese          Papers
Missions since ordination          (Date of departure from each)

ARCH-022649
September 30, 1977

The Reverend Joseph D. Pinkosh  
Church of the Holy Cross  
1621 University Avenue, N.E.  
Minneapolis, MN  55413

Dear Father Pinkosh:

With the news of the death of Father Tony Muskala, at the request of  
Archbishop Roach, I am writing to name you Vicarius Oeconomus  
(Administrator) of the Church of the Holy Cross, Minneapolis, effective  
immediately.

Until a new pastor is appointed, which should be in a relatively brief  
time, you will have in your hands the full spiritual and material  
administration of Holy Cross Parish. You will also carry the responsibility  
of the Mass for the People.

May I join the many, many others in expressing the sadness and sense of  
loss at the death of Father Muskala. He was a great and good priest.  
May he rest in peace.

With kind personal regards, I remain  
Sincerely yours in Christ,

John F. Kinney  
Auxiliary Bishop  
Chancellor

JFK:mo

cc Archbishop Roach, Monsignor Hayden, Father Urban, Father Kennedy,  
Brother Vincent,
October 20, 1977

Most Reverend Archbishop John Roach,

As interested parishioners of Holy Cross Parish, we feel it is imperative that we call to your attention our concerns regarding the appointment of our pastor.

In recent years, we have realized a new spiritual awareness through the liturgies, due to the unique presentations of Father Joe Pinkosh. The success of our recent Fall Festival was accomplished through interest, enthusiasm and hard work generated by Father Joe who is not afraid to work along with us.

Through the combined efforts of Father Tony and Father Joe, Holy Cross has become financially solvent and has experienced a new spirit of life and growth. Our loss would be doubled if Father Joe could not continue that which has "just begun".

The concerns of the Polish people are well satisfied through the fostering of Polish traditions. Father Joe's interest in becoming adept in the Polish language should not be overlooked, as this would meet the needs of those who depend on the use of this language.

We ask must the rules of seniority be adhered to at the expense of the parishioners? It is felt Father Pinkosh has demonstrated his abilities in the past, when necessary to be acting pastor in Father Tony's absence and currently as Administrator.

We feel with Father Joe Pinkosh as pastor the efforts just begun could blossom and be fruitful for the parish of Holy Cross and the Archdiocese of St. Paul.

Thank you for your consideration in this matter.

Respectfully,
4031 N. 6th Street  
Minneapolis, Minnesota 55430  
April 30, 1977

Father Joseph Pinkosh  
Associate Pastor, Holy Cross Church  
1621 University Avenue N.E.  
Minneapolis, Minnesota 55413

Dear Father Pinkosh:

For a long time I have been intending to thank you for your continuing good work at Holy Cross; your excellent homily at today's 5:15 p.m. Mass is moving me to do just that!

We appreciate all the extra things you do: the way you include the entire congregation in prayers and programs (Confirmation, recently, for example); the appropriate banners in church; the Lenten Season, and Easter - so many ways.

You were very generous in your thanks to all the persons who helped at Easter-time; but we recognize the mover.

Thank you, very much.

Sincerely,

Rose B. Solac  
be; The Archbishop
October 25, 1977

Mrs. Laurence Presseller  
1724 University Avenue NE  
Minneapolis, Minnesota 55413  

Dear Mrs. Presseller,

Thank you for your letter of October 20, 1977, which was signed by several other interested parties.

I appreciate your concern and at the same time am grateful to hear of your admiration for the work of Father Pinkosh.

I have passed your letter on to Father Michael Kennedy, Executive Secretary of the Priests' Personnel Board.

Again, thank you for your interest and for letting me know of it.

Sincerely yours in Christ,

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

CC: Fr. Michael Kennedy
DATE: November 9, 1979

MEMO TO: File of Father Joe Pinkosh
FROM: Father Robert J. Carlson, Chancellor
SUBJECT: Father Pinkosh

Father Frank Decowski, the Pastor of Holy Cross, came to see me on Thursday November 8, 1979 to discuss his associate Father Joe Pinkosh.

Joe has been accused by a woman in the parish as running around with a young married woman. He is frequently at her house when the husband is at work. He works nights. She visits Father at the Rectory and on one occasion his car was at the house all night.

For the past 8-9 weeks Father Pinkosh has been staying out later than normal and receives frequent calls from this woman. She is very active in the parish.

Father Frank will call me as soon as something comes to his attention. He is keeping a log and following the situation closely. It was agreed that Joe will have to move if this is true.
November 26, 1979

To: The Chancery
From: Fr. Mark Dosh
Re: Lack of Form Petition

I would offer here a summary of what I have learned of that "mock" marriage alluded to in the testimony of... This summary is from what Mrs. said, from herself, from parents, and, in particular, from Fr. Joe Pinkosh, the priest involved in this situation.

After the civil marriage of (already married once and wife still living at that time) and the couple flew back to Minneapolis. A number of relatives on the side would have been very inhospitable to the couple married outside the Church, so they followed through on a suggestion made a while previous to the civil marriage; i.e., that they get married out there in California, and then come back to the Twin Cities for a fake marriage. When Fr. Pinkosh, the priest that had spoken with that summer of 1970, had brought up the marriage to the pastor, Fr. Vacek, the pastor had thought it a "chancy" marriage, and was against it. At any rate, Fr. Pinkosh agreed to go through with the "show" marriage in the Chanhassen Dinner Theatre December 26, 1970. There was a procession, music, etc., but the actual ceremony was brief, ten minutes or less. Something like "I take you to be my wife," and "I take you to be my husband" was said. Right afterwards, one of the guests came up to one of the parents of and said, "That wasn't a Catholic wedding, was it?" Mrs. one of the so-called witnesses in Minneapolis, did not sign anything at the time. Fr. Pinkosh says he never considered it a marriage, as such; there was no indication that it was anything more than a show. He felt uncomfortable; it was a renewal of promises made in front of a judge, and they wanted a public acknowledgment of that fact, probably under the parents' pressure, says Fr. Pinkosh.

I wonder, as well, if Fr. Vacek's parish at that time had jurisdiction over the Chanhassen Theater territory?

NOTE: marriage annulled for lack of canonical form 11-26-79 RJC.
May 29, 1981

Reverend Joseph D. Pinkosh
Church of the Holy Cross
1621 University Avenue NE
Minneapolis, Minnesota 55413

Dear Father Pinkosh,

I am very pleased to transfer you from the Church of the Holy Cross, Minneap-
opolis, and to name you Pastor of the Church of Saint Patrick, Shieldsville. 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 have also asked Father John Joyce 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 Joyce will make that available to you.

Finally, and most importantly, Joe, I want to thank you for all the good work that you have done in the past years. You have served the Church in the Northeast community well. I express my sincerest appreciation to you for that work. I pray that Almighty God will bless you richly with a deep sense of satisfaction and joy as you begin to minister at Saint Patrick's.

Sincerely yours in Christ,

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

Encl.

cc: Frs. Decowski, Joyce, Freeman-dean, Bp. Bullock – office
PROFESSION OF FAITH

I, , 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 on this, the of 19.
Joseph D. Pinkosh  
St. Paul
Application for Admission to the Seminary

PERSONAL DATA

Name: PINKOSH
(first)

Joseph
(middle)

Donald
(last)

Address: 717 Adams St. N.E., Mpls. 13, Minn.

Name of your Parish: All Saints

Place of Birth: Minneapolis

Date: Oct. 27, 1943

Baptism: All Saints
(church)

Minneapolis
(city)

Minn.
(state)

1943
(year)

Confirmation: All Saints
(church)

Minneapolis
(city)

Minn.
(state)

(year)

Parents' Marriage: Holy Cross
(church)

Minneapolis
(city)

Minn.
(state)

(year)

FATHER

Your Father's Name: 

Place of his birth: 

Religion: Catholic

If a convert, state his former religion and year of his conversion: 

Does he own his own farm or place of business? 

Is your family income (below average) (average) (above average)? Underline one.

Did he receive his education in a (parochial) (public) school? Underline one.

Did he attend high school? yes Which one? Vocational High

Did he attend college? No How long? Where?

If he is no longer living, give the year of his death: 1954; age 36

Cause of his death: pneumonia and complications thereof

What is his attitude toward your entering the seminary? 

Very favorable__ Favorable__ Neutral__ Opposed__ Very opposed__ (check one)
MOTHER

Your Mother's name (maiden) ________________________________

Place of birth Minneapolis ________________________________ Religion Catholic ________________

If a convert state her former religion and year of conversion ________________________________

Did she receive her grade school education in a (public) (parochial) school? ________________________________

Did she attend high school? Yes ___________________________ Which one? Edison High ________________

Did she attend college? No ___________________________ How long? ________________ Where? ________________

Does your mother work outside of the home? Yes Occupation ________________________________

If she is no longer living give the year of her death ________________ Age ________________

Cause of her death ________________________________

What is her attitude toward your entering the seminary ________________________________

Very favorable __ FavorableX __ Neutral __ Opposed __ (check one)

BROTHERS AND SISTERS

Name the members of your family from the oldest to the youngest.

______________________________ Married? NO Occupation ________________________________

______________________________ Married? No Occupation ________________________________

______________________________ Married? Occupation ________________________________

______________________________ Married? Occupation ________________________________

______________________________ Married? Occupation ________________________________

______________________________ Married? Occupation ________________________________

Are there any members of your family who are not Catholic? No ________________

SCHOLASTIC RECORD

What grade school did you attend? All Saints ________________________________

What high school have you attended and how long? Nazareth Hall 4 years ________________________________

What was your average grade? C ____________________________________________

Did you take Latin? Yes How Many years? 6 Average grade C- ________________________________
HEALTH

General state of health  good
Have you had any serious illnesses? No
Have you any physical defects? no
Have you had any serious emotional disturbances? no

ACTIVITIES

Have you been a member of the school (band) (dramatic club) (glee club) (athletic teams)? Underline.
Are you a member of any society or organization in your community? no
State which
What are your hobbies? Drawing, flowers
Have you had a summer job? Yes What kind of work was it? Carpentry

VOCATION

Why do you want to study for the priesthood? To be of service to others.

How long have you thought of studying for the priesthood? 9 years
Have you consulted with a priest about your decision to study for the priesthood? yes
Do you intend to study for the diocesan priesthood in the Archdiocese of St. Paul? yes
Were you ever a candidate for or a member of a religious order? No If so state which one
Do you know of any obstacle to your becoming a priest? studies
The following information may be helpful to you in interpreting this student's grades:

We administer the 3/4A Freshman Placement Test to our ninth grade applicants. We group our students homogeneously on the basis of this test and the grade school record. The advice of the teachers and the achievement of the previous year is used for placement in grades 10-12.

<table>
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<th>Grade 11</th>
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<td>Days Absent</td>
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Periods: 50 minutes in length. A=94-100, B=86-93, C=81-85, D=75-80.
October 1, 1984

Reverend Joseph D. Pinkosh
Church of St. Patrick – Shieldsville
7525 Dodd Road, Route 4
Faribault, Minnesota 55021

Dear Father Joe,

Please accept my sincere thanks for your gracious invitation to your Town and Country raffle and dinner on Sunday, October 7th, 1984.

I would have liked to be with you since pork is one of my favorite. However, I am already scheduled to be elsewhere that same Sunday. Please excuse my absence. I do hope that your affair is most successful.

May God grant you and all your good people every blessing and grace.

Fraternally yours in Christ,

+ Richard Ham, MM
Auxiliary Bishop – Vicar of Southern Vicariate.
Dear Bishop Ham,

We cordially invite you to our TOWN & COUNTRY RAFFLE & DINNER on Sunday, Oct. 7. The Dinner will consist of roast pork and all the trimmings. We will be serving from 11:00 – 3:00pm. There will also be a Country Store, games, music and various stands. This big event will take place at the Parish Hall in Shields ville.

Sincerely,

Father Joseph Pinkosh
&
The Festival Committee
ST PATRICK'S PARISH
SHIELDSVILLE
TOWN & COUNTRY
RAFFLE & DINNER
SUN. OCT 7, 1984

DINNER
ENTERTAINMENT
GAMES
PRIZES
HOG ROAST AND ALL THE TRIMMINGS
SERVING FROM 11:30 - 3 P.M.

ADULTS $3.50 CHILDREN (5-12) $2.00
CHILDREN UNDER 5 FREE
On a previous occasion, I raised the question with you of the failure of Father Pinkosh to respond to two prior letters I had sent him on the question of paying the Priest Fringe Benefits which now total $5260.50.

I first checked with Catholic Aid and find that the parish is making its payments on the loan for the new rectory.

When the new rectory was planned, he and the trustees understood that their obligations must be paid in addition to amortizing the loan. In a parish so small I am concerned to let this matter go unattended; it may soon get beyond them.

I see two approaches:

1. You as Vicar might visit with him; and knowing him I would suggest that you also ask to see the trustees to get a handle on things. I do not know the arrangement between Shieldsville and Elysian as far as Father Pinkosh's salary is concerned, but maybe some thought of sharing could be considered, i.e., with due allowance for extra mileage in driving to Elysian, maybe the remainder of the stipend could be designated for partial payment of his fringe benefits while continuing to collect a full salary from Shieldsville.

2. I would ask the trustees and Father Pinkosh to come to the Chancery and review essentially everything that you might review with them.

Could we discuss?
DATE: December 4, 1984
MEMO TO: Bishop Ham
FROM: Monsignor Hayden
SUBJECT: ST. PATRICK'S, SHIELDSVILLE

On a previous occasion, I raised the question with you of the failure of Father Pinkosh to respond to two prior letters I had sent him on the question of paying the Priest Fringe Benefits which now total $5260.50.

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2. I would ask the trustees and Father Pinkosh to come to the Chancery and review essentially everything that you might review with them.

Could we discuss?
Dear Bishop

We are currently reorganizing the membership on the Commission. Except for myself, the present commission has no associate-pastors. In the reorganization, we plan to have 2 priest associate pastors. Father Pinkosh would fit in well since he has an interest in liturgy, is a associate-pastor and could also bring some insights from the rural community. Since you appoint all members of the Commission, it would be a simple matter. These plans of reorganization and new membership should be completed with in month. Perhaps at that time you could invite Fr. Pinkosh onto the Commission.

Fa. Haingal
Reverend Joseph Pinkosh, Pastor
St. Patrick Catholic Church
Route 4, Box 149
Faribault, MN 55021

Dear Father Pinkosh and Finance Committee Members:

The Consolidated Catholic Board of Education is very concerned about the past due subsidy owed by your parish in the amount of $8120 (Consolidated Catholic School - $7280 for 11 students, Religious Education Center - $840 for 12 students).

Because this subsidy has not been paid and since membership of St. Patrick Church in the consolidation was considered as a trial year, we assume St. Patrick Church no longer considers itself a member of the consolidation and will not be considered as such by the Consolidated Catholic Board of Education unless otherwise notified by the Pastor.

We request your presence at the school business office this week to make arrangements for payment on your account. At this time we ask you to return the blue Consolidated Catholic Board of Education book containing the School Board data.

Sincerely,

Steve Anderson, Chairman
Consolidated Catholic Board of Education

cc: Sister Rosalyn O'Malley
    Father Benedict Peichel
    Father James Murphy
    Father George Freeman
    Jon Kessler
    Archbishop Roach
Reverend Joseph Pinkosh
Parish Community of Saint Patrick
7525 Dodd Road
P.O. Route 4, Box 149
Faribault, MN 55021

Dear Father Pinkosh,

Thank you for forwarding to me the Steering Committee's draft of the Constitution for the Parish Pastoral Council of the Church of Saint Patrick in Shieldsville.

I have reviewed the document in its entirety, Father, and I find it in full accord with both the letter and the spirit of the revised Code of Canon Law. Please understand, therefore, that the Archdiocese accepts this Constitution as the operating Constitution for the Parish Pastoral Council of the Church of Saint Patrick.

Also, Father, I wish to commend you and the Steering Committee for the very obvious hard work that went into putting this Constitution together. You are all to be congratulated. It would seem that the next logical step would be to inform the parish that the Parish Council Constitution has been approved, and they may, therefore, proceed with their elections and appointments.

If I can be of any further assistance to you, please do not hesitate to call upon me.

Sincerely,

Robert J. Burke
Director of Pastoral Planning

cc: Bishop Ham
MEMORANDUM

DATE: September 9, 1986
TO: Archbishop Roach
FROM: Father Kenney

I met with Joe Pinkosh today and discussed the possibility of a move to Maple Lake. Joe initially was negative because of his just starting RENEW and also leaving the parish in debt.

As we continued to talk, he seemed more open to considering it. He will drive out there this week and will read over the material we have in our files about the parish.

I will call him Monday to get his reaction. I will also contact Paul Jaroszelski about Maple Lake.

Copy - Bishop Bullock
   Bishop Ham
   Father O'Connell
MEMORANDUM

DATE: September 18, 1986

TO: Archbishop Roach

FROM: Father Kenney

I talked with Father Joseph Pinkosh on September 17. He has declined going to Maple Lake at this time. He has agreed to move next Spring and would welcome a parish similar in size to St. Timothy. He admits he is capable of a bigger challenge.

Copy - Bishop Bullock
    Bishop Ham
    Father O'Connell
Ordained 1969. In Fall 1986, talked with Fr. Bill Kenney about assuming more responsibilities. Had a physical recently; health is good except for weight.

Third pastor in "100 years" at St. Patrick, Shieldsville. Would like to stay at least one more year. Wants also to remain as pastor in rural area. Doesn't feel isolated, but does regret necessity for rural parishioners always having to "drive into town" and according to city schedules. Father appreciates deanery and regional meetings for that reason. Has offered to serve on the Rural Life Commission; renews that offer.

The parish is involved in some building projects which are going well. St. Pat's also serves people from neighboring parishes. Situation, overall, is very good.
PASTORS, CO-PASTORS, ADMINISTRATORS

Date: Jan. 13, 1988

Name: Rev. Joseph Pinkosh
Parish: St. Patrick's of Shieldsville
Address: 7525 Dodd Rd.
Since: 1981
Deanery: 8
Phone: 507-334-6002

Faribault, MN 55021
Age: 43
Year of Ordination: 1969

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

How long do you foresee remaining in your present assignment?
2-3 years

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

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

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

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

Have you consulted him?
__ Yes __ No

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

Comments:

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

10/87
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**Graduation Data**

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**SCHOLARSHIP**

- H.S. Rank: 16
- SAT: 35/63
- Typ Coon "B" Mech: 33/12
- Total: 105/10

**Coop. Lit. Conv. H.**

- 3/63 – 5/63
September 7, 1988

Reverend Joseph Pinkosh
Church of St. Patrick
7525 Dodd Road Route 4, Box 149
Faribault, Minnesota 55021

Dear Father Pinkosh,

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 2:30 p.m. on June 6, 1989.

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

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

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

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

Sincerely yours in Christ,

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.
October 5, 1988

MEMO TO:  Father William Kenney
FROM:   Archbishop Roach

I have no problem with the names that you have mentioned on your list of possible Faribault pastors, except for Joe Pinkosh. I don't think he can handle it and clearly could not be a member of a team.

I had forgotten that Rinaldo Custodio is up for a move, and I would strongly recommend him, but I would move him over to the Immaculate Conception list. I think he would be very good.

cc-  Bishop Ham
     Bishop Carlson
     Fr. O'Connell
     Fr. McDonough
May 3, 1989

Rev. Joseph Pinkosh
Church of St. Patrick
7525 Dodd Road
Faribault, MN 55021

Dear Father Pinkosh:

At the request of Mr. William Puchner, we are sending you a copy of the Internal Revenue Service's publication 517, which covers Social Security for members of the clergy and religious. I have highlighted in yellow the pertinent areas.

I have also enclosed the law covering self-employment and the regulations. I would ask that you share these three documents with Mr. Puchner so that we can clear up the question of your self-employment.

Joe, I know that Bill Puckner was irritated regarding our conversation about your Social Security status; however, my inquiry was certainly not meant to reflect on his expertise in the tax area. Priests are in a unique tax status and at times the best of tax people have difficulty interpreting the law regarding our situation. I hope you and he understand that our interest is your future, your retirement, and medicare to make sure that everything is being done correctly.

It may be necessary for us to sit down and iron out any concerns that may be present on these matters. If you have any questions on this, please contact me or, if you wish, Tom Baker, at 291-4492.

Sincerely,

Reverend Austin T. Ward, Director
Administrative and Financial Services

ATW:ab
August 7, 1989

TO: The File of Father Joseph Pinkosh

FROM: Archbishop Roach


He has been at Shieldsville for 8 years. He is very happy there.

I think Joe is doing about as well as he is going to do.

I had a fairly serious conversation with him about his weight, but I’ve done that before.

He likes the kind of parish he is in and his life seems to be about as balanced as it’s going to get.

cc- The Council
December 20, 1989

Ms. Mary Ann Gaughan
9571 Irwin Trail
Montgomery, Minnesota 56069

Dear Ms. Gaughan,

Thank you for your kind letter regarding Father Pinkosh. I am pleased that he has been so helpful to you and the people of Saint Patrick's. You are indeed fortunate to have him as your pastor.

Please let him know how happy the people are with his ministry and continue to keep him and all priests in your prayers.

Best wishes for a happy and holy Christmas season.

Sincerely yours in Christ,

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

:jrk
Dear Archbishop,

I am writing to you about a very special person. His name is Father Joseph Pinkard. He has been with our Parish for 5 years and in those years he has brought in many new members. He also has brought the parishioners very close to each other. Now everyone knows each other very well and we can call each other by our first name.

Father Joe is very kind and understanding. He is always there when you need him. He is a great listener and a very good problem solver.

Father Joe is always involved in all our activities. Whenever there is something going on, he is always there with his advice and help.

Father Joe is a very special priest. In fact, he shows the time to show with you his thoughts. He always makes a
person feels wanted & make you feel you are always needed by someone.

When Father Joe came to our Parish, we needed a new house & with a lot of hard work & together we all the members have a beautiful house.

In the basement we have an Activity Room for many meetings, special classes, masses & practices are all held there & enjoyed by all.

Thanks & a Very Special Thanks to Father Joe for getting us all together as one happy family.

I am an active member in our parish & I sure enjoy working with the parish group & Father Joe.

He puts a lot of time & effort in everything he does & we sure appreciate this by all our members. He is "Great".

Yours to...
Jr. House

What would be
required to have
required to make
a member of the FBI

ARCH-022645
Dear Archbishop Roach,

I write this letter after much prayer and counsel. Its contents will no doubt sadden you. The purpose of my writing is to make you aware, if you are not already, of the sexual misconduct of one of your priests. Before I go on, I want you to be fully assured that I have no intention of sharing the following information with anyone besides yourself or persons you designate. I am not at all interested in any financial gain as a result of my unfortunate experience. My motives are to see that the priest involved gets help if he has not already, and to protect our church and other women from any harm that would result if his behavior has not changed.

I am a 57-year old happily married mother of two sons. The church is very important to us. The incidents I wish to report happened many years ago, between 1969 and 1971. They began when I was 20 years old and continued until my senior year in high school. Over the years I have thought about writing but have been confused about my guilt in the situation and have not wanted to do harm to him or to his ministry.

There are several reasons why I choose to write at this time. Probably the greatest reason is the spiritual direction I have received in the past year. My director, Fr. Ted Hottinger S.J., (507) 388-2995, has helped me to see that the guilt I have carried all of these years was not mine for the most part to have to bear. Because of my age and emotional immaturity, I was not responsible for what went on. This realization has brought me a great deal of healing and freedom in my relationship with the Lord. My perspective has changed too, now that our oldest son is close to the age that I was when I was involved sexually with the priest I will now tell you about.

I grew up in St. Joseph's parish in Hopkins and worked after school and on weekends at the rectory answering phones, folding bulletins etc. Fr. Joseph Pinkosh was assigned to our parish first as a deacon and then as a newly ordained priest. Our relationship at first had the appearance of a spiritual type friendship. We prayed together and he sent me cards, notes, and even a Bible. This friendship very quickly developed into a much different type of relationship that continued weekly to bi-monthly for about three years. Often in the evenings when I was working, Fr. Pinkosh and I would switch the phones to his apartment upstairs and we would spend the time there together in bed. Our relationship involved very heavy petting, oral-genital sex and mutual stimulation to orgasm. There were several times that I recall him making the attempt to have sexual intercourse with me. I always declined saying that I wanted to save my virginity for the man I would marry. He respected my decision in this regard.
Besides our contact in his bedroom, we would go parking after I was done working. He also would sometimes pick me up from during my free periods. We would usually go to his aunt's home in St. Paul and go to bed there.

The relationship began to decline when I got a different job and didn't have occasion to see him as often. As I grew older it began to become clear that I was only being used for my sexual worth. The relationship ultimately ended when I went away to college. Judging from his sexual knowledge and ability to preform, I am quite certain that I was not the only young woman that he violated in such a way.

On January 8, 1990, following the advice of Fr. Hottinger, I wrote to Fr. Pinkosh. In the letter I described the pain and guilt I have had to work through as a result of what had happened between us. I told him of my need to grant him my forgiveness as a necessary step in my healing. In that letter I also asked him if he had ever received professional help to deal with his sin and guilt. He never replied.

Two weeks later on January 23, 1990, I called him to ask him to respond to my questions. This was a very difficult thing for me to do. After our conversation I felt the real depth of which I had been used. He said that for his part he had "taken care of it" with his confessor and a counselor many years ago. Never once did he ask about my life during the past twenty years or how I had handled the situation. During our conversation he apologized but I never sensed any real remorse for the damage his sin had caused. I was never able to grant to him the forgiveness that I so deeply desired to.

After speaking with my director, I wrote Fr. Pinkosh a second letter the following day. In it I shared the impressions I have just now shared with you. I feel that he has not even begun to comprehend the depth of the impact his actions have had on my life over the years. I have copies of both letters if you would care to see them.

This past month has been spent praying over the decision of whether or not to write this letter to you. My husband and I, with Fr. Ted's guidance, have decided that this is the most loving decision to make. Again, I have no hidden motives. I only wish to see that Fr. Pinkosh receives help and to attempt to bring closure in my own life as well.

Feel free to contact me if you have any questions. It is important to me to hear from you as to what you will be doing about this situation. I'm sure that this part of your job is a difficult one. We will be praying for you in the decisions you must now make.

In Christ,
February 23, 1990

Dear Archbishop Roach,

I write this letter after much prayer and counsel. Its contents will no doubt sadden you. The purpose of my writing is to make you aware, if you are not already, of the sexual misconduct of one of your priests. Before I go on, I want you to be fully assured that I have no intention of sharing the following information with anyone besides yourself or persons you designate. I am not at all interested in any financial gain as a result of my unfortunate experience. My motives are to see that the priest involved gets help if he has not already, and to protect our church and other women from any harm that would result if his behavior has not changed.

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Feel free to contact me if you have any questions. It is important to me to hear from you as to what you will be doing about this situation. I’m sure that this part of your job is a difficult one. We will be praying for you in the decisions you must now make.

In Christ,
February 27, 1990

PERSONAL AND CONFIDENTIAL

TO: The File of Father Joseph Pinkosh

FROM: Archbishop Roach

I received the attached letter dated February 23, 1990 from MN.

I called [redacted] on February 27th to thank her for the letter and to assure her that we would take it seriously and would do whatever is needed to confront Father Pinkosh, to get an evaluation and if needed, to engage him in therapy.

In my telephone conversation with her on February 27, she told me that she had forgotten to put in the letter that in her conversation with Father Pinkosh, he had indicated to her that he had been seeing a counselor and periodically checks back with that person. That should be a part of our intervention with Father Pinkosh.

I am assigning this to Father McDonough. I have also requested that [redacted] send me the letters to which she refers in her letter of February 23rd. I am turning the letter also to Father McDonough.

cc- Fr. McDonough
Fr. O'Connell
ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue, Saint Paul, Minnesota 55102

Father Joseph Pinkosh --- To be opened only by the Chancellor

The Chancery

opened and renewed

2/27/90

KMC/D

ARCH-022436
MEMO TO: Archbishop John R. Roach  
FROM: Father Kevin M. McDonough  
RE: FATHER JOSEPH PINKOSH  

ARCHBISHOP OF SAINT PAUL AND MINNEAPOLIS

ARCH-022605

MEMO TO: Archbishop John R. Roach  
FROM: Father Kevin M. McDonough  
RE: FATHER JOSEPH PINKOSH

ARCHBISHOP, Father Michael O'Connell and I met with Father Pinkosh on March 1, 1990. The allegation of sexual abuse which you received on February 27, 1990, was too old to require reporting. However, because it involves a minor, I believed it was imperative to follow up on it immediately. Also, the telephone conversation you had with the victim suggested that Father Pinkosh might have already received some counseling. I wanted to review all of that information before making a recommendation to you for an evaluation setting.

Father O'Connell took notes during the meeting, and he will be providing a more extensive summary. There are a couple of matters which deserve immediate note. Father Pinkosh admitted to inappropriate conduct with the person who wrote to you. However, I do not believe that he was being honest with us in his discussion of this or other sexual matters. He claims to have been able to remember the complainant only with difficulty, and he was unable to remember any of the details of their contact. He also claimed not to have had any other sexually intimate relationship with anyone since that time. It strikes me as odd that a person would be unable to remember anything about the only person with whom he had ever had sexual contact, particularly when that contact continued for about two years.

A good deal of the discussion concerned the use of alcohol. Joe talked about the heavy drinking that was typical of the places he was assigned for his first ten years in the priesthood, and his own struggles in that regard. He claimed to do almost no drinking, but when pressed on specific details admitted to some drinking in private.

At the end of the meeting, we imposed a prohibition on him against unsupervised contact with any females. He is going to be speaking with the deacon in his parish to describe the allegation against him, and to give the deacon permission to report any violation of the prohibition to us. I told him that I would discuss the question of evaluation with you, and that we would try to get back to him with some direction about evaluation in the next week or so.

Archbishop, I want to ask you to reconsider the possibility of sending Joe to St. Luke's Institute. St. Luke's has now tightened up their evaluation format so that it begins on Monday morning and ends on Friday evening. We could send Father Pinkosh for evaluation without having him miss any time from his weekend responsibilities.

I want to urge this because he still appears to be a fairly unhealthy man. Your history with him indicates that he has made some real progress, and I want to acknowledge that. However, he was evasive with Father O'Connell
and myself about sexual behavior and about alcohol use. Furthermore, he told me that he had talked with no one, not even a friend or spiritual director, about the letters and phone call that he had received from the woman who complained to you.

We could have a very thorough evaluation done by St. Luke's within a week. I am afraid that the same kind of work up would take a month or so locally, even if Joe were very cooperative.

KMM: ggr

cc: Father Michael O'Connell
March 6, 1990

Deacon Alan Cate
Church of St. Patrick
7525 Dodd Road
Faribault, Minnesota 55021

Dear Al,

Thank you for our telephone conversation on March 2, 1990. I appreciate your sensitivity in regard to a difficult question. I am sorry to know that you have had some previous experience in this regard, but I am glad to know that you understand the nature of what is going on.

I am writing to you to summarize our telephone conversation so that we have a clear understanding of what we talked about. I told you that there is an allegation that Father Joe Pinkosh was sexually abusive to a minor in the late 1960s. We have no reason to suspect that that kind of behavior is continuing, and as a result, we are leaving him in the parish for the time being. In the meantime, we are having him undergo an extensive evaluation. In addition, while he is in the parish we have to take precautions against the possibility that our information is insufficient and that, in fact, he has a potential to harm others at this point. As a result, I have placed a restriction on him against counseling and one-on-one contact with any women, children or adults. This restriction is to remain in place until we have seen the results of an evaluation, and can determine positively that it is safe for him to continue unsupervised ministry.

I spoke with you in order to ask you to help us to monitor his compliance with this restriction. I am not asking you to undertake any special supervisory role. I am not asking you to alter your normal pattern of relationship with Father Pinkosh or of work in the parish. Rather, I am simply asking that you would know the terms of the restriction, and that you would inform me if you receive any information that would suggest that he is not abiding by the restriction.

You told me that there are two women who work part- or full-time for the parish in the rectory. We will not place any restriction on the contact between Father Pinkosh and those women. It is your testimony that they are strong people, and I do not want to endanger their livelihood by unnecessarily restricting them. You also mentioned that there is one member
MEMO TO: Archbishop John R. Roach  
Bishop Richard Ham  
Father Michael O'Connell  

DATE: March 6, 1990  

FROM: Father Kevin M. McDonough  

RE: FATHER JOSEPH PINKOSH  

On March 2, 1990, I spoke with Deacon Al Cate, the deacon at St. Patrick's parish, Shieldsville. The previous day, Father O'Connell and I had imposed a prohibition on individual counseling with women by Father Joe Pinkosh. At the time that we imposed the prohibition, we also asked that Father Pinkosh would explain the nature of this restriction to his deacon, and that he would ask the deacon to be in touch with me. Deacon Cate and I talked, for the purpose of giving him fuller information and in order to ask him to monitor any violations of the restrictions.

Deacon Cate agreed to serve in that role. He is supportive of Father Pinkosh and his work, and he wants to be helpful in this situation. There are a couple of things which deserve note, however.

First of all, Deacon Cate was involved in a similar situation while he was serving as a deacon in Arizona. A priest of his diocese was accused of sexual abuse of minors in one parish, and then was transferred as pastor to the parish in which Deacon Cate was serving. While he was at that latter parish, the allegations became public, and he was immediately removed. The diocese interviewed Deacon Cate about any information he might have had about the pastor.

Deacon Cate also told me that he had been concerned about Father Pinkosh's health for the past several months. He believes that Father Pinkosh has put on about 35 pounds since Christmas. He says that there have been many signs of fairly serious depression. For example, Joe is absent from the parish fairly frequently: he says Mass on Sunday and then goes to his cabin until Wednesday morning. He returns to the parish until after Mass on Friday morning, at which point he leaves again until Saturday evening. Al also noted that Joe's homilies, which are usually very engaging and informative, have become lethargic and tired-sounding. He has also noted that Joe is not as active as he typically has been in visiting parishioners at home and in bringing Communion to the homebound.

It seems to me that Father Pinkosh is very much in need of some further help at this time.
On March 2, 1990, I spoke with Deacon Al Cate, the deacon at St. Patrick’s parish, Shiedsville. The previous day, Father O’Connell and I had imposed a prohibition on individual counseling with women by Father Joe Pinkosh. At the time that we imposed the prohibition, we also asked that Father Pinkosh would explain the nature of this restriction to his deacon, and that he would ask the deacon to be in touch with me. Deacon Cate and I talked, for the purpose of giving him fuller information and in order to ask him to monitor any violations of the restrictions.

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It seems to me that Father Pinkosh is very much in need of some further help at this time,
of the parish who tends to come into the rectory, uninvited, whenever the
spirit moves her to do so. You told me that you would inform me of these
occasions, but that you yourself did not consider them serious. You were not
certain how Father Pinkosh could prevent her from doing so, even though it
is plain that he does wish to stop her visits.

I am grateful to you for your willingness to be of assistance to us. As I
have noted previously, I do not want you to make special arrangements or to
go out of your way to do any further investigation. It is only necessary
that you would let me know if, in the normal course of events, you come
across information that leaves you to suspect that Father Pinkosh is
violating the terms of the agreement we made. Obviously, if you have any
other information which you believe would be helpful to us, I want to hear
that. In all of this, you have my guarantee that we will not tolerate any
attempt at harassment or retaliation by Father Pinkosh should you decide to
bring up further matters for discussion with us.

Al, I wish you blessings during the season of Lent.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Chancellor
Episcopal Vicar

KMM: ggr
On March 2, 1990, I spoke with Deacon Al Cate, the deacon at St. Patrick's parish, Shelderville. The previous day, Father O'Connell and I had imposed a prohibition on individual counseling with women by Father Joe Pinkosh. At the time that we imposed the prohibition, we also asked that Father Pinkosh would explain the nature of this restriction to his deacon, and that he would ask the deacon to be in touch with me. Deacon Cate and I talked, for the purpose of giving him fuller information and in order to ask him to monitor any violations of the restrictions.

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It seems to me that Father Pinkosh is very much in need of some further help at this time.
MEMO TO: Archbishop John R. Roach
         Bishop Richard Ham
         Father Michael O'Connell

FROM: Father Kevin M. McDonough

RE: FATHER JOE PINKOSH

I met with Father Pinkosh on March 23, 1990. He has agreed to undergo the 5-day evaluation at St. Luke's Institute. He will go there on Sunday evening, April 22, and return on Friday, April 27.

I believe that he understands the importance of this sort of evaluation. He is worried about whether this whole matter will continue "to hang over his head." I told him that the period during which a lawsuit could be filed would continue for another 5\(\frac{1}{2}\) years. I also told him, however, that I did not believe that the other person involved was interested in filing a lawsuit.

I will be sending written materials to St. Luke's Institute to clue them in to the whole situation.
To: Mr. McDonough  
Date: 4-17  
Time: 1:00

WHILE YOU WERE OUT

Bonnie Connor  

Phone: 301-967-3700

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<th>Area Code</th>
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- TELEPHONED | PLEASE CALL | [X] |
- CALLED TO SEE YOU | WILL CALL AGAIN |
- WANTS TO SEE YOU | URGENT |
- RETURNED YOUR CALL | [ ] |

Message: Fax # 301-967-3953
-get Joe's arrival time to
them.

Operator: [ ]

ARCH-022599
The Chancery

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS
226 Summit Avenue
Saint Paul, Minnesota 55102-2197

FAX #: 290-1629

FAX TO:  Ms. Bonnie Conner
          St. Luke Institute

FAX #:  301-967-3953

FROM:    Father Kevin M. McDonough

MESSAGE:


# of pages:  16
(including cover page)

TRANSMITTED BY: (Mrs.) Maria Rodriguez  PHONE # 612-291-4424

PLEASE CALL IF THERE ARE ANY PROBLEMS WITH THIS TRANSMISSION.

ARCH-022600
April 18, 1990

Director of Admissions
St. Luke Institute
2420 Brooks Drive
Suitland, Maryland 20746-5294

Dear Friend,

I am writing to provide you with background information for our referral of the Reverend Joseph Pinkosh to St. Luke's for evaluation. Father Pinkosh will arrive in Washington on Sunday, April 22, 1990, and he will begin his evaluation on Monday, April 23.

We are referring Father Pinkosh to you for evaluation because of recent indications that he engaged in a sexual relationship with a minor young woman for an extended period of time in the late 1960s. I am enclosing copies of the information we have received recently which spells out the nature of that relationship and the recent steps by the victim to seek some form of reconciliation or healing. This extended sexual relationship with a minor is sufficient to merit great concern on our part.

Two other factors closely connected with that relationship cause us concern. Both of them arose from the confrontation meeting which took place between Father Pinkosh, our vicar general, and myself. First of all, Father Pinkosh admitted to having had the relationship with the young woman, but he told us that he had forgotten her name or even the fact of the relationship until he was reminded by her letter and phone call. Even after an extended period of thinking, he could call to mind very few details of the relationship. It had seemed significant to us that he can recall so little about what he claims was the one sexual relationship of his life, particularly when that relationship took place over two or so years. Admittedly, the events are now two decades old, but they do not seem to be the kind of thing that one would simply forget.

Second, in the context of the confrontation meeting with Father O'Connell and myself, Father Pinkosh spontaneously returned to the question of his pattern of drinking alcohol several times. Without our soliciting it, he was fairly emphatic in denying that he had a problem at the present, and he described his past patterns of use in some detail. It seemed to us that Father Pinkosh
had some real concern about his alcohol use. It is quite possible that there is no abuse at this point, but his own spontaneous returns to the question suggest to us it is a matter of some sensitivity for him.

Two final factors enter into our referral. It is clear that Father Pinkosh has a problem with his weight. We are concerned about his health and hope that he can find an appropriate pattern for dealing with that difficulty. Finally, the place of his assignment suggests inpatient evaluation. Father Pinkosh's parish stands about one hour to one-and-a-half hours distance from various centers in Minneapolis and St. Paul. We are grateful to have the St. Luke's resource available to address a variety of questions in a timely way.

If you need any further information, please call. I look forward to hearing from you at your convenience.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Chancellor
Episcopal Vicar

KMM:ggr
ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: Archbishop John R. Roach
        Father Michael O'Connell
FROM:  
        Father Kevin M. McDonough
RE:     FATHER JOSEPH PINKOSH

On Friday, April 27, 1990, I spoke with Dr. Rhoda Rutenberg, the psychiatrist who heads the evaluation teams at St. Luke's Institute. She provided a verbal summary of the evaluation of Father Joseph Pinkosh, which took place April 23-27.

Their diagnosis is of pedophilia, and they are going to recommend inpatient treatment. The diagnosis is based on the allegations of a long-standing sexual relationship between Father Pinkosh and a mid-teenaged young woman. Father Pinkosh apparently admitted to that relationship.

The people at St. Luke's see Father Pinkosh's profile as substantially different from that of anyone else that they have worked with. There seems to be no other evidence of any psychopathology. Their report will indicate that there is some reason to be concerned about a past pattern of alcohol abuse and some depression, but in general, they see Father Pinkosh as having fairly normal psychological abilities, outside of his sexual involvement with a minor.

It was their experience and evaluation, just as ours in intervention, that Joe is fairly unclear about the details of his sexual involvement and his memory around related issues. They do not think he was being particularly defensive, but that he is simply unable to recall clearly what happened. What this lack of memory would arise from is a real mystery at this point.

I found the verbal report from St. Luke's to be unsatisfying. It is clear that they have found this to be a difficult evaluation. I propose that we wait until we see the written report before we make any decisions about what to do with it. It may be that we will want to submit the written data to someone like Gary Schoener before we act on their recommendation.

Please review report with me when it is returned.
May 9, 1990

Confidential

Reverend Kevin M. McDonough  
Chancellor  
226 Summit Avenue  
St. Paul, Minnesota 55102

Re: Reverend Joseph Pinkosh  
SLI #12223

Dear Father McDonough:

Thank you for the referral of Father Joseph Pinkosh to the Saint Luke Institute for evaluation. Father Pinkosh was admitted on April 22, 1990 and was cooperative with the evaluation process. As you know, Father Pinkosh is a 46 year old priest from the Archdiocese of St. Paul-Minneapolis. Our understanding of the referral problem is that recently the archdiocese received a written statement from a married woman now in her 30’s who stated that when she was a teenager between the ages of 15 and 17 Father Pinkosh had sexual contact with her. The woman states in her letter that the relationship took place over a period of about two years when she was in high school and that numerous instances of intimate sexual contact short of actual intercourse took place. Father Pinkosh does not deny that the relationship existed.

You are familiar with our assessment procedures from prior referrals, but for the sake of Father Pinkosh’s record I will list them here. Since we believe that human behavior arises from a complex interaction between physical, psychological, social and emotional factors, our evaluation process is extensive and includes the following elements:

1. A psychosocial interview,
2. A psychiatric interview,
3. A physical and neurological examination,
4. Electrocardiogram,
5. Chest x-ray,
6. Computerized tomographic brain scan study (CT brain scan),
7. Psychological testing battery including personality and projective tests,
8. Neuropsychological testing including intelligence tests, memory tests, the Halstead-Reitan Neuropsychological Tests,
9. Dexamethasone Suppression Test. This is a biochemical challenge test concerning hormonal regulation. A positive test correlates highly with depressions that have a strong biological component.

Affiliated with the
DAUGHTERS OF CHARITY
NATIONAL HEALTH SYSTEM

ARCH-022527
On April 27, 1990 our evaluation team met to discuss its findings, diagnoses and recommendations. The following is a summary of what was told to Father Pinkosh at that meeting.

BACKGROUND HISTORY: Father Pinkosh was born in Minneapolis to Polish-American parents. He is the oldest of three siblings and has a sister age 42 and a brother age 40. The family spoke Polish at home. Joseph's father, who died in 1952 when Joseph was nine years old, was a sheet metal worker. His mother worked as a receptionist after the father's death. She is still living at 68 years of age. Joseph remembers his father as strict but fair. The father enjoyed playing softball for his company's team. He was playing ball at a Fourth of July picnic when a sudden rainstorm caused him to catch cold. Within a week he was dead. Joseph remembers thinking that if his father had been with the family rather than playing ball he might not have died. Joseph describes his mother as warm, loving, physically affectionate and affirming. The first five years after father's death were difficult for the family financially. The youngest child was just an infant when the father died and mother waited until he was five years old before she went back to work as a receptionist. She was also active in planning and participating in family activities such as picnics and park outings.

Father Pinkosh stated that he looked forward to school. He was an average student and was active in sports. He had a couple of best friends and stated that he shared the leadership among peers. The family could not afford to send him to the local Catholic high school but their parish priest offered financial aid if he attended a minor seminary/prep school. Although the school was only twenty minutes away in St. Paul he was required to board there. He entered the seminary after high school and was ordained in 1969. Since ordination he has worked as a parish priest, youth minister and has taught religion and art.

ALCOHOL HISTORY: Father Pinkosh reported that there was some drinking in his family home. He had his first alcoholic drink (beer) in high school but did not start drinking regularly until college. Father Pinkosh stated that the pastor at his first assignment was an alcoholic. He felt pressured to join in the drinking and drank up to three drinks three or four times a week while there. It was during that assignment that he became involved sexually with the high school girl mentioned above. Father Pinkosh acknowledged that he might have been drinking on some of the occasions of sexual contact. He was not very clear about the details but he denied ever giving alcohol to the girl. In the early 1960's he also experimented with marijuana a few times.

SEXUAL HISTORY: Father Pinkosh stated that when he was young his mother would answer questions that he asked her but she did not volunteer additional information. He states that he learned the facts of life from peers and from books. He discovered masturbation at the usual time in the teens, and denies any group or mutual masturbation. He did some dating in the summer time. In college he met a young lady between his freshman and
sophomore years who he became close with and he acknowledges heavy petting in this relationship. Father Pinkosh continued to date several girls and had some sexual contact with two of them. During his second year of theology he stopped dating. As a newly ordained priest, Father Joseph worked in a parish and was working on organizing a youth group. He met the student who has recently made the allegations against him when she was also working with that group. She was at the time they met. Father Joseph at first stated he had a rather hazy memory of the events of that relationship but he thinks that at some point he gave her a hug and that subsequently the friendship developed into a sexual relationship which he admits was "poor judgment" on his part. While being interviewed by the various members of our team, Father Joseph seemed to have difficulty either recalling or reporting the details of that relationship. However, he did not deny any of the allegations made in the woman's letters. He was not sure how long the relationship went on but he admitted that it was over quite a long period of time. The relationship ended when he was transferred.

Father Joseph denied having any other sexual contact with minors. He acknowledges that there was a summer affair with a woman who lived near him at the lake about one year after the relationship with the student ended. He was quite vague when asked about current feelings of attraction to, or fantasies about, teenage girls. He stated he really "didn't know" if he had them, but he did acknowledge in one interview that he is aware of wondering whether particular girls breasts are "real or padded."

**MEDICAL HISTORY AND PHYSICAL FINDINGS:** Father Joseph has not been hospitalized and he is currently on no medications. He does not smoke cigarettes. Prior to two years ago he was a 10 pack year smoker. His only major medical problem is significant morbid obesity. His review of systems is negative.

On physical examination Father Joseph was found to be 5'8" tall weighing 383 lbs. Blood pressure was 130/80. Examination of head and neck showed the pupils to be equal, round and reactive to light and accommodation. Conjunctiva and sclera are benign. The fundi were without hemorrhages or exudates. Discs were flat. The neck was supple. There was no jugular venous distention or adenopathy. No bruits were heard. Chest was clear. Cardiovascular examination revealed a normal S1 and physiologically split S2 without murmurs, rubs or gallops. Abdominal examination revealed an umbilical hernia; otherwise, the abdominal examination was negative. Rectal and genitalia were benign. He was gualic negative. Examination of extremities showed no cyanosis, clubbing or edema. Neurological screening test was within normal limits. EKG and chest x-ray were normal. CT scan of the brain showed minimal basal ganglion calcification bilaterally, which is of uncertain significance. No specific focal lesions such as tumors were seen.

A wide variety of laboratory studies was undertaken. Father Joseph's cholesterol is elevated at 239 and triglycerides are elevated at 206. One of the liver enzymes, SGPT, is elevated at 76 (normal range: 0-50). Testosterone level is lower than normal at 139. Uric acid is elevated at 8.9. The dexamethasone suppression test, which sometimes indicates the presence of
depression, was positive. Blood glucose was just above the high end of normal at 122.

It is recommended that Father Joseph undergo a low cholesterol/low fat reducing diet supervised by a physician. The significance of the low testosterone level is not clear at this time and it is recommended that Father Joseph share these results with his internist to determine whether an endocrinology consult would be in order.

NEUROPSYCHOLOGICAL TEST RESULTS: These tests look at various areas of brain functioning. Organic brain damage is associated in many cases with problematic behaviors by the individual. Father Pinkosh obtained a Verbal IQ score of 115 (high average), a Performance IQ of 127 (superior), and a Full Scale IQ of 123 (superior). Analysis of the subtests, however, show that although Father Joseph has very highly developed intellectual abilities in both verbal and nonverbal areas, he is currently experiencing rather marked difficulty with attention and concentration. Tests of memory function were within normal limits. Overall performance on the Halstead-Beitan Battery was within the normal range, although a few selective deficits were noted. Although mental flexibility was very good, Father Joseph made 60 errors (mild impairment) on the Category Test, which assesses high level abstraction and complex problem solving skills. Auditory discrimination of verbal sounds was normal while that for nonverbal sounds was mildly impaired. The latter finding is consistent with previously noted problems with attention and concentration. Tests of frontal lobe functioning were performed without any significant difficulty.

Summary indicators of overall neurocognitive status were provided by the Halstead Impairment Index (0.3), the Average Impairment Rating (0.82) and the Brain Age Quotient (118). All of these scores fall within normal limits, thereby reflecting a low frequency of impaired responses, minimal severity of the impairments that were present and better than average functioning relative to age expectancy. Overall, these findings are negative for indications of organic brain dysfunction. It is our impression that the difficulties with attention and concentration skills is situational rather than the result of organic factors.

PSYCHOLOGICAL TEST RESULTS: The psychological test results suggest that Father Pinkosh is a relatively well adjusted man overall. He answered all of the tests administered to him in an open, non-defensive way. The results suggest that he is free of incapacitating forms of psychopathology, e.g., severe depression, anxiety, psychosis, etc. This statement, however, does not exclude the possibility of a psychosexual disorder. There was no blatant evidence of character pathology. There are, however, some indications of circumscribed areas which might prove problematic at times for Father Joseph. Although Father Joseph is apparently free of serious character pathology, the testing suggests that he may at times experience problems in dealing with anger, feel conflicted about those in authority over him, and also feel conflicted about those who provide him emotional support. These emotional conflicts are likely to crop up during
periods of stress or adjustment and to recede into the background during normative periods devoid of significant psychosocial stressors. He appears to have very good tolerance for withstanding the pressure of most stressors. As a result, he is usually going to be successful at coming across as cheerful and outgoing. However, he may occasionally lapse into episodes of questionable behavior that may be of a self-indulgent nature.

If therapy were to be recommended for Father Joseph, he would be likely to consider this recommendation as being a threat to his self-image. Test results suggest that he may pride himself on his ability to size up his own problems in a common sense, "no frills" way but be highly resistant to interpretations of his problems as possibly signaling psychological conflicts of any kind. He appears to have a good grasp of what represents socially acceptable behavior and he may be extremely wary of revealing negative details about himself. Projection of blame outward may be a characteristic defense mechanism. Despite this pattern of guardedness, the testing suggests that Father Joseph's way of interacting with others is likely to be different enough so that he impresses others as slightly odd or peculiar, particularly in the way he views his environment. Both the interview and test data suggest that he is prone to massive underestimation of problems.

**DIAGNOSES:** DSM III-R

**Axis I** - Paraphilia not otherwise specified (ephebophilia, non-exclusive type)
Rule out alcohol abuse
Rule out depressive disorder not otherwise specified

**Axis II** - No diagnosis

**Axis III** - Morbid obesity, elevated SGPT, low testosterone level, positive dexamethasone suppression test, elevated cholesterol and triglyceride levels, mildly elevated blood sugar

**SUMMARY AND RECOMMENDATIONS:**

1. Because of the history of sexual contact with a minor over a prolonged period of time, Father Pinkosh meets the criteria for ephebophilia, which means sexual attraction to adolescent children. It is clear from the details provided by the victim in her letter (which Father Pinkosh does not deny) that the sexual contact was not of a brief, impulsive nature, and not merely a result of lowered inhibitions from alcohol. It was, rather, a relationship lasting over months and years involving planful actions on a repeated basis. Although he reports that he has had no further contact with minors over the last 19 or 20 years, we know from clinical experience that the diagnosis of ephebophilia implies a persistent condition which does not spontaneously go into remission. There may be periods of time, even long periods, during which the
individual does not act out, but the potential risk remains, particularly in Father Joseph’s case where there is no indication of the problem having been treated or resolved. As noted above, both the interview and test data indicate that he is prone to significant underestimation of problems, and by his own testimony he doesn’t really know if he is still attracted to teenage girls. We also know that these kinds of problems require intensive residential treatment to get the individual into a good recovery and reduce the risk of future problematic behavior. We, therefore, recommend a course of inpatient treatment at the Saint Luke Institute, where Father Joseph would have the opportunity to work on his problems comprehensively and acquire the coping strategies necessary to a solid recovery.

2. Father Joseph indicates that he thinks he may have had a problem with alcohol in the past and that the potential for future problems still exists. There is not enough data to make a diagnosis of alcohol dependence or alcohol abuse at this time. However, given Father Joseph’s own testimony as well as one of the key liver enzymes being elevated (SGPT), we make a diagnosis of "rule out" alcohol abuse to indicate that this area needs to be explored further.

3. Although our psychological testing does not indicate the presence of depression nor does Father Joseph perceive himself as depressed, nevertheless there are some indications that this possibility also needs to be explored further. The dexamethasone test, although not always accurate, can indicate the presence of a type of depression that would respond to antidepressant medication. In addition, the most striking finding on the neuropsychological test protocol was Father Joseph’s difficulty with attention and concentration skills relative to his overall intellectual capacity. Difficulties with attention and concentration are frequently associated with depression. Finally, there are some indications from reports of superiors that Father Joseph, although performing adequately, seems to have a lowered energy level recently.

4. Father Joseph needs attention paid to his medical problems. He should be on a supervised reducing diet which also has the goal of lowering the cholesterol level. An endocrinology consultation should be considered to clarify the etiology of the low testosterone level. The abnormal laboratory values should be monitored by means of repeat testing.

5. We recommend that Father Joseph abstain completely from beverage alcohol and that he continue to avoid unsupervised contact with young females, as instructed by the archdiocese.
In closing, we wish to thank you again for referring Father Pinkosh to the Saint Luke Institute. If we may be of any further assistance, please do not hesitate to contact us.

Sincerely,

Rhoda Ruttenberg, M.D.
Consulting Psychiatrist

cc: Rev. Joseph Pinkosh
May 9, 1990

Confidential

Reverend Kevin M. McDonough
Chancellor
226 Summit Avenue
St. Paul, Minnesota 55102

Re: Reverend Joseph Pinkosh
SLI #12223

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On April 27, 1990 our evaluation team met to discuss its findings, diagnoses and recommendations. The following is a summary of what was told to Father Pinkosh at that meeting.

BACKGROUND HISTORY: Father Pinkosh was born in Minneapolis to Polish-American parents. He is the oldest of three siblings and has a sister age 42 and a brother age 40. The family spoke Polish at home. Joseph's father, who died in 1952 when Joseph was nine years old, was a sheet metal worker. His mother worked as a receptionist after the father's death. She is still living at 68 years of age. Joseph remembers his father as strict but fair. The father enjoyed playing softball for his company's team. He was playing ball at a Fourth of July picnic when a sudden rainstorm caused him to catch cold. Within a week he was dead. Joseph remembers thinking that if his father had been with the family rather than playing ball he might not have died. Joseph describes his mother as warm, loving, physically affectionate and affirming. The first five years after father's death were difficult for the family financially. The youngest child was just an infant when the father died and mother waited until he was five years old before she went back to work as a receptionist. She was also active in planning and participating in family activities such as picnics and park outings.

Father Pinkosh stated that he looked forward to school. He was an average student and was active in sports. He had a couple of best friends and stated that he shared the leadership among peers. The family could not afford to send him to the local Catholic high school but their parish priest offered financial aid if he attended a minor seminary/prep school. Although the school was only twenty minutes away in St. Paul he was required to board there. He entered the seminary after high school and was ordained in 1969. Since ordination he has worked as a parish priest, youth minister and has taught religion and art.

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**Axis II** - No diagnosis

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**SUMMARY AND RECOMMENDATIONS:**

1. Because of the history of sexual contact with a minor over a prolonged period of time, Father Pinkosh meets the criteria for ephebophilia, which means sexual attraction to adolescent children. It is clear from the details provided by the victim in her letter (which Father Pinkosh does not deny) that the sexual contact was not of a brief, impulsive nature, and not merely a result of lowered inhibitions from alcohol. It was, rather, a relationship lasting over months and years involving planful actions on a repeated basis. Although he reports that he has had no further contact with minors over the last 19 or 20 years, we know from clinical experience that the diagnosis of ephebophilia implies a persistent condition which does not spontaneously go into remission. There may be periods of time, even long periods, during which the
individual does not act out, but the potential risk remains, particularly in Father Joseph's case where there is no indication of the problem having been treated or resolved. As noted above, both the interview and test data indicate that he is prone to significant underestimation of problems, and by his own testimony he doesn't really know if he is still attracted to teenage girls. We also know that these kinds of problems require intensive residential treatment to get the individual into a good recovery and reduce the risk of future problematic behavior. We, therefore, recommend a course of inpatient treatment at the Saint Luke Institute, where Father Joseph would have the opportunity to work on his problems comprehensively and acquire the coping strategies necessary to a solid recovery.

2. Father Joseph indicates that he thinks he may have had a problem with alcohol in the past and that the potential for future problems still exists. There is not enough data to make a diagnosis of alcohol dependence or alcohol abuse at this time. However, given Father Joseph's own testimony as well as one of the key liver enzymes being elevated (SGPT), we make a diagnosis of "rule out" alcohol abuse to indicate that this area needs to be explored further.

3. Although our psychological testing does not indicate the presence of depression nor does Father Joseph perceive himself as depressed, nevertheless there are some indications that this possibility also needs to be explored further. The dexamethasone test, although not always accurate, can indicate the presence of a type of depression that would respond to antidepressant medication. In addition, the most striking finding on the neuropsychological test protocol was Father Joseph's difficulty with attention and concentration skills relative to his overall intellectual capacity. Difficulties with attention and concentration are frequently associated with depression. Finally, there are some indications from reports of superiors that Father Joseph, although performing adequately, seems to have a lowered energy level recently.

4. Father Joseph needs attention paid to his medical problems. He should be on a supervised reducing diet which also has the goal of lowering the cholesterol level. An endocrinology consultation should be considered to clarify the etiology of the low testosterone level. The abnormal laboratory values should be monitored by means of repeat testing.

5. We recommend that Father Joseph abstain completely from beverage alcohol and that he continue to avoid unsupervised contact with young females, as instructed by the archdiocese.
In closing, we wish to thank you again for referring Father Pinkosh to the Saint Luke Institute. If we may be of any further assistance, please do not hesitate to contact us.

Sincerely,

Rhoda Ruttenberg, M.D.
Consulting Psychiatrist

cc: Rev. Joseph Pinkosh
I have received a copy of the evaluation summary for Father Pinkosh from St. Luke Institute. I am attaching it here for your information. The elements of that report are found on its last two pages. It is the recommendation of the St. Luke staff that Father Pinkosh be admitted to inpatient treatment for pedophilia. This recommendation is made primarily on the basis of the fact that he has had no treatment for whatever it was that led him to have a lengthy and deliberate sexual relationship with a minor 20 years ago. The experience that they have had with other pedophiles and the common psychological wisdom around that disease suggests that it must be treated even if it has lain dormant for an extended period of time. They corroborate their concern by pointing to Pinkosh's inability to be specific in recounting major portions of his sexual history. Whether that vagueness is from memory loss or repression is unclear. However, it does support a real concern about psychosexual maladjustment.

There are three other secondary issues which could be faced in a residential treatment program. There is no conclusive evidence that Joe is chemically dependent, but there are some indicators in that direction. Also, there is no conclusive evidence that Joe is clinically depressed, but there are indicators in that direction as well. Finally, it is clear that he is startlingly obese (5 ft. 10 in., nearly 400 pounds). All three of these matters would be thoroughly addressed in a residential program.

One other finding is of interest. Testing shows that Father Pinkosh has intelligence in the superior range. It is clear that he has been a consistent underachiever. Although entry into treatment means that a man remains fairly ineffective for two years or more, it may be that in the long run Pinkosh would be capable of taking on more work than we have estimated up until now.

I am supportive of the recommendation from St. Luke's Institute. Although he has not acted out apparently with minors for 20 years, I am afraid that we have a potential "time bomb" in him. It seems prudent to face up to the question now before it becomes a problem. I also think that the secondary issue of chemical use, depression, and obesity will have to be faced sooner or later, and that they could be faced most productively in an inpatient setting.

I would also like to make a suggestion about coverage of the parish while Pinkosh would be in treatment. The parish is not a very demanding one but does require regular sacramental coverage. Perhaps we could have Father Joe
Wajda live at Faribault with George Freeman and take the sacramental responsibilities at Shieldsville. We would have to talk with George about Joe's history and we would also have to talk with Deacon Al Cate who works at Shieldsville. As I noted in a previous memo, Cate already has been in a placement, in another diocese, in which he was in something of a monitoring role with a pastor who had been accused of misconduct. It would probably also be necessary to tell the parish secretary in some greater detail about the restrictions on Father Wajda's ministry.

KMM: ggr
Attachment
MEMO TO: Archbishop John R. Roach  
            Bishop Lawrence Welsh  
            Father Michael O'Connell  

FROM: Father Kevin M. McDonough  

RE: FATHER JOSEPH PINKOSH  

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I am supportive of the recommendation from St. Luke's Institute. Although he has not acted out apparently with minors for 20 years, I am afraid that we have a potential "time bomb" in him. It seems prudent to face up to the question now before it becomes a problem. I also think that the secondary issue of chemical use, depression, and obesity will have to be faced sooner or later, and that they could be faced most productively in an inpatient setting.

I would also like to make a suggestion about coverage of the parish while Pinkosh would be in treatment. The parish is not a very demanding one but does require regular sacramental coverage. Perhaps we could have Father Joe
Wajda live at Faribault with George Freeman and take the sacramental responsibilities at Shieldsville. We would have to talk with George about Joe's history and we would also have to talk with Deacon Al Cate who works at Shieldsville. As I noted in a previous memo, Cate already has been in a placement, in another diocese, in which he was in something of a monitoring role with a pastor who had been accused of misconduct. It would probably also be necessary to tell the parish secretary in some greater detail about the restrictions on Father Wajda's ministry.

KMM:iggr

Attachment
May 30, 1990

MEMO TO: Father Kevin McDonough
FROM: Archbishop Roach

I have read your memo concerning Father Joseph Pinkosh and read the St. Luke’s Institute report with great care.

This is an instance in which I think we really ought to submit the St. Luke’s material to Gary Schoener and get Pinkosh to agree to a second opinion from Schoener. I think it is revelatory that St. Luke’s indicates that Pinkosh will have real problems with any recommendation of in depth therapy, and it may be that we can get Schoener to do the same thing locally. I am open, of course, to discussing this, but knowing Pinkosh as I do, I have a feeling that one of the things he needs desperately is some medical attention dealing with his weight and probably a reevaluation by Schoener. It seems to me that both of those things can be done here.

cc- Bishop Welsh
Fr. O’Connell
| 1. TO: | Austin |
| 2. TO: | |
| 3. TO: | |
| 4. TO: | |
| 5. TO: | |

**REMARKS:**

Here is an assessment billing for Joe Pinkosh. Could you submit it to insurance? Also Joe tells me he has yet to be reimbursed for his airfare to/from evaluation.

**FROM:** [Signature]
**DATE:** 5/29/90
**PHONE:**
June 4, 1990

Dr. Gary Schoener
Walk-in Counseling Center
2421 Chicago Avenue, South
Minneapolis, Minnesota 55404

Dear Dr. Schoener,

Archbishop John R. Roach and I would like to forward to you the results of an evaluation for Father Joseph Pinkosh. As I indicated to you in our telephone conversation on June 1, Father Pinkosh has recently participated in a week-long process of evaluation at St. Luke Institute in Suitland, Maryland. This evaluation was motivated by an accusation that he had been sexually involved with a teen-aged woman in the late 1960s. I am also enclosing copies of some of my correspondence to St. Luke's Institute which detail those allegations.

Our purpose in sending this information to you is to seek your own reflection on several questions, which I will detail below. Because of the respect which we have generated in working with you, we look for your assistance in moving toward decision for the best way to help Father Pinkosh. Our secondary referral of this matter to you is not intended as an insult to St. Luke's Institute. We have a good deal of respect for their work. At the same time, we recognize that there is some tendency on the part of patient treatment facilities to recommend further inpatient treatment almost as a matter of course. Because there are fairly mixed clinical indicators in the case of Father Pinkosh, we have been reluctant to move ahead with a disruptive and expensive inpatient treatment unless we are confident that it is worth doing so.

I want you to know that I have obtained verbal permission from Father Pinkosh to forward the enclosed materials to you. I did so in a telephone conversation with him on June 2, 1990, and I was unable to obtain a written permission simply because, as you know, I am going to be out of town for an extended period of time beginning on June 4. I also gave Father Pinkosh your telephone number. I told him that I would tell you that you could be in contact with him if you had any questions or wanted to interview him. Father Pinkosh's telephone number is: 507-334-6002.

The questions that we want to ask you are the following:

1. Do the battery of tests and other diagnostic tools used seem to you to have been appropriate to the matter at hand?
2. Do the diagnostic conclusions which were reached seem to you to be consonant with the data which were gathered?

3. Does the recommendation for extended inpatient treatment seem to you to offer concrete hope of increased psychological health for Father Pinkosh?

4. Do you have any other comments about the information which you are receiving or about the case?

I am grateful to you for your help on this matter. I want you to know that I will be out of town until June 22. If there is a specific question that you would have in the meantime, please feel free to contact Father Michael O'Connell at 291-4434. I look forward to hearing from you at your convenience.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Chancellor
Episcopal Vicar

KMM: ggr

Enc.

cc: Archbishop John R. Roach
    Bishop Lawrence Welsh
    Father Michael O'Connell
    Father Joseph Pinkosh
psychological testing

Corne - questions and

raw data
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SIGNED: 
Rev. Joseph D. Pinkosh

DATE: 
June 7, 1990
July 23, 1990

Dear Fr. McDonough,

I received your letter on Thursday and thank you for your explanation and apology. It is easy for me to understand how the oversight could have happened.

I appreciated hearing that you had taken action in dealing with Fr. Pinkosh. In your letter you asked for my reactions. It suprises me that even after so many years they are so intense. I spent some time with my spiritual director on Friday trying to sort them all out.

The questions that your letter raise in my mind are perhaps related to my own need to fill in the blanks and to understand how I got myself into such a situation in the first place. I realize that you have a responsibility to Fr. Pinkosh and to confidentiality. With respect to that, I will ask them and will allow you to choose how you will answer.

1. When confronted with the information I'd sent to your office, did Fr. Pinkosh acknowledge it to be true?

2. Was my relationship with him an isolated case or has this been a pattern over the years?

3. Will I continue to be informed as to the progress of Fr. Pinkosh's treatment and the decisions made related to his ministry?

4. What further help does the Archdiocese have available to persons like myself? (counselling, reading materials etc.)

At this time my need is only to hear from Fr. Pinkosh that he comprehends the pain I've felt and that he is sorry for it. I would like to be able to understand why he made the choices he did in our relationship. I realize that the Archbishop, a counselor or yourself requiring or even suggesting that he do so would only make those words meaningless if they did not come from a conversion within him. These days I am working on accepting the fact that this may never happen.

It would be helpful to me to talk to you. I don't work outside the home, but with active boys at home my time is equally divided it seems between the ballfield, swimming pool and grocery store this summer. Feel free to leave a message if you call again and I will return your call. Otherwise, I would be willing to meet with you in or near St. Paul.

Again, thanks for following through on this. I'm sure that this part of your job can be almost as painful for you as for everyone else involved.

The peace of Christ,

SIGNED:  
Rev. Joseph D. Pinkosh

DATE:  
June 7, 1990
PSYCHOLOGICAL REPORT

PINKOSH, Rev. Joseph
SLI # 12223

Date of Birth: 10/27/43
Date of Assessment: 4/28/89

TESTS ADMINISTERED: Millon Clinical Multiaxial Inventory-II (MCMI), Minnesota Multiphasic Personality Inventory-II (MMPI), Human Figure Drawings, Rorschach, Clinical Interview.

BACKGROUND INFORMATION: Father Joseph Pinkosh, a 46 year old white Catholic priest, provided the following background information about himself. He stated that he was referred for evaluation in relation to an allegation that he molested a 20 year old girl 20 years ago. Father Pinkosh acknowledges having massaged his victim "a couple of times." Father Pinkosh stated that he voluntarily sought help by talking to a priest and visiting a psychiatrist four times following the termination of his relationship with the victim. According to Father Pinkosh, treatment was terminated because "the second and third sessions were rehashing. I wanted to get on with life." Father Pinkosh stated that he "might" still have a sexual attraction to teenage girls and fantasize about them "but I really don't know." He acknowledged that he does spend time wondering about whether particular teenage girls' breasts are "real or padded." However, he stated that he would never touch a minor because "now, with all the problems with children, it would be unthinkable." He denied that other allegations of a sexual nature have been made against him in the past. He denied knowledge of having had sexual contact with other minors, but seemed to leave this open as a possibility.

Father Pinkosh denied a personal or familial history of mental illness or problems with alcohol. He denied a history of significant head injuries and perinatal complications. He complained of being "a little" overweight and stated that he needs to lose 10 or 15 pounds. Father Pinkosh stands 5'8" and weighs 383 pounds.

Additional background information about Father Pinkosh can be found elsewhere in the clinical record.

MENTAL STATUS/BEHAVIORAL OBSERVATIONS: Father Pinkosh is a massively obese and quite physically unattractive man. He was alert and oriented for this assessment. He had great difficulty answering in a straightforward manner to some questions, especially those of a sexual nature. His mental status was otherwise unremarkable.

TEST RESULTS: The psychological test results suggest that Father Pinkosh is a relatively well-adjusted
man overall. He answered all of the tests administered to him in an open, non-defensive way. The results lead me to believe that he is free of incapacitating forms of psychopathology. Of course, this statement does not exclude the possibility that he has a psychosexual disorder. There was no blatant evidence of character pathology. This report will therefore highlight circumscribed areas which might nevertheless prove problematic for Father Pinkosh.

Although Father Pinkosh is apparently free of significant character pathology, he may nevertheless experience problems in dealing with anger, feel conflicted about those in authority over him, and also feel conflicted about those who provide him emotional support. These emotional conflicts are likely to crop up during periods of stress or adjustment and recede into the background during normative periods devoid of significant psychosocial stressors. He appears to have very good tolerance for withstanding the pressure of most stressors. As a result, he is usually going to be successful at appearing as cheerful and outgoing. However, he may occasionally lapse into episodes of questionable behavior may be of a self-indulgent nature.

Were therapy to be recommended for Father Pinkosh, he would be likely to consider its recommendation as a threat to his self image. He may pride himself on his ability to size up his own problems in a common sense, no frills way, but be highly resistant to interpretations of his problems as signaling psychological conflicts or difficulties of any kind. He appears to have a good grasp of what represents socially acceptable behavior, any may be extremely wary of revealing negative details about himself. Projection of blame may be a characteristic defense mechanism. Despite this pattern of guardedness, Father Pinkosh’s way of interacting with others is likely to be different enough so that he impresses others as slightly odd or peculiar, particularly in the way he views his environment.

SUMMARY AND RECOMMENDATIONS: Father Pinkosh is a 46 year old priest referred for evaluation because of a truthful allegation that he had molested a teenage girl 20 years ago. Father Pinkosh denied, in a vacillating way, as to whether he might have abused other children and whether he sexually fantasizes about children. The interview and test data suggest that Father Pinkosh is prone to massive underestimation of problems, most concretely demonstrated by his statement that he feels a need to lose 10 to 15 pounds when he is 200+ pounds overweight. The psychological test data suggest that Father Pinkosh is wary of revealing negative information about himself. He has considerable psychological resources which enable him to withstand the pressure of most stressors. He may have circumscribed conflicts with authority figures and those whom he is dependent upon for support. These conflicts are usually masked by a surface
affability and gregariousness, but the conflicts do not appear to be severe enough to warrant a personality disorder diagnosis.

My impression of Father Pinkosh is that he is an aphrodisiac. He failed to deny, in a convincing way, that he is not sexually attracted to children. In addition, his weak intellectualized explanation of the demise of his aphrodisiac feelings -- e.g., it would be unthinkable given the current environment about child abuse -- was particularly unconvincing. This is especially true given psychological test findings that suggest he should be quite skilled in denying negative personal attributes.

I believe that Father Pinkosh should undergo a period of inpatient treatment for his paraphilic condition. Inroads might also be made against his massive obesity during his inpatient stay.

Reviewed and Approved By: Michael G. Sweda, Ph.D.
Resident in Psychology
I

M.

MINNESOTA MULTIVARIATE PERSONALITY INVENTORY-2.

Conclusion: The Results of "A UNIVERSITY OF MINNESOTA

ARCH-022447
ID: 1222300000  RPT DATE: 25-APR-90
SEX: Male  EDUC: 20
AGE: 46  MARS: Never Married
SETTING: Outpatient Mental Health

Raw Score: 4 0 19 5 18 23 14 21 5 4 4 14 11 1 13 24
K Corr.: 10 8 19 19 4
T Scr.: 52 36 58 57 50 48 40 34 43 44 45 33 37 45 55

FB (Raw): 0  F-K (Raw): -19

Welsh Code (new): 132/49875:60#  KL/:F#
Welsh Code (old): 3-1429 587/6:0#  K·L/F?:

Percent True: 37  Percent False: 63
Content Scales Profile
Butcher, Graham, Williams, and Ben-Porath (1989)

Raw Score: 3 4 2 0 3 2 5 9 6 6 1 2 2 1 2

Score: 45 51 41 36 44 51 48 48 46 44 41 39 41 36 43
MILLON CLINICAL MULTIAXIAL INVENTORY - II

Interpretative Report

I.D. Number 1234567890
Age: 45
Sex: Male
Race: White
Marital Status: Never Married
Setting: Outpatient (never hospitalized)


ARCH-022450
**MILLON CLINICAL MULTAXIAL INVENTORY-II**
**FOR PROFESSIONAL USE ONLY**

**ID NUMBER:** 1234567890

**Valid Report**

**DATE:** 25-APR-90

**PERSONALITY CODE:** 4 4 4 4 4 4 4 4 4 4 4

**SYNDROME CODE:** 4 4 4 4 4 4 4 4 4 4 4

**DEMOGRAPHIC:** 4 4 4 4 4 4 4 4 4 4 4

### CATEGORY | RAW | LR | CO | Z | SE | DIAGNOSTIC SCALES
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MODIFIERS | | | | | | Disclosure
| | | | | | Derivation
| | | | | | Persecution
| | | | | | Schizoid
| | | | | | Avoidant
| | | | | | Dependent
| | | | | | Histrionic
| | | | | | Narcissistic
| | | | | | Antisocial
| | | | | | Aggressive/Sadistic
| | | | | | Compulsive
| | | | | | Passive-Aggressive
| | | | | | Self-Defeating
| | | | | | Schizophrenic
| | | | | | Borderline
| | | | | | Paranoid
| | | | | | Schizotypal
| | | | | | Somatoforic
| | | | | | Bipolar:Manic
| | | | | | Lybalamic
| | | | | | Alcohol Dependence
| | | | | | Drug Dependence
| | | | | | Thought Disorder
| | | | | | Major Depression
| | | | | | Delusional Disorder

**ARCH-022451**
SUBJECT NAME: 12223
AGE: 46 SEX: M RACE: W MS: Sin ED:

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(c) 1976, 1985 by John E. Exner, Jr.

Abbreviations Used Above:

- DQ: CONTENTS: SPECIAL SCORES:
- "/" = v/+  "Id" = Idiographic  "CFB" = CONFAB  "FAB" = FABCOM
- "" = CONTENT  "CON" = CONTAM  "INC" = INCOM

ARCH-022455
**PINKOSH**

**SUBJECT NAME:** 12223

**AGE:** 46  **SEX:** M  **RACE:** W  **MS:** Sin  **ED:**

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**STRUCTURAL SUMMARY**

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**RATIOS, PERCENTAGES, AND DERIVATIONS**

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\[ \text{W:M} = 14: 5 \]

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\[ \text{Zd} = +5.0 \]

\[ \text{Afr} = 0.54 \quad \text{Isolate} : R = 4: 20 \]

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\[ \text{3r+(2)/R} = 0.45 \quad \text{Ab+Art} = 4 \]

\[ \text{Blends} : R = 4: 20 \quad \text{An+X} = 1 \]

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\[ \text{H(H):Hd(Hd)} = 4: 3 \quad \text{(Pure H} = 1) \]

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\[ \text{H+A: Hd+Ad} = 8: 6 \]

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\[ \text{SC2I} = 3 \quad \text{DEPI} = 0 \quad \text{S-CDN} = 6 \]

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ARCH-022456
THE FOLLOWING COMPUTER-BASED INTERPRETATION IS DERIVED ** EXCLUSIVELY ** FROM THE STRUCTURAL DATA OF THE RECORD AND DOES NOT INCLUDE CONSIDERATION OF THE SEQUENCE OF SCORES OR THE VERBAL MATERIAL. IT IS INTENDED AS A GUIDE FROM WHICH THE INTERPRETER OF THE TOTAL PROTOCOL CAN PROCEED TO STUDY AND REFINE THE HYPOTHESES GENERATED FROM THESE ACTUARIAL FINDINGS.

** ** ** **

1. THE RECORD APPEARS TO BE VALID AND INTERPRETIVELY USEFUL.

2. THERE IS CLEAR EVIDENCE OF SIGNIFICANT COGNITIVE SLIPPAGE -- THAT IS, THE SUBJECT IS NOT PROCESSING, MEDIATING, OR RESPONDING TO STIMULI AT HIS/HER EXPECTED COGNITIVE ABILITY. THIS USUALLY INDICATES THE PRESENCE OF DISORDERED THINKING.

3. THIS SUBJECT HAS CONSIDERABLE RESOURCES ORGANIZED IN WAYS THAT MAKE THEM READILY ACCESSIBLE. PEOPLE SUCH AS THIS HAVE VERY GOOD CAPACITIES FOR CONTROL AND ARE LESS SUSCEPTIBLE TO BECOMING DISORGANIZED BY STRESS THAN MOST PEOPLE. THEIR GOOD CONTROL CAPACITIES PROVIDE THEM WITH THE ABILITY TO FORM AND DIRECT THEIR RESPONSES IN WAYS THAT ARE MEANINGFUL TO THEM. THIS DOES NOT NECESSARILY MEAN THAT THOSE RESPONSES WILL BE ADAPTIVE OR EFFECTIVE, BUT RATHER THAT THEY ARE DIRECTED IN WAYS THAT ARE MEANINGFUL TO THE SUBJECT.

4. SOME OF THE DATA INDICATE THE PRESENCE OF EXCESSIVE MENTAL ACTIVITY DUE TO THE EXPERIENCE OF A SITUATIONALLY RELATED STRESS.

5. THIS IS THE TYPE OF PERSON WHO PREFERS TO DELAY MAKING RESPONSES IN COPING SITUATIONS UNTIL TIME HAS BEEN ALLOWED TO CONSIDER RESPONSE POSSIBILITIES AND THEIR POTENTIAL CONSEQUENCES. SUCH PEOPLE LIKE TO KEEP THEIR EMOTIONS ASIDE UNDER THESE CONDITIONS.

6. THIS TYPE OF PERSON IS SOMEWHAT RIGID IN HIS/HER IDEATIONAL APPROACH TO ISSUES AND CANNOT BE EXPECTED TO CHANGE ATTITUDES OR VALUES EASILY.

7. THIS SUBJECT DOES NOT MODULATE EMOTIONAL DISPLAYS AS MUCH AS MOST ADULTS AND, BECAUSE OF THIS, IS PRONE TO BECOME VERY INFLUENCED BY FEELINGS IN MOST THINKING, DECISIONS, AND BEHAVIORS.

8. THIS IS A PERSON WHO IS PROBABLY LESS AT EASE IN PROCESSING AND/OR RESPONDING TO EMOTIONALLY TONED SITUATIONS THAN MIGHT BE EXPECTED FOR MOST ADULTS. CONSEQUENTLY, THERE IS A TENDENCY TO AVOID THOSE SITUATIONS IN WHICH THOSE REQUIREMENTS APPEAR TO BE PRESENT. THIS MAY BE AN INDICATION OF SOME AWARENESS OF PROBLEMS IN EMOTION CONTROL AND REFLECTIVE OF AN EFFORT TO AVOID BEING DISRUPTED BY THOSE PROBLEMS.
9. THIS PERSON IS MUCH MORE NEGATIVE THAN MOST. SUCH EXTREME NEGATIVISM OFTEN TAKES THE FORM OF ANGER WHICH CAN DETRACT SIGNIFICANTLY FROM THE FORMING AND DIRECTING OF ADAPTIVE RESPONSES.

10. THIS IS AN INDIVIDUAL WHO DOES NOT EXPERIENCE NEEDS FOR CLOSENESS IN WAYS THAT ARE COMMON TO MOST PEOPLE. AS A RESULT, THEY ARE TYPICALLY LESS COMFORTABLE IN INTERPERSONAL SITUATIONS, HAVE SOME DIFFICULTIES IN CREATING AND SUSTAINING DEEP RELATIONSHIPS, ARE MORE CONCERNED WITH ISSUES OF PERSONAL SPACE, AND MAY APPEAR MUCH MORE GUARDED AND/OR DISTANT TO OTHERS. THIS OBSERVATION IS FURTHER SUPPORTED BY OTHER TEST DATA WHICH SUGGEST THAT THIS PERSON APPROACHES THE WORLD IN AN OVERLY GUARDED, SUPERSUSPICIOUS MANNER THAT MAY EVEN HAVE SOME PARANOID CHARACTERISTICS.

11. THIS SUBJECT HAS A VERY MARKED INTEREST IN PEOPLE. HOWEVER, THE SUBJECT DOES NOT APPEAR TO HAVE A VERY REALISTIC UNDERSTANDING OF PEOPLE. INSTEAD, CONCEPTIONS OF OTHERS TEND TO BE DERIVED MORE FROM IMAGINATION THAN FROM REAL EXPERIENCE. AS A RESULT, THE INTERPERSONAL RELATIONSHIPS OF THIS PERSON ARE LIKELY TO BE SUPERFICIAL AND LESS ENDURING.

12. THIS SUBJECT TENDS TO FOCUS MORE ON HIMSELF (HERSELF) THAN IS CUSTOMARY AMONG ADULTS. THIS IS TYPICAL OF THOSE WITH CONCERNS ABOUT THEMSELVES AND ONE CONSEQUENCE IS LESS ATTENTION TO THE EXTERNAL WORLD.

13. THIS KIND OF PERSON TENDS TO OVERGLORIFY THEIR PERSONAL WORTH AND PROBABLY HARBORS MANY OF THE FEATURES THAT WOULD BE CONSIDERED "NARCISSISTIC." THIS FEATURE OFTEN BECOMES A MAJOR OBSTACLE TO FORMS OF TREATMENT THAT INVOLVE UNCOVERING OR RECONSTRUCTIVE EFFORTS.

14. THIS PERSON IS PRONE TO MORE SELF INSPECTION THAN IS COMMON. THIS IS TYPICAL AMONG NONPATIENTS WHO ARE STILL DEVELOPING, BUT ALSO COMMONPLACE AMONG PATIENTS CONFRONTING THE PROSPECTS OF TREATMENT FOR THE FIRST TIME.

15. THIS SUBJECT IS VERY PRONE TO INTERPRET STIMULUS CUES IN A UNIQUE AND OVERPERSONALIZED MANNER. PEOPLE SUCH AS THIS OFTEN VIEW THEIR WORLD WITH THEIR OWN SPECIAL SET OF BIASES AND ARE LESS CONCERNED WITH BEING CONVENTIONAL AND/OR ACCEPTABLE TO OTHERS.

16. THIS PERSON MAKES A MARKED EFFORT TO ORGANIZE STIMULI IN A MEANINGFUL AND INTEGRATED WAY.

17. THIS IS A PERSON WHO TENDS TO USE MORE TIME AND ENERGY THAN IS NECESSARY TO ORGANIZE EACH NEW STIMULUS FIELD. SUCH PEOPLE PREFER TO HAVE AN ABUNDANCE OF INFORMATION AVAILABLE BEFORE DECISION MAKING AND TYPICALLY ARE MORE PERFECTIONISTIC IN MOST OF THEIR DAILY BEHAVIORS. THIS IS NOT NECESSARILY A LIABILITY. HOWEVER, THEY TEND TO

(c)1976, 1985 by John E. Exner, Jr.
UNDERESTIMATE TIME WHICH CAN BECOME A PROBLEM IN THOSE SITUATIONS WHERE TIME FACTORS ARE IMPORTANT. IN THAT THIS SUBJECT TENDS TO DELAY AND TO THINK THINGS THROUGH BEFORE MAKING RESPONSES, THIS CHARACTERISTIC COULD CREATE THE APPEARANCE OF RUMINATIVENESS.

8. THIS PERSON IS WILLING TO INVEST MUCH MORE EFFORT IN PROBLEM-SOLVING SITUATIONS THAN MAY BE NECESSARY. THIS IS THE PRODUCT OF SUBSTANTIAL NEEDS TO ACHIEVE. IT IS NOT NECESSARILY A LIABILITY PROVIDED THAT THE INDIVIDUAL HAS GOOD CAPACITIES FOR IMPULSE CONTROL AND ORGANIZATIONAL ABILITIES THAT ARE RELATIVELY FREE FROM DISTORTION OR IMPAIRMENT. HOWEVER, WHEN THIS IS NOT THE CASE, THE FAILURE TO ECONOMIZE TENDS TO EXACERBATE OTHER EXISTING LIABILITIES.

9. THIS PERSON TENDS TO SET GOALS THAT MAY BE BEYOND HIS/HER FUNCTIONAL CAPACITIES. THIS OFTEN LEADS TO FAILURE, DISAPPOINTMENT, AND/OR FRUSTRATION. ANY OR ALL OF THESE CAN CREATE A CHRONIC STATE OF TENSION OR APPREHENSION, AND IN CONSEQUENCE, THE TOLERANCE FOR STRESS IS LOWERED.

10. THIS PERSON TENDS TO USE INTELLECTUALIZATION AS A BASIC TACTIC TO CONTEND WITH EMOTIONAL THREATS AND STRESSES. PEOPLE LIKE THIS ARE OFTEN VERY RESISTIVE DURING EARLY PHASES OF INTERVENTION AS THIS TENDENCY TOWARD DENIAL CAUSES THEM TO AVOID ANY AFFECTIVE CONFRONTATIONS.

*** END OF REPORT ***
0. All a bug of same sort.
   Can I turn it?
   (That's up to)
   OK

✓ 2. Be an ornamental
   pattern of same sort
   at a base in +
   middle

0. + fruit and
   body, wings
   kind of zigzag
   + mandibles
   where I
   want 2 call it

2. This here be an
   ornate
   lamp from a
   church. It be an
   increase (more
   ornate?) + edges
   here be a filigree
   if v were 2
   c it in dimension
   there be three of
   these legs, (in
   dimension) this
   is i feel but if
   if were 2 be taken
   off this it made
   into an actual
   model v used may
   set well need another
   ray be it what
   stand this way,
If I were off of sick leave, I'd go to leisure reading, a movie, or some TV on late night television. It's a sad creature effort.
(3) This way it
2 ppl work
over a table
or pulling on it

(4) It also could be
a bowl of a
Simmer's hat or
headless on it

(5) + bodies beak
hands over a
table or a basket
or pulling it
out of a basket

(6) 2 eyes, head &
Simmer's hat;
loose headless
or attached; +
then children's rest
of + body; exist

(7) + hands here

+ eyes, head;
body, MBT
a bowtie
(ee?) +

ARCH-022462
8) Tentacles, feelers, + jaws here & tongue

9) If + overall shape if an A is skinned out.
Also all a,

+ outline of a

Lake where I went to college.

That shape of lake

there is a channel

that comes into it, it's kind

of current thing.
all a flat cut, he says you kill u no

(2) when I was coming 7 to airport yesterday afternoon there was 1 on 7 roof like what if do.
legs + main part of body + head + top of headdorns on them
11 (14. I c 2
ligard or chameleon

7 (15 also ach of a
on + whose into reflection in a pool of water

14) all chameleons
blue & grey on both sides

all a reflection in a pool
+ composition of + picture preferably + top part, + whose a nest + probably into + water & a reflection into + small pool

16) side parts of figure on + side + animal shoulder & head & then + much prettier
I: I c a # of
   forces in it all
   then in # big
   force & a # of
   smaller forces

II: also remind me
    of a biology slide
    when I take a
    sample of water from
    # pond & there is
    all sorts of little creatures
    moving around

III: also all a flower
     upside down at a
     contemporary frame or

IV: this all & other flowers
    (behind?) that + way I will arrange
    be they smaller than + 2 big ones on
DATE: June 13, 1990
TO: Fr. Joseph Pinkosh
FROM: Fr. Austin Ward's Office/Angie Blees
SUBJECT: TRAVEL EXPENSES

Father Kevin McDonough sent a memo to us that your travel expenses had not been reimbursed. In checking our files, we found a check had been sent on 4/19/90 for "reimbursement for travel" in the amount of $264.50. If this is not the travel expense you are referring to, would you please call me at 291-4492, and we can discuss this further. Thanks.
TO THE ORDER OF

REV. JOSEPH PINKOSH
7525 Dodd Road
Faribault, MN 55021

FIRST NATIONAL BANK
ST. PAUL, MINNESOTA

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

DATE INVOICE NO. ACCOUNT NUMBER TOTAL

Reimbursement for travel 14-15-280 264.50

REMITTANCE VOUCHER

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS
Saint Paul, Minnesota 55102

Please Detach Before Cashing Check

ARCH-022620
June 14, 1990

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

Dear Gary,

As per your telephone request recently, we are enclosing the complete psychological report and raw data on Father Joseph Pinkosh that was forwarded to the Archdiocese from Saint Luke Institute. Also attached is the release form signed by Father Pinkosh.

If you should need further information or data, please let us know.

Thanks for your assistance with this evaluation.

Sincerely,

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

Enclosure
July 12, 1990

Dear Archbishop Roach,

I wrote to you in February and shared with you my story of a long term sexual relationship I had had with Fr. Joe Pinkosh. You graciously called me at that time and assured me that I would be hearing from a priest in your office as to what you would be doing about the information in my letter.

Over five months have passed and I've heard nothing as yet. I'm aware that these things take time but I'm also feeling the need to get this issue resolved and settled in my own life. Bringing my story out into the open after so many years has kept me feeling unsettled and emotionally, a bit strained.

Hearing from you as to its status would be helpful to me.

Thanks so much
July 18, 1990

Dear [Name]

I am writing to you with a certain amount of embarrassment, but also with gratitude for your patience with me. Archbishop John R. Roach received your letter of July 12, 1990. He passed it on to me to make certain that, this time, I would keep you informed of what has happened since you first wrote to us in the early part of this year.

Archbishop Roach passed on to me the information that you had sent to him in late January. Since that time, we have confronted Father Joe Pinkosh and sent him to a nationally recognized diagnostic center for recommendations about follow up. We received those recommendations about six weeks ago and, as we often do, have referred Father Pinkosh and the recommendations to another local expert whom we consider very reliable. When this local expert has offered a second opinion, we are prepared to follow through and see that Father Pinkosh gets the kind of help that he needs.

In the meantime, we have imposed certain restrictions on Father Pinkosh's ministry. Those restrictions are designed to ensure that he will not abuse others. We have also spoken with the deacon at his parish to alert him to the concerns about Father Pinkosh. He is to monitor Father Pinkosh's behavior and alert us if it is apparent that he is spending excessive time with any particular young person or is in any other way violating the restrictions we have placed on him.

It has been our experience that this combination of diagnostic testing and immediate restrictions serves to protect vulnerable young people while also permitting the local community to continue to receive the ministry that it needs. I cannot tell you what the long-term results of treatment will be, but we should have some better view of all of that in the next couple of months.

I want to apologize to you for failing to keep in touch with you. I thought that I had done so a couple of months ago, but it is clear that I have not. I know that it is a fairly lame excuse, but I believe the time pressures of...
July 18, 1990

a change from one of my allied ministerial positions to another distracted me from following up with you. Whatever the reason, I am sorry that you were left in the dark.

Please let me know what reactions you may have to all of this. Once again, I want to echo Archbishop Roach's gratitude to you for bringing what was a very painful experience to you into the open. It has already helped us to address some very serious things with Father Joe Pinkosh.

I hope that these summer months are good ones for you.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Chancellor
Episcopal Vicar

KMM:gr

P.S. By the time this letter arrives, I may have reached you by telephone. I have tried several times, but so far without success. I hope that my calls have not been disturbing to the young person who has answered each time.
July 21, 1990

Rev. Joseph Pinkosh  
7525 Dodd Road  
Faribault, MN  55021

Dear Joe,

It has come to my attention that there are some outstanding balances due as a result of your recent stay at Saint Luke Institute.

After checking with Blue Cross/Blue Shield, it was determined that these claims are in various stages of resolution with Blue Cross, including some which have been completed.

Since the Department of Human Resources, specifically Mary Lynn Vasquez, handles these "special" claims for us, our procedure with Blue Cross is to ask them to send the Resolutions straight to our office so that they might be finalized. However, in the instance of your recent claims, it appears as those Resolutions and/or checks have been sent directly to your Dodd Road address.

Therefore, below I have listed those claims which Blue Cross has completed and ask that you mail the Claims Resolutions and/or the checks to my office for proper transmittal.

METPATH

4/23/90  CHARGE OF $42.80  BLUE CROSS APPLIED TOWARD DEDUCTIBLE

4/23/90  CHARGE OF $441.40  BLUE CROSS PAID IN TWO CHECKS:  $92.76  159.74

4/24/90  CHARGE OF $93.50  BLUE CROSS APPLIED TOWARD DEDUCTIBLE
DAVID T. ISAACS
4/26/90 CHARGE OF $315.00 BLUE CROSS PAID IN CHECK: $189.73

SAINT LUKE INSTITUTE
4/22/90 -
4/27/90 CHARGE OF $2050.00 BLUE CROSS IS CURRENTLY REVIEWING AND WILL SEND NOTICE TO YOU.

CLINICAL RADIOLOGISTS
4/26/90 CHARGE OF $314.00 THIS WAS RECENTLY RECEIVED AND SUBMITTED. NOTICE WILL BE SENT TO YOU.

Joe, since some of these payments have been mailed directly to you, I would ask that, if they have not been cashed, please endorse them and forward them to the Archdiocese; or if you have already cashed these checks, please make a check payable to the Archdiocese in the total amount of $442.23.

Thank you for your prompt response to this situation so that we may properly pay the outstanding balances due.

Sincerely yours,

Rev. Austin T. Ward, Director
Administration and Financial Services
NORTWESTERN NATIONAL BANK
MINNEAPOLIS, MINNESOTA

CHECK NUMBER
7534336

CHECK AMOUNT
$189.73

CHECK NUMBER
7535439

CHECK AMOUNT
$159.74

CHECK NUMBER
7539649

CHECK AMOUNT
$92.76

CHECK NUMBER
7545115

CHECK AMOUNT
$230.00

Authorized Signature
DATE: August 2, 1990
MEMO TO: Chancery Staff
FROM: Brother Vincent
SUBJECT: FR. JOSEPH PINKOSH - Shieldsville

Fr. Pinkosh called today to advise us that his doctor wants him to go into the hospital immediately for surgery because of a strangulated hernia. He will enter the Rice County District #1 Hospital in Faribault.

No problem for the parish for this weekend.
MEMO TO: FILE OF FATHER JOSEPH PINKOSH  DATE: August 16, 1990
FROM: Father Kevin M. McDonough
RE: [redacted]

On August 11, 1990, I met in Mankato with [redacted] her husband and her spiritual director, Reverend Ted Hottinger, S.J. The purpose of the meeting was to inform her more fully of our procedure for dealing with clerical misconduct and to hear any concern she might express. I wanted to make a special effort to reach out to her because, through my own oversight, I neglected to keep in sufficient communication with her last spring.

We reviewed in detail the diocesan attitudes and procedures in dealing with cases of clerical misconduct. We discussed our specific progress with Father Pinkosh. Father Hottinger was especially helpful in offering very positive comments about the general pattern of response on the part of the Archdiocese.

I got an opportunity to hear how [redacted] and [redacted] have been doing with all of this as well. They were married within about two years after the termination of [redacted] relationship with Father Pinkosh. [redacted] has known about that relationship since before they were married, and in fact, he has pressed [redacted] to disclose that relationship many times over the past 18 years.

They were somewhat leery of reporting to the Archdiocese because of a bad experience they had a number of years ago. They were running a group home for handicapped young people in Marshall, Minnesota. A priest in the area, now deceased, sexually abused several of the residents of the group home. The [redacted] reported his behavior to the diocesan Chancery at that time, and in that diocese, but there was no response. They said that the pedophillic behavior of the priest was widely known in the county, and they speculated that it had to have been known for a long period of time by the diocese as well. [redacted] decided to write to Archbishop Roach at the urging of her spiritual director and after having received reassurances through Father Jim Egan, S.J. [redacted] was especially reassured when Archbishop Roach telephoned her the same day that he received her letter.

My impression is that they are doing well. There seems to be no need of psychological counseling. Their marriage is quite strong, and they are raising [redacted] children. [redacted] is not interested in seeing Pinkosh punished, and she has no interest in initiating a lawsuit. She and her husband, however, are both concerned to know that there has been ongoing follow up and that Pinkosh will not be in a position to hurt other young people. I promised to inform her of our progress at several specific steps along the way.
A parenthetical remark made by [deleted] will be of some use when Father Pinkosh is referred to treatment. She told me that, on subsequent reflection, she came to realize that she could not have been Father Pinkosh's first sexual contact. She believes that his knowledge of sexual technique was too sophisticated for someone who had no previous similar experience. This perspective of [deleted] should be held up against Pinkosh's assertion that his contact with her was the only sexual experience of his life, an assertion which he has subsequently contradicted in admitting to involvement with an adult woman a decade or more later.

cc: Archbishop John R. Roach  
    Bishop Lawrence Welsh  
    Father Michael O'Connell  
    Dr. Gary Schoener
You will recall that we asked Father Pinkosh to participate in an evaluation program at St. Luke Institute in Washington last spring, after we had heard clear evidence of his sexual involvement with a minor in the late 1960s. The result of that evaluation was a recommendation for inpatient treatment. As we often try to do, we then sought a second opinion from another evaluator before engaging in a costly and disruptive response which inpatient treatment can be.

I sent all relevant materials to Dr. Gary Schoener. He, in turn, received a release from Father Pinkosh so that he could review the clinical files at St. Luke's. Dr. Schoener became exceptionally busy in the last two months and, therefore, was unable to provide us with a second opinion as soon as we would have liked. For that reason, I wrote to him two weeks ago and asked that he would bring me up-to-date on the progress of his investigation.

We spoke by telephone on August 28. He told me that his review of the test data and the information that we had provided led him to suggest two possible scenarios. The first is that Father Pinkosh is fully aware of his sexual contact with the young woman at St. Joseph's parish in the late 1960s, and potentially with other people as well, but that he is lying to us about them. The other alternative is that Father Pinkosh has a "submerged personality." As I understand it, this would mean that he has operated for much of his life with fairly little contact with a "real" personality which lies beneath the surface of his life. Rather, he has developed a surface personality in which he is capable of functioning and which is moderately adjusted. His problems with weight and alcohol, as well as his sexual acting out, would reflect the breaking through of problems from this submerged personality.

Dr. Schoener will be interviewing Father Pinkosh in the next week or so. The purpose of the interview is to rule out the lying hypothesis. Dr. Schoener will use a variety of interviewing techniques which would either catch the lying or eliminate the possibility that Father Pinkosh is lying. If the second hypothesis is then the only remaining one, Dr. Schoener will recommend some fairly extensive, and probably inpatient, treatment for Father Pinkosh. I will inform you as soon as we have a recommendation from him.
MEMO

DATE: October 10, 1990
TO: Ellie LaValla
FROM: Mary Lynn Vasquez
SUBJECT: REV. JOSEPH PINKOSH
Blue Cross/Blue Shield
METPATH

Attached are two copies of an invoice from METPATH for services rendered Father Pinkosh on 4/23/90 amounting to $441.40.

We have been informed by Blue Cross that they paid Father Pinkosh directly in two separate checks, $92.76 and $159.74 on the above mentioned claim. To date, our records do not indicate receipt of this payment from him.

Therefore, by copy of this memo, I am asking Father Ward to approve the following procedure:

DRAW A CHECK PAYABLE TO METPATH IN THE AMOUNT OF $441.40
AND MAIL IT ALONG WITH ONE COPY OF THE ENCLOSED INVOICES.

We will await possible reimbursement from Father Pinkosh.

Thank you.

cc: Rev. Austin Ward 

ARCH-022558
DATE: October 10, 1990
TO: Ellie LaValla
FROM: Mary Lynn Vasquez
SUBJECT: REV. JOSEPH PINKOSH
        Blue Cross/Blue Shield
        DAVID T. ISAACS

Attached are two copies of an invoice from DAVID T. ISAACS for services rendered Father Pinkosh on 4/26/90 amounting to $315.00.

We have been informed by Blue Cross that they paid Father Pinkosh directly in the amount of $189.73 on the above mentioned claim. To date, our records do not indicate receipt of this payment from him.

Therefore, BY COPY OF THIS MEMO, I AM ASKING FATHER WARD TO APPROVE THE FOLLOWING PROCEDURE:

DRAW A CHECK PAYABLE TO METPATH IN THE AMOUNT OF $315.00
AND MAIL IT ALONG WITH ONE COPY OF THE ENCLOSED INVOICES.

We will await possible reimbursement from Father Pinkosh.
Thank you.

cc: Rev. Austin Ward
DATE: October 12, 1990
TO: Ellie LaValla
FROM: Mary Lynn Vasquez
SUBJECT: REV. JOSEPH PINKOSH
BLUE CROSS/BLUE SHIELD
CLINICAL RADIOLOGISTS

Attached are two copies of an invoice from CLINICAL RADIOLOGISTS for services rendered Father Pinkosh on 4/16/90 amounting to $314.00.

We have been informed by Blue Cross that they paid Father Pinkosh directly in the amount of $251.20 on the above mentioned claim. To date, our records do not indicate receipt of this payment (nor have we asked him for same).

Therefore, by copy of this memo, I am asking Father Ward to approve the following procedure:

DRAW A CHECK PAYABLE TO CLINICAL RADIOLOGISTS IN THE AMOUNT OF $314.00 AND MAIL IT ALONG WITH ONE COPY OF THE ENCLOSED INVOICES.

We will await possible reimbursement from Father Pinkosh.

cc: Rev. Austin Ward
MEMO

DATE: October 12, 1990
TO: Ellie LaValla
FROM: Mary Lynn Vasquez
SUBJECT: REV. JOSEPH PINKOSH
BLUE CROSS/BLUE SHIELD
SAINT LUKE INSTITUTE

Attached are two copies of an invoice from SAINT LUKE INSTITUTE for services rendered Father Pinkosh on 4/22 - 4/27/90 amounting to $2050.00.

We have been informed by Blue Cross that they paid Father Pinkosh directly in the amount of $1230.00 on the above mentioned claim. To date, our records do not indicate receipt of this payment (nor have we asked him for same).

Therefore, BY COPY OF THIS MEMO, I AM ASKING FATHER WARD TO APPROVE THE FOLLOWING PROCEDURE:

DRAW A CHECK PAYABLE TO SAINT LUKE INSTITUTE IN THE AMOUNT OF $2050.00 AND MAIL IT ALONG WITH ONE COPY OF THE ENCLOSED INVOICES.

We will await possible reimbursement from Father Pinkosh.

cc: Rev. Austin Ward
October 15, 1990

Rev. Joseph Pinkosh
7525 Dodd Road
Faribault, MN 55021

Dear Father Pinkosh:

I have enclosed a copy of my letter to you dated July 21, 1990 regarding Blue Cross/Blue Shield payments that were made directly to you.

Joe, Med Path and Dr. Isaacs both bill us directly for their services and we pay them directly from our Clergy Benefit Fund. However, as I mentioned, Blue Cross/Blue Shield are paying you the amount they cover. I have not heard anything from you and BC/BS continues to send direct reimbursement to you as is their policy.

Through July, 1990 you received from Blue Cross/Blue Shield $442.23, which actually are Archdiocesan funds, since we paid this balance to your doctors. Since then you have received the following checks:

- $251.20 Clinical Radiologists for services on 4/16/90
- $1,230.00 St. Luke’s Institute for services 4/22-4/27/90

The amount you have received from Blue Cross/Blue Shield now totals $1,923.43. This is a significant amount that should be reimbursed to the Archdiocese to cover payments for your care.

Joe, I would ask that you let me know how you are going to cover this because the Archbishop would be quite concerned that this is happening without appropriate reimbursement for Archdiocese funds.

Sincerely,

Reverend Austin T. Ward, Director
Administrative and Financial Services

ATW:ab

cc: Mary Lynn Vasquez/Human Resources
Rev. Kevin McDonough  
Archdiocese of St. Paul & Mpls.  
226 Summit Avenue  
St. Paul, Minnesota  
55102-2197

Re: Fa. Joseph Pinkosh

Dear Rev. McDonough:

Identifying the psychiatrist who Fa. Pinkosh saw in the early 1970's has proven more difficult than I anticipated. I went through yellow pages for those years and to my dismay found a surprisingly large number of older male psychiatrists, many of whom would match his description of his therapist, practicing in the Medical Arts Bldg. in Minneapolis. It was someone who Father Tony referred people to...any ideas? I'm going to push Father Pinkosh to again search his memory for any clues or descriptions to try to simplify this.

Have you been in touch with the complainant? If so, is she willing to talk with me? I'd like to get some feedback, but also like to let her know that this is being dealt with carefully, and also like to explain why Father Pinkosh had some prior sexual experience (prior to becoming a priest...not with a parishioner).

I'll be in Houston from the afternoon of the 17th through the 18th, and won't be back until Friday the 19th. I'm then out of town on the 22nd and tied up on the 23rd. So, you could write, or you could phone on the 19th, or after the 23rd. Best wishes.

Sincerely,

Gary Schoener, LP

* called back 10/25/90  
verbal q6-ahead
17 October 1990

Father Joseph Pinkosh
St. Patrick's of Shieldsville
7525 Dodd Road
Raribault, Minn.
55021

Dear Father Pinkosh:

I am still trying to locate the doctor (psychiatrist) whom you saw in 1972, but whose name you cannot remember. As a refresher, you indicated that he was in the Medical Arts Bldg. in downtown Mpls., was of average height, with gray or "salt & Pepper" hair--grandfather type, at least middle-aged. You believe that he was in a solo office, with several chairs, like a den. He did not medicate you but you believe that he was a psychiatrist, not a psychologist. You are pretty sure that his office was below floor 19, but aren't sure which floor.

Before checking with several long-time residents of that building who might recognize the description, I thought I would try to again narrow it down by asking:

1. Do you remember anything else about the therapist, his office, or how high in the building it was?

2. Do you know anyone else Father Tony referred back then...is there anyone else who might know who this therapist was?

3. Assuming that it was a floor below 19, ruling out Drs. John Mulvahill (1946) and Ron Young (same office); also assuming that the person was an individual practitioner, ruling out Drs. Joseph Gendron & John Regan (1431), Drs. Bob Harlow and Gove Hambidge, Drs. Bill Brauer, Andrew Leemhuis, and Tom Wilson, and John Curran (all in 527), Drs. Irving Bernstein and Howard Fisher (1021), that leaves only a few possibilities:

   Dr. Allan Challman        Dr. John Haas (1653)
   Dr. Philip Feinberg       Dr. John Schmuacher (746)
   Dr. Robert Jeub          Dr. Marvin Sukov (643)
   Dr. Sidney Shapiro

There are several of these practitioners whom I know. Dr. Feinberg is quite short of stature and smoked a cigar. If we can narrow it down any further, and if you're still sure that it was below the 19th floor and not a group practice, then we could send out releases and try to find the old records. This would be of immense help.
Please contact me with any ideas or leads to help narrow this search down. If we can locate those records we can bring our work to a close soon.

I will be out of town Thurs. the 18th, and Mon. the 22nd. Otherwise, contact me at my office (612) 870-0566,-0565,-0574 or home (612) 824-2517.

Thanks.

Sincerely,

Gary Schoener, Licensed Psychologist and Executive Director

cc: Father McDonough
Father Kevin McDonough  
Archdiocese of St. Paul & Mpls.  
226 Summit Ave.  
St. Paul, Minn.  
55102-2197

30 October 1990

Re: Fa. Joseph Pinkosh

Dear Fa. McDonough:

I had a lengthy (1 1/4 hrs.) and productive discussion with [redacted] discussing her allegations and experience with Fa. Pinkosh, her current feelings, and explaining the nature of my evaluation.

In discussing this, I indicated to her that her instincts were correct in supposing that Fa. Pinkosh had some sexual experience prior to his contact with her, noting that he'd had a romantic relationship prior to his having become a priest. However, there is no indication that this was subsequent to his taking vows and becoming a priest.

I told him about his guilt and the action he says he took at the time of the breakoff of his contacts with her, told her of my attempts to identify his prior therapist. I also clarified the fact that he'd gone to another priest for help, although that priest is deceased, and clarified the fact that it wasn't Msgr. Vacek. She believes that Vacek suspected the relationship.

She indicated that during one of her conversations with Fa. Pinkosh he said that the reason he hadn't responded to her letter was that he'd called his counselor (or psychiatrist) to see what he should do. This raised a question for both of us as to whether this was a lie borne of defensiveness, or if there was someone he contacted. So, I will clear this up with him.

I will keep you updated. [redacted] seemed pleased to have a chance to discuss this and also that the Archdiocese is following through.

Best wishes.

Sincerely,

[Signature]

Gary Schoener

A Minnesota Non-Profit Corporation Providing:
Community Service by Mental Health Professionals  
Counseling for Individuals, Couples & Families  
Consultation and Training for Community Groups  

ARCH-022507
Re: Fa. Joseph Pinkosh

Dear Rev. McDonough:

I met today with Fa. Pinkosh and I feel that we had a very productive interview. I will be interviewing him again on Tuesday Sept. 18.

I am definitely developing a clearer understanding of the situation, and if all goes well I hope to have things sorted out soon.

Fa. Pinkosh had surgery in August and was gone for 3 weeks. That and my schedule slowed this all down. Thus far I have encountered nothing alarming. Fa. Pinkosh has been quite cooperative and I am hopeful to get some additional understanding of the sort that the staff at St. Luke's were seeking when they recommended further residential evaluation.

I will be in touch by phone once I feel that I have things sorted out. Feel free to contact me if you have any questions.

Best wishes.

Sincerely,

Gary Schoener, Licensed Psychologist and Executive Director
February 15, 1991

Dr. Gary Schoener
Walk-In Counseling Center
2421 Chicago Avenue, South
Minneapolis, Minnesota 55404

Dear Dr. Schoener,

I am writing to you to continue our follow up on a situation with which both you and I have been involved off and on for the last year or so. I am writing in regard to Father Joseph Pinkosh. It is now about one year since I first intervened with him. As you know, we sent him to you for a second opinion after he was evaluated at St. Luke Institute. You were making good progress with him last summer and fall, but we seem to have lost communication about him in the last two months or so.

At your convenience, could you let me know where things stand with him? I am not particularly afraid that he constitutes a threat to anyone at this point. Rather, I would like to see us complete our follow up with him and provide him with the kind of psychological assistance which he needs.

Thank you for your help in this matter.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Chancellor
Episcopal Vicar

KMM:igg
Rev. Kevin McDonough  
Chancellor  
Episcopal Vicar  
Archdiocese of St. Paul & Mpls.  
226 Summit Avenue  
St. Paul, Minnesota  
55102-2197

Re: Father Joseph Pinkosh

Dear Rev. McDonough:

Sorry to have taken so long on Fa. Pinkosh.

Although based on my original interviews and testing and review of records I did not believe that he constituted any current danger to parishioners or others, the possibility of the existence of much earlier data caused me to spend some time trying to identify the psychiatrist he says that he saw back in the early 1970's.

As it turns out, even supplying him with additional data, including names gleaned from old phone book yellow pages, he just couldn't recognize any names as familiar. Unfortunately, there were too many to allow for the sending out of any sort of blanket requests/releases, and there are a number who have moved or retired. (Unfortunately, he apparently saw someone in the Medical Arts Bldg. in Mpls., and to my chagrin I learned that during those years there was a very large concentration of psychiatrists in that building.) With his records of payment destroyed some years back and Father Tony being dead (he made the original referral), it doesn't look like we can locate or identify this psychiatrist.

So, we are planning to meet for one final interview on March 11 at which point I will do a report promptly. I do not believe that he constitutes a danger or that treatment at St. Luke's is warranted. Had I believed otherwise I would have immediately informed you.

Sincerely,

Gary Schoener,  
Licensed Psychologist
February 26, 1991

Dr. Gary Schoener  
Walk-In Counseling Center  
2421 Chicago Avenue, South  
Minneapolis, Minnesota 55404

Dear Dr. Schoener,

Thank you for your letter of February 16, 1991, in regard to Father Joseph Pinkosh.

It should be obvious that we think very highly of your judgement. I am happy to know that you are continuing to work with him. As you can imagine, sometimes we get nervous about the progress of these cases.

I look forward to hearing from you about the completion of your work with him at your convenience. Thank you for your attention to this matter.

Sincerely yours in Christ,

Reverend Kevin M. McDonough  
Chancellor  
Episcopal Vicar

KMM:ggg
11 March 1991

Rev. Kevin McDonough
Chancellor
Episcopal Vicar
Archdiocese of St. Paul & Mpls.
226 Summit Avenue
St. Paul, Minn.
55102-2197

Re: Fa. Joseph Pinkosh

Dear Rev. McDonough:

My final meeting with Fa. Pinkosh was to be this afternoon but he has just phoned to indicate that he is not feeling well, and so we have rescheduled to Friday April 5. Because of the Easter Season he didn’t have much free time until then.

So, it looks like the completion of this assessment will be further delayed.

As I’ve indicated in the past, I do not believe that he constitutes a danger to anyone, but I did want you to know about the additional delay.

Best wishes.

Sincerely,

Gary Schoener, Lic. Psychologist
Please enclose a copy of this with Gene Burke's Cc. or my letter to

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

FROM: Father Kevin M. McDonough

RE: FATHER JOSEPH PINKOSH

I have received the attached summary of the assessment done by Dr. Gary Schoener on Father Joseph Pinkosh.

In light of this summary, I would like to schedule an appointment with Father Pinkosh and indicate to him that we are now considering the matter of the complaint against him to be closed. I would also want to be in touch with the victim in the case.

Do any of you have any objection to this?
Re: Rev. Joseph Pinkosh

Dear Rev. McDonough:

My assessment of Rev. Pinkosh is now complete. Your letter of referral asked me to examine the work done previously by St. Luke Institute, and comment on the appropriateness of the evaluation done, the diagnostic conclusions, and whether I believed that the recommendation for extended inpatient treatment seemed "to offer concrete hope of increased psychological health for Father Pinkosh?"

Basically the psychological testing done at St. Luke Institute did not find psychological problems. To quote from their report of May 9, 1990:

"The psychological test results suggest that Father Pinkosh is a relatively well adjusted man overall. He answered all of the tests administered to him in an open, non-defensive way. The results suggest that he is free of incapacitating forms of psychopathology, e.g., severe depression, anxiety, psychosis, etc."

The report goes on to note that this does not rule out psychosexual pathology. I agree with this. It further states:

"He appears to have very good tolerance for withstanding the pressure of most stressors. As a result, he is usually going to be successful at coming across as cheerful and outgoing. However, he may occasionally lapse into episodes of question-able behavior that may be of a self-indulgent nature."

The report diagnoses Fa. Pinkosh as meeting the criteria for ephebophilia based on the fact that the single complaint case involved a prolonged relationship, not just a brief, impulsive contact. It then goes on to argue that the "diagnosis of ephebophilia implies a persistent condition which does not spontaneously go into remission," discounting the fact that he reports 19 or 20 years of no such contact. While this is a bit circular, it also does not provide a clear rationale as to why a course of inpatient treatment would provide any additional "cure" or contribute to reducing the likelihood of a repeat episode. Nor does the report analyze the significance of the finding of a low testosterone level insofar as current sexual drive is concerned.
It is clear from the report that Rev. Pinkosh had some difficulty relating to the assessment and that those evaluating him were uncomfortable with him. They did not know what to make of his denials and tended to distrust them.

The fundamental approach I took to this task was a review of the St. Luke's report including the actual test protocols, an interview with the original complainant, several interviews with Rev. Pinkosh, and a final review session with Rev. Pinkosh. A series of scheduling problems and the fact the Rev. Pinkosh lives some distance from the metropolitan area caused the evaluation to stretch over a period of 10 months. I had a total of 5 hours of interview with Rev. Pinkosh over three separate sessions, plus some phone conversations, and a 75 minute interview with the complainant.

FINDINGS:

Although St. Luke's did not find an alcohol problem, the report raised a concern about this issue. Rev. Pinkosh denies any history of alcohol problems. He reports that it has been 15 years since he's drunk with any frequency and he indicated that he greatly reduced his drinking about 9-10 years ago for health reasons. During the first half of 1990, for example, he claims that he had a glass of wine with his mother on her birthday in April and then some at June at a dinner. He says that when others drink he'll typically drink pop. He does have liquor in the house and will offer drink to others. He's been helping with the 12-step program in his parish and at times attends local AA meetings. So, I found nothing additional to raise a concern about an alcohol problem.

St. Luke's did raise concerns about obesity. Father Pinkosh indicates that he experienced considerable weight gain (from 280-290 up to 350 or 360 lbs.) after he quit smoking about 9 years ago. More recently he's tried weight watchers.

The complainant raised a concern about Rev. Pinkosh's apparent knowledge of sexual technique and indicated a belief that he had had other sexual experience. Her suspicion was correct on this point in that Rev. Pinkosh had done some dating and had some sexual experience before entering the priesthood. However, he denies having had any sexual contact, except that with the complainant, since becoming a priest.

It sounds from his description that Rev. Pinkosh found the St. Luke's experience helpful, but that part way through the evaluation he felt that they were constantly probing, always looking for a problem, and that he ended up feeling defensive. The natural time limits in such a process and some of the communication breakdown noted in the St. Lukes report as well as in his account led to some very salient points being missed.

The St. Luke's report notes that spontaneous cure for sexual problems isn't typical. I agree. However, Rev. Pinkosh did in fact react to what he had done and appears to have sought a remedy for it.
Rev. Pinkosh has difficulty recalling what he was thinking and feeling at the time. At some level he had rationalized that nobody was getting hurt in his relationship with the complainant. Afterwards he reports having felt very guilty about it, feeling badly that he had broken his celibacy vow and also that the woman involved "was a kid." He also was fearful that "if I didn't watch it maybe it could happen again."

He sought help from Father Tony, now deceased, to whom he had gone for spiritual direction and advice. Prior to this he had "sat on it and felt guilty" and it had started to bother his work. He became so careful to avoid involvements that he reported that he became "gunshy" of adults as well as adolescents. He began to ask himself "What have I done to this girl?" and also became concerned that "I could get into big trouble."

He at first talked to Father Tony about the sexual feelings—having been aroused—as well as his growing feelings of uneasiness around people, wondering if they had alterior motives. He eventually told Father Tony the whole story and reports that Father Tony then sent him to a professional therapist—a friend of Father Tony's. He was a psychiatrist, in his mid to late 50's, who practiced in the Medical Arts Bldg. in Minneapolis. This was 18 years ago and Rev. Pinkosh can't remember his name, and was unable to locate any cancelled checks or notations. I utilized old phone books to try to narrow the list down but found that so many psychiatrists practiced there in 1972 who might fit the description that it was impossible to narrow it down.

He reports a lengthy first session followed by a few others. They discussed what he had done and his guilt, and what he was doing about the situation. They discussed situations in which the risk might be higher and he was instructed to avoid such situations and to come back if he had further problems. He feels that these sessions provided him with a better understanding of his feelings and that his feelings of gratitude or warmth could be expressed in ways other than hugging and other physical contact. For example, verbally thanking someone can get the same message across.

He feels that in the years since he's learned to develop good male and female relationships in his own age group while at the same time being careful and conservative about the situations he gets into with people. He described several potential risk ones with adults and how he handled them. He also indicated that he'd learned to be very careful about hugging, and to be careful of parishioners who are "caretakers." He said that being in a small town in the country makes this easier because people are more conservative in their behavior.

He does not report any particular problem with attraction to adolescent girls, but reports that other adults are usually involved in activities and his counseling is typically limited. He tries to be friendly, "but not overly so," and to be conservative with touch.
Rev. Pinkosh is currently looking for a spiritual director. After Father Tony he is talking with Fa. Joe Ballant. He finds it helpful to have someone to share things with and to bounce things off of.

CONCLUSION & RECOMMENDATIONS:

It seems that the stay at St. Luke's was helpful to Rev. Pinkosh. However, as was noted in their report, their evaluation was, while thorough, not complete.

I believe that my interviews of the complainant and of him have completed the process. I find it credible that this situation is the only one in which he has had such contact, and that the contact grew out of his inability at the time to cope with feelings of closeness and also sexual feelings felt towards an adolescent. I do not believe that this was reflective of an underlying personality or impulse control disorder.

The resultant guilt and remorse, followed by intervention by a spiritual director and a psychiatrist are quite credible, despite our inability to independently verify them today. I believe that such intervention as well as Rev. Pinkosh's desire to avoid a repetition could well have led to no repeats during the past 19 years.

As such, I'd recommend:

1. Assuming no other data surfaces, I see no need for further treatment;

2. I've indicated to Rev. Pinkosh that myself or the staff of the Consultation Services Center stand ready to help should any problems develop;

3. Feedback to the complainant that the final evaluation is completed; that Father Pinkosh turns out to have sought help back in the early 1970's; that the incident was isolated and that we do not feel that there is a risk currently.

Please contact me if you have any questions. I'm sorry that this took so long, but I feel some confidence in the final result.

Best wishes.

Sincerely-,

Gary Schoener,
Licensed Psychologist

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

DATE: May 14, 1991

FROM: Father Kevin M. McDonough

RE: FATHER JOSEPH PINKOSH

I met with Father Joseph Pinkosh on May 3, 1991. The purpose of the meeting was to follow up on the report that we have received from Dr. Gary Schoener.

We reviewed the situation which had brought about the intervention by the Archdiocese. We talked about the steps that have been taken since then. I indicated to him that we were satisfied that Dr. Schoener's report was a fair reflection of the situation of Father Pinkosh.

I told him that, as a result, the Archdiocese was prepared to close the matter. There are several final steps to take, and then the matter will be considered:

1. I will speak with Deacon Al Cate, who is the deacon at Shiledsville. I had talked with Cate a year ago so that he would serve as a monitoring presence during the investigation of the complaint against Father Pinkosh. It is important that it now be brought to an end.

2. I will contact [REDACTED], who is the victim of Father Pinkosh. Once again, I simply want to let her know what we have done and to bring that phase to a close.

3. I raised with Father Pinkosh the question of a spiritual director. He and Dr. Schoener had discussed this at one of his meetings, and at that time Father Pinkosh had expressed that he was trying to find a new spiritual director since the death of Father Balant. I encouraged him to get into a regular spiritual direction relationship.

4. Finally, I asked that Father Pinkosh would meet with me once a year for the next three years. I told him that the purpose would be both to continue to monitor his behavior and also to offer him encouragement in his priesthood.

He told me that he is completing his tenth year at Shiledsville. He probably will stay another year or so and then would like to take a sabbatical before taking on another parish assignment. He has not had a sabbatical during his priesthood, although he has regularly attended workshops and other educational opportunities. He will be talking with Father Paul Jaroszeski about all of this in the next few weeks.

cc: Father Paul Jaroszeski
MEMO TO: Archbishop John R. Roach
        Bishop Robert Carlson
        Bishop Lawrence Welsh
        Father Michael O'Connell

FROM: Father Kevin M. McDonough

RE: FATHER JOSEPH PINKOSH

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cc: Father Paul Jaroszeski
Hold on

response

from Kevin

Apprentice, need

feedback on energy

making list.
8/27 part
Check gim,
To Austin Ward
To hold until
Friend of
1st Division
2nd Army
May 15, 1991

MEMO TO: Father Kevin McDonough
FROM: Archbishop Roach

Thank you for your memo on Joseph Pinkosh.

The steps you have outlined sound good to me.

I think he is ready to leave Shieldsville and should do so in another year or two.
Dear [Name]

I spoke with Dr. Gary Schoener on Monday of this week. He told me that you had called and he prodded me to be in touch with you.

Your call to him and his to me were well-timed. As he indicated to you, he has only recently finished up his "second opinion" evaluation of Father Joe Pinkosh. I met with Father Pinkosh about ten days ago to bring all of that to closure. One of the tasks that I set for myself as a result of that meeting was to be back in contact with you. Unfortunately, I am so far behind with my paperwork that I have not yet even prepared a summary memorandum of our meeting with Father Pinkosh. Frankly, I have delayed calling you until there was a little "daylight" in my schedule.

I am writing this letter to you simply to let you know that I will be in touch very soon and I will try to set up either a meeting or an extended telephone conversation. I would like to let you know the conclusions that we have reached as a result of all of this. There is going to be some ongoing monitoring and other steps with Father Pinkosh, and I want you to know about those as well.

I apologize for the slow pace that this conversation has taken. I know that Gary Schoener has explained some of that to you, and I will also talk with you about that. Please be patient with my very crowded calendar.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Chancellor
Episcopal Vicar

KMM:gg
MEMO TO:  AUSTIN WARD  
DATE:    AUGUST 6, 1991  
FROM:    FR. KEVIN MCDONOUGH  
SUBJECT:  

Austin, I have agreed that the Archdiocese will pick up some counseling costs for [REDACTED] who was a victim of sexual misconduct by Fr. Joe Pinkosh in the late 1960’s. She is a very impressive person, and I believe that our provision of counseling will be of real assistance to her.

The bills will come to our office. I’m going to ask Marilyn to forward them to Angie. I am sending you this memo simply to alert you to the fact that this will happen.

cc: Marilyn Wagner  
    Angie Blees
Tuesday, November 26, 1991

Dear Fr. Kevin,

A little over a week has passed since [redacted] and I attended the spiritual abuse seminar in Minneapolis. (I will mail you the cancelled check when it comes back from the bank.) I am still working at processing the information and my reaction to it all. While we were up there without the kids we spent some time walking around the buildings of St. Joseph's parish in Hopkins. This was at Dave Andros' suggestion in an attempt to connect with the feelings that I have so successfully buried all these years.

Unfortunately, this didn't work in the way that we had hoped. I guess the only feeling that I am coming in contact with at all is anger. Anger, I think at the tremendous cost to me in time and energy at having to look and deal with all of this. My choice would be to simply use my time to invest in my family, friends etc. as most others I know seem to do. It just doesn't seem fair that I'm having to do all this reading, counselling, searching while Joe is sitting off in his parish totally out of touch with what the cost to me has been. I know that there's not much that you can do about any of this, but somehow it helps to share it.

I would like to attend the God's Healing from Sexual Damage Seminar in January. (see enclosed brochure) It still is very difficult for me to ask the Archdiocese to pay but is really working at changing my thinking in this area. If you notice, there is a price break if you register before November 30.

Another thing that would be helpful to me would be to attend a church sponsored retreat for women whose experience has been similar to mine. I need to hear over and over again from the Catholic church about the Lord's mercy, grace and how as a victim I am to respond in Jesus. and I are good friends with Fr. Karl Voeiker S.J. who is chaplain at the Cenacle. I shared this idea with him last weekend when he was visiting us. If it sounds like a possibility you might want to give him a call. He thought of it as a by invitation only retreat that the archdiocese would be involved with.

Kevin, I am grateful for the good contacts I have had with you (despite a rather shakey beginning.) You do a very good job at what you do.

God's blessings to you at Thanksgiving,

If there is any problem with this workshop registration give me a call. Otherwise, I will plan on you sending it in.
RUSH!!

PAYMENT DUE BY 11/7/91

CHECK REQUISITION
ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

DATE 11/27/91
PAY TO Hankinson Counseling & Consulting MAIL CHECK DIRECTLY
DELIVER CHECK TO
CHECK NUMBER #2230 11/27/91

(IF CHECK IS TO BE MAILED DIRECTLY FROM ACCTG.
DEPT., PLEASE SHOW MAILING ADDRESS)

AMOUNT Two hundred and no/100 DOLLARS $ 200
Written Amount Numerical Amt

PURPOSE Registration for Conference - January 16-18, 1992
"GOD'S HEALING FROM SEXUAL DAMAGE"

(REQUIRED FOR STIPENDS & PROFESSIONAL SERVICES PAYMENTS ONLY: PLEASE ENTER SOCIAL
SECURITY NUMBER AND ADDRESS FOR ACCTG DEPT. RECORDS - THANK YOU)

Account Number
REQUESTED BY Fr. Kevin McDonough
per
DEPOSIT CREDIT

Funds AVAILABLE Controller

ARCH-022498
GOD’S HEALING FROM SEXUAL DAMAGE

JANUARY
16-18, 1992

sponsored by
Hankinson Counseling and Consulting
Crystal Evangelical Free Church
Minneapolis, Minnesota

CONFERENCE OVERVIEW
God grieves the loss and shares the pain with those who have experienced sexual damage. And He desires to heal through His grace and mercy, and through the Body of Christ.

Unfortunately, sexual abuse and addiction are active and ongoing issues both in the world and in the church. Sexual damage often prevents victims from experiencing meaningful and intimate relationships with God. When done within the church, sexual abuse becomes a double injury because healing is needed for both the sexual and spiritual abuse experienced.

This conference will approach healing from the perspectives of professional counseling, local church ministry and God’s own unique healing process.

Topics covered in the conference will include sexual shame, sexual abuse, addictions to: pornography, multiple-affairs, homosexuality, prostitution, compulsive masturbation, child molestation, exhibitionism, voyeurism, sexual ritualistic abuse and clergy sexual abuse.

GENERAL SESSIONS:
General sessions will deal with shame, shame-based family and church systems, sexual shame, a Biblical model for intervention and scriptural models for healing. All general sessions will begin with a time of praise and worship led by Dan and Sandy Adler. Dan is the worship Pastor at Church of the Open Door. Dan and Sandy also minister through concerts and composing worship songs.

WORKSHOPS
A variety of workshops will be offered to appeal to professionals and recovering individuals on topics such as:

- Practical fire drills in recovery from sexual addiction
- Setting up support groups in the local church for: sexual abuse victims, sexual addiction, & co-dependents of sex addicts
- Intervening on the sexual perpetrator
- Understanding sexual abuse of children
- Distorted images of God
- Homosexuality as addiction
- Profile of sexual abuse victims
- Profile of sexual perpetrator
- Understanding ritualistic abuse
- Intervening on the sexual addict
- Healing through prayer counseling
- Healing process for victims of ritualistic abuse
- Understanding the role of boundaries and accountability in recovery

THIS CONFERENCE IS DESIGNED FOR:
Psychologists
Professional Counselors and Therapists
Student Development Personnel
Nurses/Nurse Practitioners
Educational Counselors
Social Workers
Pastors
Youth Workers
and other adults who desire to understand and help those experiencing sexual damage and abuse.

This conference will also be beneficial to adults entering or continuing in their personal recoveries.
GENERAL SESSION SPEAKERS

**Jeff VanVonderen**
Pastor of Counseling at Church of the Open Door, Crystal, Minnesota. Author of “Good News for the Chemically Dependent”, “Tired of Trying to Measure Up” and “The Subtle Power of Spiritual Abuse.”

**Rev. David Johnson**
Senior Pastor at Church of the Open Door, Crystal, Minnesota. Teacher on KUXL radio Growing in Grace program. Author of “The Subtle Power of Spiritual Abuse.”

**Keith Hankinson, M.A.**
Private counseling and consulting with specialty in alcohol, drug, and sexual addiction counseling and interventions.

**Tom Johnson**
Pastoral Care, Church of the Open Door, Crystal, Minnesota. Tom will also be coordinating individuals to pray with conference participants as requested.

CONTINUING EDUCATION

We are pursuing the possibility of offering CEU credits for this conference. Please indicate your desire to receive credit on the registration form. If we are unable to receive CEU approval, we will refund your $100 CEU charge. College credit is also a possibility.

SMALL GROUPS

During each day of the conference, there will be an opportunity to spend time in a small group of the same sex. The purpose of the groups will be to process what each participant is learning and experiencing during the conference. Each group will be facilitated by a professional counselor to insure safety for each group member.
GOD'S HEALING FROM SEXUAL DAMAGE

CONFERENCE OVERVIEW

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- Profile of sexual abuse victims
- Profile of sexual perpetrator
- Understanding ritualistic abuse
- Intervening on the sexual addict
- Healing through prayer counseling
- Healing process for victims of ritualistic abuse
- Understanding the role of boundaries and accountability in recovery

THIS CONFERENCE IS DESIGNED FOR:

Psychologists
Professional Counselors and Therapists
Student Development Personnel
Nurses/Nurse Practitioners
Educational Counselors
Social Workers
Pastors
Youth Workers
and other adults who desire to understand and help those experiencing sexual damage and abuse.

This conference will also be beneficial to adults entering or continuing in their personal recoveries.
SCHEDULE
Thursday, Jan 16: 9 am–9 pm
Friday, Jan 17: 9 am–9 pm
Saturday, Jan 18: 9 am–4 pm

LOCATION
Crystal Evangelical Free Church
4225 Gettysburg Avenue North
New Hope, MN 55428
(Western suburb of Minneapolis)

COST
$200 Early Bird (before Nov 30)
$245 Conference Registration
$300 Early Bird CEU credit (pre Nov 30)
$345 CEU Conference Registration

Make checks payable to Hankinson Counseling & Consulting and mail to Interchange West, Suite 415, 435 Ford Road, St. Louis Park, MN 55426

REFUND SCHEDULE
Full refunds will be made up to 30 days before the conference begins (December 16). After that date, refunds will be 50% of fee paid.

QUESTIONS
If you have questions on the conference, please contact Pamela Hudson at (612) 339-9506, Tuesday–Thursday, 8 am–noon, Central Standard Time.

“In 20 years of ministry to the Body of Christ, the issues discussed in this conference surface again and again. Relative to that fact, however, there are few places that offer helpful help to these specific personal needs. This conference is a place where you will find men and women who will give that help.”

Dave Busby
Dave Busby Ministries

“There are very few resources for Christian professionals in an educational setting to learn about sexual shame and addiction. Several of the speakers at this conference have had a significant impact on our campus and at other schools helping students, faculty and staff to identify and assist victims of sexual abuse and addiction.”

Sherry Bunge
Associate Campus Pastor
Bethel College, St. Paul, MN

HOUSING SUGGESTIONS
Days Inn Plymouth  (612) 559-2400
1 494 & Hwy. 55

Holiday Inn Plymouth  (612) 559-1222
1 494 & Hwy. 55

Radisson Inn/Plymouth Place Hotel
(612) 553-1600
1 494 & Hwy. 55
GENERAL SESSION SPEAKERS

Jeff VanVonderen
Pastor of Counseling at Church of the Open Door, Crystal, Minnesota. Author of “Good News for the Chemically Dependent”, “Tired of Trying to Measure Up” and “The Subtle Power of Spiritual Abuse.”

Rev. David Johnson
Senior Pastor at Church of the Open Door, Crystal, Minnesota. Teacher on KUXL radio Growing in Grace program. Author of “The Subtle Power of Spiritual Abuse.”

Keith Hankinson, M.A.
Private counseling and consulting with specialty in alcohol, drug, and sexual addiction counseling and interventions.

Tom Johnson
Pastoral Care, Church of the Open Door, Crystal, Minnesota. Tom will also be coordinating individuals to pray with conference participants as requested.

CONTINUING EDUCATION
We are pursuing the possibility of offering CEU credits for this conference. Please indicate your desire to receive credit on the registration form. If we are unable to receive CEU approval, we will refund your $100 CEU charge. College credit is also a possibility.

SMALL GROUPS
During each day of the conference, there will be an opportunity to spend time in a small group of the same sex. The purpose of the groups will be to process what each participant is learning and experiencing during the conference. Each group will be facilitated by a professional counselor to insure safety for each group member.

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(612) 553-1600
1494 & Hwy. 55
God's Healing from Sexual Damage

January 16-18, 1992

Sponsored by
Hankinson Counseling and Consulting
Crystal Evangelical Free Church
Minneapolis, Minnesota

Conference Overview

God grieves the loss and shares the pain with those who have experienced sexual damage. And He desires to heal through His grace and mercy, and through the Body of Christ.

Unfortunately, sexual abuse and addiction are active and ongoing issues both in the world and in the church. Sexual damage often prevents victims from experiencing meaningful and intimate relationships with God. When done within the church, sexual abuse becomes a double injury because healing is needed for both the sexual and spiritual abuse experienced.

This conference will approach healing from the perspectives of professional counseling, local church ministry and God's own unique healing process.

Topics covered in the conference will include sexual shame, sexual abuse, addictions to: pornography, multiple-affairs, homosexuality, prostitution, compulsive masturbation, child molestation, exhibitionism, voyeurism, sexual ritualistic abuse and clergy sexual abuse.

General Sessions:

General sessions will deal with shame, shame-based family and church systems, sexual shame, a Biblical model for intervention and scriptural models for healing. All general sessions will begin with a time of praise and worship led by Dan and Sandy Adler. Dan is the worship Pastor at Church of the Open Door. Dan and Sandy also minister through concerts and composing worship songs.

Workshops

A variety of workshops will be offered to appeal to professionals and recovering individuals on topics such as:

- Practical fire drills in recovery from sexual addiction
- Setting up support groups in the local church for: sexual abuse victims, sexual addiction, & co-dependents of sex addicts
- Intervening on the sexual perpetrator
- Understanding sexual abuse of children
- Distorted images of God
- Homosexuality as addiction
- Profile of sexual abuse victims
- Profile of sexual perpetrator
- Understanding ritualistic abuse
- Intervening on the sexual addict
- Healing through prayer counseling
- Healing process for victims of ritualistic abuse
- Understanding the role of boundaries and accountability in recovery

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This conference will also be beneficial to adults entering or continuing in their personal recoveries.

ARCH-022504
Austin/Angie -

I like your idea.

Let's offer the absolute minimum required by law.

Can you draft that?
December 2, 1991

Dear [Name]

Thank you for your letter of November 26. I hope you had a good Thanksgiving weekend. I understand that your part of the state had some significant ice storms, and I hope that you were not disadvantaged by that in any way.

I am glad you had an opportunity to attend the spiritual abuse seminar. I will see that you are reimbursed for those costs when I receive that information from you.

I am not aware of the particular conference about which you sent the brochure. It certainly looks like it would be helpful, however, and I have had a check made out and sent in. I believe we were able to take advantage of the November 30 registration deadline. Thank you for calling that to my attention.

Your idea of a Church-sponsored retreat for women who have been hurt by clergy is a good one. In fact, I have been in some discussion with people from the Cenacle, Loyola, and an ecumenical group with which we are working about all of this. We are currently engaged in an effort to strengthen the kind of services that we offer to people who have been hurt by our clergy. We are establishing a network of advocates, and I believe that those are the people who will be instrumental in pulling that kind of retreat together. We are also working with several other churches on these sorts of questions, and this is one of the agenda items there. I will let you know how that conversation moves along. I do not see such a retreat coming together in the next four or five months. On the other hand, I think that it is realistic to expect something to happen in the next year.

I appreciate your expression of anger at the difference between where you are and where Fr. Pinkosh is. Frankly, I have not felt entirely satisfied with all of that. On the other hand, I am relying on the judgment of a very well-respected therapist and evaluator who tells me that, given the steps Pinkosh has taken in the last twenty years, it makes sense that he would be where he is now. My own personal expectation would be that all of this
would be somehow more "costly" in a psychological sense to him, but that is not Dr. Schoener's position. We place a good deal of respect in Dr. Schoener not only because of our own very positive experience with his work, but also because he and his colleagues do a lot of work with people who have been the victims of misconduct by clergy and others. Schoener has acquired a national reputation and is widely respected by advocates for change in regard to abuse and related problems. That gives me a good deal of confidence in his assessment of where Fr. Pinkosh is.

I understand that that still leaves you dealing with your own pain. I do not want to say anything that would seem to indicate that that is unimportant, easy, or "just your problem". If it is helpful to do so, I would be happy to sit down with you and your therapist to talk about this further.

I wish you well throughout the holiday season.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General
Moderator of the Curia

KMM: jd
Dear Fr. Kevin,

Here's a copy of the cancelled check for the workshop we attended last month.

If it would work out to reimburse us before Christmas it would really help out our cash flow.

Thanks,

[Signature]
PAY TO THE ORDER OF: Damascus, Inc.

Oct. 31, 91

TWO THOUSAND DOLLARS

8566

1270031

TCF BANK

SOUTH Amana, IA

ARCH-022579
| 1. TO:        | Angie        |
| 2. TO:        |              |
| 3. TO:        |              |
| 4. TO:        |              |
| 5. TO:        |              |

**REMARKS:**

Could you reimburse this person for the amount of the attached check? It is a victim-related expense (from Pinkosh). Please return check & letter to me & I'll prepare a cover note.

**FROM:**

Thanks.

**DATE:** 12/6/91

**PHONE:**
MEMORANDUM

DATE: December 13, 1991

TO: Archbishop Roach

FROM: Father Jaroszeski and the Priests' Personnel Board

RE: Most Holy Redeemer, Montgomery

This memo is to inform you that we would like to pursue either Joe Pinkosh or George Grafsky for the pastorate in Montgomery. If you approve, we will call them, and if you would like one of them pushed harder than just an invitation, please let me know.

It was also discussed and it may be possible for us to appoint Joe Pinkosh to Montgomery along with St. Patrick, Shieldsville, as a mission.

c: Bishop Welsh
   Father McDonough
   Father Vowell
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   Father Vowell

Please remember that there is a disciplinary background with Joe Pinkosh. Let's talk.
<table>
<thead>
<tr>
<th>DATE</th>
<th>INVOICE NO.</th>
<th>ACCOUNT NUMBER</th>
<th>TOTAL</th>
</tr>
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<td>Registration for Conference January 16–18, 1992 &quot;GODS HEALING FROM SEXUAL DAMAGE&quot;</td>
<td>14 15 280</td>
<td>200.00</td>
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</tbody>
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REMITTANCE VOUCHER

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

Saint Paul, Minnesota 55102

VOUCHER RCF

ARCH-022497
| 1. TO: | approval  |
| 2. TO: | action   |
| 3. TO: | signature|
| 4. TO: | see me   |
| 5. TO: | coordination |

REMARKS:
Joann Kenny wants to know Mr. Pinkosh's status for computer and his address. Not known yet.

On Sabbatical: 7/18/92 - 12/31/92

FROM: [Signature]
DATE: 2/7/93
PHONE: [Number]
DATE: March 25, 1992

MEMO TO: Catholic Bulletin

MEMO FROM: Phyllis A. Willerscheidt

SUBJECT: Press Release

Family and Children's Services is offering a therapy group for women who have been sexually exploited by clergy or other religious leaders of any denomination. The group will meet at South Hennepin Branch of FCS (9801 Dupont Avenue South, Suite 100, Bloomington) on Wednesday evenings from 5:30 to 7:00 p.m. from April 15, through July 1, 1992. Fee is based on a sliding scale and insurance payment may be accepted.

The group offers a safe, supportive place for women to share and explore their experience with others who have had similar experiences. Group members may have already had therapy or spiritual counseling, or are just beginning to explore the impact of the sexual exploitation.

The group will be led by Gerry Peterson, a counselor at FCS, and Phyllis Willerscheidt, Executive Coordinator for the Commission on Women for the Archdiocese of Saint Paul and Minneapolis.

For further information, call Gerry Peterson at 884-7353, or Phyllis Willerscheidt at 291-4497.
Is Nothing Sacred?

The Betrayal of the Pastoral Relationship

Elizabeth A. Stellas  MAY 21-23, 1992

Persons who experience sexual contact with a clergyperson who is serving in a pastoral role frequently experience a deep sense of betrayal. Not only is there the trauma associated with sexual exploitation, but also the betrayal by one who represents a trusted institution and who represents God. This wound does not heal quickly or easily.

If you have had this experience and have suffered in silence, carrying a secret which few persons would believe or understand, THIS RETREAT IS FOR YOU. Perhaps you were a parishioner or a counselor, a church employee or associate pastor, a volunteer or student intern when this occurred; perhaps you were a child or a teenager, or an adult. Regardless of your circumstances, if you feel that the trust you had in your pastor or pastoral counselor was betrayed, THIS RETREAT IS FOR YOU.

In a supportive group you will be able to reflect on your feelings about that experience, evaluate your present circumstances, and consider any options for further steps for yourself as you seek justice and healing. Please note: Participants may use a pseudonym.

Led by: ELIZABETH A. STELLAS, M.Div., a graduate of Andover Newton Theological School who has an extensive background in training and education as well as an in-depth knowledge of this issue. She has been affiliated with the Center for the Prevention of Sexual and Domestic Violence in Seattle, WA, for many years, and now works closely with the Center's executive director, Marie M. Fortune. Direct any inquiries regarding this retreat to the Program Administrators (see below).

7pm Thursday supper through Saturday lunch

LAKE OKOBOJI UNITED METHODIST CAMP

Cost: $75 ($20 registration deposit).

Lake Okoboji United Methodist Camp

As a year-round relaxing vacation spot of 30 acres located on the shores of beautiful West Lake Okoboji, stay in "honey" cottages or lodges. Enjoy swimming, canoeing, and hiking during your stay.

Program Administrators:

Phil & Connie Dicks

Rt 2 Box 5244

Sargent Lake, IA 51360

(712) 336-2136

Registration Form

Please print clearly and use the same name on all subsequent correspondence.

Last Name: ___________________________ First Name: ___________________________

Address: ________________________________________________________________

City, State: __________________________________ Zip: ______________________

Day Phone ( ) ___________________________ Evening Phone ( ) ________________

Female ☐ Male ☐ Roommate request: ___________________________

Name of Event: "Is Nothing Sacred?" Event #4907 Date: May 21-23, 1992

Payment of balance due one week before event

Full payment due registration May 1, 1992

Mail this form and your registration deposit to

CAMP REGISTRAR

United Methodist Church

Conference Treasurer - Camps

1019 Chestnut Street

Des Moines, IA 5030

ARCH-022516_
The incidence of clergy sexual abuse is more frequent than the Church ever
realized or acknowledged before. Even when a case is brought to the attention
of denominational leaders, the perpetrator often receives more help from the
Church than does the victim. In an effort to reach out in compassion to
victims in their struggle for justice and healing, a retreat will be held
May 21-23 (Thurs.-Sat.) at Lake Okoboji United Methodist Camp near Spirit Lake,
Iowa (in Northwest Iowa). We would appreciate your getting the word out so
that those persons who could most benefit from this retreat are aware of the
opportunity to participate. The retreat is for adult Survivors of Clergy
Sexual Abuse ONLY.

"IS NOTHING SACRED?" retreat will be led by ELIZABETH STELLAS, M. Div., a
graduate of Andover Newton Theological School who has an extensive background
in training and education as well as in-depth knowledge of this issue. She has
been affiliated with the Center for the Prevention of Sexual and Domestic Violence
in Seattle, WA for many years, and now works closely with the Center's executive
director, Marie M. Fortune.

The cost ($75) is held to a minimum so that all who need to attend will be able
to do so. Please feel free to copy the enclosed flyer and distribute to pastors,
lay people, counseling agencies, etc.

Direct any inquiries regarding the retreat to Lake Okoboji United Methodist Camp
Program Administrators, Connie & Phil Dicks
RR 2 Box 5244
Spirit Lake, IA 51360
(712) 336-2936

In God's Peace,

Rev. Beverly Butler

ARCH-022517
April 28, 1992

Dear Fr. Kevin,

Here is a copy of the statement I am planning to share with Joe on Monday, May 4th. I will also be reading a shorter statement of how the abuse has affected him.

Dave mentioned your concern that I enter into this meeting without expectations of any kind of Joe. I feel very confident that I am in a good place with that. and I drove over to Shieldsville a few months ago and sat in the back of Joe's church during Saturday night mass. He was not aware of our presence. It was good for me to be able to see ahead of time how he looked and to sense a bit where he is at. If he had any power over me before that evening it was certainly all dispelled after seeing him.

I intend to give Joe a copy of the statement after I read it to him and also to give you a copy in his presence to give to the archbishop. In the statement I mentioned a close friend who is dying of AIDS. His death is very imminent and a funeral that day would have to change the date of our meeting. It might be good if we had a weekend telephone number we could reach you at just in case.

I appreciate your willingness to drive to Mankato for this meeting. It probably will not take too long. I have been praying for you that the time you spend with Joe on the way home could be one of grace and ministry. Please keep me in your prayers as well. It is my heart's desire that this act of handing it back will be a key for me to unthaw my own hurts and frozen feelings.

Again, thanks.
God's blessings,

Looking forward to seeing you on Monday, May 4, 1992 at 9:00 a.m. at the Notre Dame Pastoral Center, 512 Mulberry St., Mankato (507) 388-1664. Take the downtown exit off of Hwy. 169 as you drive into Mankato. The pastoral center is across the side street from SS. Peter and Paul's, the big Jesuit parish in town.
May 4, 1992

Dear Archbishop Roach,

This is a copy of the statement which I shared with Fr. Pinkosh today about how the sexual abuse has affected my life.

It is important to me that you read it.

Thank you.
May 4, 1992

The memories of my sexual encounters with you are as fresh as if they happened last week. I still remember the times we prayed together, the little flirtatious remarks, the touches and hugs (which I know now were inappropriate), the oral-genital sex - even the smell of your semen I remember. These memories have been there, in one form or another, every time I have tried to make love to my husband over the years. I subconsciously and consciously at times, too, have avoided love making with him because of the cheap, dirty way it made me feel. In a sense, your irresponsible and selfish actions toward me have ripped off equally as much.

I still remember when you wanted to have intercourse and I told you that I wanted to save that for the man I would marry. You respected that. Little did I know then that you had already robbed me of that gift. In the nineteen years we've been married, I have never experienced an orgasm. After knowing you, sex became a source of guilt and shame - anything but the special gift from God my husband and I were to receive on our wedding day.

I have learned through reading and counseling that a sexual encounter involving a religious authority such as you were to me is as devastating as incest because of what you represent. Recovery for me would have been much easier if I had been abused by a neighbor, teacher or family friend. As you may remember, I grew up in a family without solid spiritual values in place. My father was unchurched and my mother was a very nominal Catholic, only going to mass on Sunday about once a month.

My heart, from an early age, was very tender to Jesus. I sensed His presence strongly during my early years and I would often go into the church during noon recess to pray or go to confession. I can remember being moved to tears during Lent when we would pray the eleventh station of the cross. I dearly loved the symbolism and rich liturgical traditions of our church and I came to know the Lord through them. As you well know, the presence and role of the priest was central in the pre-Vatican II church. In my little girl's eyes that role became entwined with the person and role of a heavenly father.

My family was dysfunctional in many ways and by my mid-grade school years I was turning more and more to parish families, the sisters, teachers and church youth group leaders for love and support. Even on Sundays when my mom didn't go to church I would walk there by myself to be a part of that supportive church family. It was easy for me.
to trust you because I was nurtured by so many other good people within the parish. I had no reason to believe that your care would be anything but in my best interest.

It was precisely because of who you were and the church's understanding back then of the priest being God's earthly representative that so much spiritual damage occurred. All of these years I have been unable to believe deeply in my heart that Jesus could possibly love me or forgive me for what I did. I still remember the time when Monsignor Vacek saw me walking up the stairs to your bedroom and quietly called me "you little slut!" The power and sting of those words did not lessen over time but only remained to haunt me even years after his death. The message I received, loud and clear, was that God and religious authorities are unable and unwilling to protect me.

The way I have coped with the abuse over the years is to cut myself off from feeling. It is easy for me to cry at weddings, the Olympics or when the national anthem is sung. But when it comes to feeling pain, sorrow, or grief I become like a stone statue. When I was a little girl I used to be able to feel deeply and cry easily when I saw someone hurting. Ever since I knew you, Joe, I have blocked out that entire part of the spectrum of feelings. I was never able to mourn my mother's death with tears ten years ago nor to cry now for a friend who is dying of AIDS.

I know that somewhere down deep inside of me I am angry at you. It would make sense that I should be. I'm not able to come in contact with that emotion either as it relates to you. I wish I could, it would be much healthier for me and my family. As it is, my rage comes out sideways. I sometimes scream and throw things at my children for doing something as childish as spilling their milk or not picking up their room. What a way for kids to have to grow up - to live in fear of their mom's rage! I continue to deal with lots of guilt and regrets about the damaging messages their young hearts have received from my own deeply repressed anger and shame. Emotions that really have very little to do with them.

I have also learned through my reading that feelings of hopelessness and depression are really rage turned inward. Over the years, these have taken their toll on me and my body. I still continue to struggle, as you obviously do, with compulsive eating. I have hated myself so much because of the sexual abuse that I have insulated my pain with fat and sugar. It has been my subconscious way to protect myself from intimacy -- because being so vulnerable to another, as I was to you when I was fifteen, simply hurts too much. The risk is still too great!
I don't intend to live the rest of my life this way. I have been working really hard in therapy this past year to understand and to heal. The cost of recovery to me in time, energy and loss of money at work have been significant. The cost to my husband and sons in the loss of a fully alive and functioning wife and mother have been greater still. The archdiocese has already paid a lot of money for my counseling, workshop fees, and books. The worse part of it is that I have no idea how much longer this will all take.

Over the years I have fantasized about meeting you or receiving a phone call from you with an apology. I longed in the past to hear you say something like, "I am sorry for all the pain and hurt I've caused you, If there is any way I can make it up to you just let me know."

Back then it would have been easier for me to forgive you. I used to feel that forgiving you was necessary for me to move on with my life. That has all changed, Joe. You don't have any power over me anymore. My healing will come through the Lord's grace and time and my hard work. It really doesn't have much to do with what you say or don't say.

It would be my hope that you would choose to begin to work on your issues - the condition that your body is in certainly says that you have many. If you don't get help and continue to still believe that you dealt with it all with your confessor many years ago; that's your choice, too. (and your loss as well.)

My purpose in meeting with you today is to give it all back to you. I don't need you. I don't need your apology, I don't even think I want it. I only want to move on with my life and to reclaim, by the Lord's grace, all that you stole from me.

I choose to give a copy of all that I have said today to you. I know that it is a lot to absorb. You can do what you want to with it. I also choose to give a copy to the Archbishop - as my way of giving it back to the church as well.

I no longer need to carry around the guilt for your sin. You have a choice about what you will do with that.
May 4, 1992
comments from [redacted] regarding the sexual abuse

[redacted] letter is not about actions but about destruction in both of our lives. Though I have been married for nineteen years my life has been almost as celibate as yours. (I've been told that the church would find this a valid reason for annulment.) Even though I've known about the way you abused my wife since before we were married, I spent most of those years believing I was the problem. After a year of counseling, I no longer consider it all my problem. However, that area remains as absent as ever. The real cost goes far beyond the area of sex.

There are major emotional and personality issues that neither of us understand yet. Many rape or incest victims report recovery times of seven years or more, with recurring periods where the victims "falls apart." For example, can't think, can't make simple decisions, feeling life is overwhelming, sobbing for long periods of time. All of this is part of reconnecting to one's emotional self.

[redacted] is only now beginning to experience some of these things. She does not have the luxury to take time off from life's responsibilities to process and heal. Besides dealing with the stresses of meeting with you today, she has to begin learning a new position at the hospital where she works tomorrow. Working for her is no longer a choice, but a financial necessity for our family. We have [redacted] sons to somehow lead through their teenage years and a marriage to rebuild. In addition we have the added responsibility of not passing all the dysfunction on to our children.

It feels like being on a ship and sighting an iceberg straight ahead in the distance. I can see only enough to identify it as an iceberg and to realize that we can't navigate around it. The ominous part is the realization that nine tenths of it is not visible. The unseen part is that which can destroy the ship. I fear that we have only begun to experience the enormity of the problem.

Unlike [redacted] I have begun to come in contact with my anger towards you and the whole church system which allowed this to happen to her. Even now it feels like she has had to do all the work in her recovery and it has cost you virtually nothing. I applaud the church for beginning to deal with this issue, but it feels to me more like a means to avoid punitive damages in the rash of paternity suits than genuine concern for the victim. I would have liked to have seen the church offer services and support to my wife without her having to make her own path and find her own resources. I am grateful for the financial help with counseling, because we never would have been able to afford it.
Your selfish, irresponsible actions have altered the lives of [REDACTED] people. I hope that someday I will come to see my wife restored to all that she was intended by God to be.
May 4, 1992

The memories of my sexual encounters with you are as fresh as if they happened last week. I still remember the times we prayed together, the little flirtatious remarks, the touches and hugs (which I know now were inappropriate), the oral-genital sex - even the smell of your semen I remember. These memories have been there, in one form or another, every time I have tried to make love to my husband over the years. I subconsciously and consciously at times, too, have avoided love making with him because of the cheap, dirty way it made me feel. In a sense, your irresponsible and selfish actions toward me have ripped off equally as much.

I still remember when you wanted to have intercourse and I told you that I wanted to save that for the man I would marry. You respected that. Little did I know then that you had already robbed me of that gift. In the nineteen years we've been married, I have never experienced an orgasm. After knowing you, sex became a source of guilt and shame - anything but the special gift from God my husband and I were to receive on our wedding day.

I have learned through reading and counseling that a sexual encounter involving a religious authority such as you were to me is as devastating as incest because of what you represent. Recovery for me would have been much easier if I had been abused by a neighbor, teacher or family friend. As you may remember, I grew up in a family without solid spiritual values in place. My father was unchurched and my mother was a very nominal Catholic, only going to mass on Sunday about once a month.

My heart, from an early age, was very tender to Jesus. I sensed His presence strongly during my early years and I would often go into the church during noon recess to pray or go to confession. I can remember being moved to tears during Lent when we would pray the eleventh station of the cross. I dearly loved the symbolism and rich liturgical traditions of our church and I came to know the Lord through them. As you well know, the presence and role of the priest was central in the pre-vatican II church. In my little girl's eyes that role became entwined with the person and role of a heavenly father.

My family was dysfunctional in many ways and by my mid-grade school years I was turning more and more to parish families, the sisters, teachers and church youth group leaders for love and support. Even on Sundays when my mom didn't go to church I would walk there by myself to be a part of that supportive church family. It was easy for me
to trust you because I was nurtured by so many other good people within the parish. I had no reason to believe that your care would be anything but in my best interest.

It was precisely because of who you were and the church's understanding back then of the priest being God's earthly representative that so much spiritual damage occurred. All of these years I have been unable to believe deeply in my heart that Jesus could possibly love me or forgive me for what I did. I still remember the time when Monsignor Vacek saw me walking up the stairs to your bedroom and quietly called me "you little slut!" The power and sting of those words did not lessen over time but only remained to haunt me even years after his death. The message I received, loud and clear, was that God and religious authorities are unable and unwilling to protect me.

The way I have coped with the abuse over the years is to cut myself off from feeling. It is easy for me to cry at weddings, the Olympics or when the national anthem is sung. But when it comes to feeling pain, sorrow, or grief I become like a stone statue. When I was a little girl I used to be able to feel deeply and cry easily when I saw someone hurting. Ever since I knew you, Joe, I have blocked out that entire part of the spectrum of feelings. I was never able to mourn my mother's death with tears ten years ago nor to cry now for a friend who is dying of AIDS.

I know that somewhere down deep inside of me I am angry at you. It would make sense that I should be. I'm not able to come in contact with that emotion either as it relates to you. I wish I could, it would be much healthier for me and my family. As it is, my rage comes out sideways. I sometimes scream and throw things at my children for doing something as childish as spilling their milk or not picking up their room. What a way for kids to have to grow up - to live in fear of their mom's rage! I continue to deal with lots of guilt and regrets about the damaging messages their young hearts have received from my own deeply repressed anger and shame. Emotions that really have very little to do with them.

I have also learned through my reading that feelings of hopelessness and depression are really rage turned inward. Over the years, these have taken their toll on me and my body. I still continue to struggle, as you obviously do, with compulsive eating. I have hated myself so much because of the sexual abuse that I have insulated my pain with fat and sugar. It has been my subconscious way to protect myself from intimacy -- because being so vulnerable to another, as I was to you when I was fifteen, simply hurts too much. The risk is still too great!
I don't intend to live the rest of my life this way. I have been working really hard in therapy this past year to understand and to heal. The cost of recovery to me in time, energy and loss of money at work have been significant. The cost to my husband and sons in the loss of a fully alive and functioning wife and mother have been greater still. The archdiocese has already paid a lot of money for my counseling, workshop fees, and books. The worse part of it is that I have no idea how much longer this will all take.

Over the years I have fantasized about meeting you or receiving a phone call from you with an apology. I longed in the past to hear you say something like, "I am sorry for all the pain and hurt I've caused you. If there is any way I can make it up to you just let me know."

Back then it would have been easier for me to forgive you. I used to feel that forgiving you was necessary for me to move on with my life. That has all changed, Joe. You don't have any power over me anymore. My healing will come through the Lord's grace and time and my hard work. It really doesn't have much to do with what you say or don't say.

It would be my hope that you would choose to begin to work on your issues - the condition that your body is in certainly says that you have many. If you don't get help and continue to still believe that you dealt with it all with your confessor many years ago; that's your choice, too. (and your loss as well.)

My purpose in meeting with you today is to give it all back to you. I don't need you. I don't need your apology, I don't even think I want it. I only want to move on with my life and to reclaim, by the Lord's grace, all that you stole from me.

I choose to give a copy of all that I have said today to you. I know that it is a lot to absorb. You can do what you want to with it. I also choose to give a copy to the Archbishop - as my way of giving it back to the church as well.

I no longer need to carry around the guilt for your sin. You have a choice about what you will do with that.
May 4, 1992

comments from regarding the sexual abuse

Letter is not about actions but about destruction in both of our lives. Though I have been married for nineteen years my life has been almost as celibate as yours. (I've been told that the church would find this a valid reason for annulment.) Even though I've known about the way you abused my wife since before we were married, I spent most of those years believing I was the problem. After a year of counseling, I no longer consider it all my problem. However, that area remains as absent as ever. The real cost goes far beyond the area of sex.

There are major emotional and personality issues that neither of us understand yet. Many rape or incest victims report recovery times of seven years or more, with recurring periods where the victims "falls apart." For example, can't think, can't make simple decisions, feeling life is overwhelming, sobbing for long periods of time. All of this is part of reconnecting to one's emotional self.

I is only now beginning to experience some of these things. She does not have the luxury to take time off from life's responsibilities to process and heal. Besides dealing with the stresses of meeting with you today, she has to begin learning a new position at the hospital where she works tomorrow. Working for her is no longer a choice, but a financial necessity for our family. We have sons to somehow lead through their teenage years and a marriage to rebuild. In addition we have the added responsibility of not passing all the dysfunction on to our children.

It feels like being on a ship and sighting an iceberg straight ahead in the distance. I can see only enough to identify it as an iceberg and to realize that we can't navigate around it. The ominous part is the realization that nine tenths of it is not visible. The unseen part is that which can destroy the ship. I fear that we have only begun to experience the enormity of the problem.

Unlike I have begun to come in contact with my anger towards you and the whole church system which allowed this to happen to her. Even now it feels like she has had to do all the work in her recovery and it has cost you virtually nothing. I applaud the church for beginning to deal with this issue, but it feels to me more like a means to avoid punitive damages in the rash of paternity suits than genuine concern for the victim. I would have liked to have seen the church offer services and support to my wife without her having to make her own path and find her own resources. I am grateful for the financial help with counseling, because we never would have been able to afford it.
Your selfish, irresponsible actions have altered the lives of people. I hope that someday I will come to see my wife restored to all that she was intended by God to be.
On May 4 I participated in a meeting which was set up to give a chance to confront Fr. Joseph Pinkosh. As you may recall, was sexually abused by Fr. Pinkosh in the late 1960’s, from the time she was until she was . Also present for the confrontation meeting were her husband, and her therapist, Dave Andros.

and her husband each read a prepared statement. They gave copies of those statements to me and asked that I give them to you. They are powerful testimonies to the effect of sexual abuse in a person’s life.

Fr. Pinkosh chose not to respond to their statement. The and their therapist were aware that this would probably be the choice that he would make.

This appears to have been a helpful meeting for the They are still working in therapy, and have made excellent progress. I am sure that they will keep in contact with me.

I picked up Fr. Pinkosh in Shields ville to bring him to the meeting and drove him back there afterward. On the return trip, we talked about the effect of this meeting. Fr. Pinkosh is showing a good deal more understanding of his need to work on a whole variety of emotional issues. As you know, in recent weeks he has spoken about taking a sabbatical, taking a leave of absence, and so on. As he and I talked about it, a more sensible approach would seem to be the following:

1) Fr. Pinkosh will resign from Shieldsville, effective the end of June.

2) He will take vacation during the month of July. I believe he is emotionally exhausted, both from battling from implications of his contact with and also from conflict with the deacon in his parish.

3) Around the beginning of August, he would enter a residential treatment program to address his emotional integration issues. I think that his weight, his depression, and his sexual history all indicate that he needs some fairly serious help.
Memo to: Archbishop Roach
Page 2
May 5, 1992

4) On the completion of treatment, he would be available once again for assignment. This will pose some difficult questions for us. Fr. Pinkosh is one of the very few priests with a history of sexual abuse who remains in a parish. We have "grandfathered" him in, since all of our evidence points to a single abusive relationship that is more than 20 years in the past. We did some disclosure around him in Shieldsville. We would have to ask if he went to treatment whether we would consider reassigning him.

Archbishop, Fr. Pinkosh has a meeting with you on May 11. I imagine that his thinking will have evolved further then. He plans to discuss all of this with you at this meeting.

cc: Bishop Welsh
    Bishop Carlson
    Fr. Jaroszeski
May 7, 1992

Dear Father McDonough

Father McDonough gave me a copy of your statement shared with Joe Pinkosh. I am absolutely sincere when I say that I am grateful to you for insisting that I see a copy of the statements both from you and from your husband.

As I read them I was filled with sadness for you and for all that has happened to you. I also felt a great sense of hope for you, particularly as I read the last portion of that letter. Your spiritual maturity in recognizing that Joe Pinkosh is relatively unimportant to you in your life at this point and that God’s grace and time and hard work and good therapy will again make you whole, is genuine truth. It is also the source of my hope for you.

You are and will be in my prayers.

Sincerely yours in Christ,

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

P.S. I simply want to assure you that I will guarantee that Joe Pinkosh will begin his own reconstruction and very quickly.

JRR

bcc- Fr. McDonough
May 11, 1992

Dear [Name]

Thank you for our meeting last week. I am grateful to you and Dan for your forthright statement about your journey. I am hopeful that that was a part of your healing process.

I followed up on your information about retreats and support groups. I am enclosing a press release about a support group and some information about a retreat. Unfortunately, the retreat will take place in two weeks. You may be able to be in contact with the sponsors of the retreat, however, and find information about other sites.

I wish you well in your continued process of healing. I pray springtime blessings for both of you and for your whole family.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General
Moderator of the Curia

KMM: jd

Enclosure
May 12, 1992

MEMO TO: To the File of Father Joseph Pinkosh
FROM: Archbishop Roach

I saw Father Joseph Pinkosh on May 11, 1992. He reviewed with me the plans that he had discussed with Father McDonough. He will send me a letter of resignation from the parish and that resignation will be effective June 30, 1992.

He and Father McDonough will work out arrangements for a residential treatment program. My own feeling is that that ought to take place around the middle of July. I pressed him a little bit on the notion of a vacation during the month of July and he feels that he could handle what he needs in two to three weeks. I think that's a good idea because he really needs to get into treatment.

He has been fooling with the whole question of spiritual direction. I urged him to get at that and to get it tied down. He also has been making two day private retreats which so far as I can see, are simply his getting away. I told him that I felt he needed a structured retreat and that I would expect that he would begin to do structured retreats. He agreed to that.

I will want to talk to Father McDonough about what residential program he will enter.

cc- Fr. McDonough
    Bishop Welsh
    Fr. Jaroszeski
Please attach a copy to the memo to Abp. about Fr. Pinkosh.

Thanks.

K.
May 18, 1992

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

Dear Dr. Schoener,

I am writing to you in regard to Fr. Joseph Pinkosh. Approximately two years ago, you assessed Fr. Pinkosh, in response to some correspondence from me requesting a "second opinion" after an assessment at Saint Luke Institute. As a part of that process, you also spoke with a young woman whom he had abused in the 1960’s [redacted].

In the past several months, Fr. Pinkosh has experienced more and more distress in his life. A part of this has resulted from his reflection on our intervention and some of the questions raised by his involvement with [redacted]. This distress has motivated him to request that he be permitted to resign from his parish and participate in some sort of program of treatment that would help him face his issues. I consider this to be very good news.

Fr. Pinkosh will begin treatment after a period of some vacation in July. Given his weight and self-reported depression, as well as the long-standing psychosexual issues, it seems to me that an in-patient program would probably be helpful for him. I am writing to you, however, to ask for your recommendations. Could you please review your file on Fr. Pinkosh? Based on that, please make a recommendation about appropriate programs, either in-patient or out-patient, which strike you as potentially helpful for him.

I am surprised and pleased to see that he wants to devote some serious energy to addressing these issues. I am grateful to you for whatever help you can give us in focusing that desire.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General
Moderator of the Curia

KMM:jd

cc: Archbishop Roach
Bishop Welsh
Fr. Pinkosh
May 28, 1992

Reverend Joseph Pinkosh
Church of St. Patrick
7525 Dodd Road
PO Route 4, Box 149
Faribault, MN 55021

Dear Father Pinkosh,

I do accept your resignation as Pastor of the Church of St. Patrick’s in Shieldsville effective June 30, 1992.

I thank you sincerely for your good pastoral work.

I now ask that you work with Father Kevin McDonough to arrange for your therapeutic sabbatical and I assure you of my prayers and look forward to your returning for an assignment when the goals of the therapeutic sabbatical have been achieved.

Sincerely yours in Christ,

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

bcc- Fr. McDonough
PARISH COMMUNITY OF ST. PATRICK'S
7525 Dodd Road
P.O. Route 4, Box 149
Faribault, Minnesota 55021

To: Archbishop John Roach

I respectfully submit my resignation as Pastor of St. Patrick's Church, Shieldsville, Minnesota, as of June 30, 1992.

Rev. Joseph Pinkosh
July 9, 1992

Fr. Joseph Pinkosh
Church of St. Patrick
7525 Dodd Road
Faribault, MN 55021

Dear Fr. Pinkosh,

Thank you for our meeting earlier this week. I appreciated our frank discussion about the various issues involved. I am also happy to know that you are moving into this time with some optimism.

I want to summarize the main things that you and I talked about at our meeting. I appreciate your help in following through on them. They are:

1) You will remain in the parish through Saturday afternoon, July 18. You will perform a wedding in the parish on July 18, but you will not take the weekend Masses on July 18 and 19. We will provide weekend coverage for that weekend and for subsequent weekends until a new pastor is appointed. You indicated to me that the next wedding after July 18 is not until sometime in September.

2) Before you leave, you will call Joann Kenney at the Chancery (291-4430) and let her know who Fr. Jaroszeski should contact in order to set up the Personnel Board interviews with parish people. This might include the names of trustees, a secretary, and so on.

3) You will be on vacation starting the evening of July 18 through Sunday, August 9. Beginning August 10, you will be on the kind of sabbatical that I will describe below.

4) Beginning July 19, you will no longer receive any income from the parish. Rather, starting then and throughout your sabbatical time you will be paid through the Chancery. This will continue through approximately December 31, 1992, when you will be available for assignment again.

5) You will live in a setting with other priests here beginning August 10. You and I discussed several options. I have attempted to contact Fr. Kevin Clinton, but he is out of town until July 18. I will speak to him as soon as possible thereafter. I have spoken with Fr. Martin Fleming as well, but his house will not be ready for occupancy by August 10. This means, Joe, that we may have to be in contact again about other options. At this time I will continue to explore St. Peter in Mendota, but I will talk to you before expanding our range of possibilities.

6) You will begin a program of regular therapy shortly after returning from vacation on August 10. Before you leave for vacation on July 18, you will have considered some possibilities of therapists and even made a first appointment for after August 10. I suggested to you the name of Dr. William Seabloom (612-642-9317). My suggestion is that you would

ARCH-022585
be in contact with him by telephone and see whether you want to work with him. If you are favorable to doing so, please let me know. You and I can then be in contact with Dr. Schoener and ask him to forward his information to Dr. Seabloom. That will help get things started positively.

7) During the time from August 10 through December 31, you will also work with a spiritual director. You have already been working on finding one, but I also offered you the name of Fr. Richard Rice, S.J., who is at the Loyola Center in St. Paul (641-0008). Fr. Rice has done excellent work with men who are addressing some personal growth questions, and I think he would be helpful to you. Once again, I would suggest that you try to make some contact with Fr. Rice before you leave for vacation. In that way, you could have a first appointment already in August and begin to use that time creatively.

8) You indicated to me that you are already working in a weight loss program. I want to encourage you to continue that, and to use this time from August to December as a time to address personal health issues. You seem willing and ready to do so.

Joe, during our meeting you expressed concerns about violations of your confidentiality in the last several weeks. I want to apologize to you for that again. It has been my intention that this matter would be treated with confidentiality, and we will continue to attempt to do so.

It would be helpful to me probably to have an address or phone number at which I could reach you between July 18 and August 9. I say this only because we may not have resolved the housing issue yet, and it would be useful to do that before you return. If you can, get me an address or a phone number.

I hope that this is an accurate summary of our conversation. I hope that you have an enjoyable vacation.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General
Moderator of the Curia

KMM:jd

cc: Archbishop Roach

bcc: Bishop Welsh
Fr. Ward
Fr. Jaroszeski
DATE: July 10, 1992
TO: Ellie LaValla
     Mercedes O’Donnell
FROM: Fr. Austin Ward
SUBJECT: FR. JOSEPH PINKOSH

I received notification from Fr. Kevin McDonough that Fr. Joseph Pinkosh will be on a kind of sabbatical beginning July 18, 1992 and the Archdiocese will become responsible for his salary and benefits. I would ask that the salary begin on that date and the hospitalization and pension begin on August 1, 1992. Both of these will come out of our Clergy Support fund.

Ellie, there may be some expenses for housing as well; however, at this time I am unaware where Joe will be living.

bcc: Fr. Kevin McDonough
July, 1992

Dear Family and Friends,

I am taking this opportunity to inform you that I am leaving the active ministry and will be getting married. I have come to this decision after much thought, reflection and prayer. I wish to thank you for the support you have shown to me in the past and I hope you will continue to show that support in the future as I begin a new life.

Joseph [Signature]
July, 1992

Dear Family and Friends,

I am taking this opportunity to inform you that I am leaving the active ministry and will be getting married. I have come to this decision after much thought, reflection and prayer. I wish to thank you for the support you have shown to me in the past and I hope you will continue to show that support in the future as I begin a new life.

Joseph [Signature]
PRIEST INFORMATION FOR COMPUTER

NAME: (S.J., O.M.I., etc. if religious order):  

[Signature]

STATUS:  (see Person Status codes list)

JOB CODE:  (See Job Codes list)

EFFECTIVE DATE:  

[July 18, 1992]

ASSIGNMENT: (Parish, Hospital, etc.)

MAIL ADDRESS (If other than assignment address):

IF RETIRED, ABSENT, LOA, MED - WHAT IS THE NEW ADDRESS:

IF APPLICABLE, NAME OF PERSON BEING REPLACED, HIS CURRENT STATUS, AND NEW MAILING ADDRESS

Name:  

Status:  

Address:  

ARCH-022588
PRIEST INFORMATION FOR COMPUTER

NAME: (S.J., O.M.I., etc. if religious order):

__________________________

Joseph Pinkoski

STATUS: (see Person Status codes list)

__________________________

ACT

JOB CODE: (See Job Codes list)

__________________________

Sabbatical

EFFECTIVE DATE:

__________________________

July 18, 1992

ASSIGNMENT: (Parish, Hospital, etc.)

MAIL ADDRESS (If other than assignment address):

__________________________

IF RETIRED, ABSENT, LOA, MED - WHAT IS THE NEW ADDRESS:

__________________________

IF APPLICABLE, NAME OF PERSON BEING REPLACED, HIS CURRENT STATUS, AND NEW MAILING ADDRESS

Name: ______________________________

Status: ______________________________

Address: ______________________________

ARCH-022472
Angie -

Do not send

severance check.

Tell him to call

and set an appt.

to see me and

pick it up.

Thanks. K.
August 4, 1992

Reverend Kevin Clinton  
Church of St. Peter  
P.O. Box 50679  
1405 Sibley Memorial Highway  
Mendota, MN 55150

Dear Fr. Clinton,

I understand that Gil Gustafson has already talked with you about this informally, and that you have indicated a generally positive response. I want now to make a formal request in regard to Fr. Joe Pinkosh. Joe will be spending this fall in an extended sabbatical in the Twin Cities that will touch on a number of issues. These will include further study, weight loss, spiritual direction, and psychotherapy in relationship to an old question of sexual misconduct. I am convinced that Fr. Pinkosh is ready to do some important growth work.

During that period, he would like to live in an environment with other priests, and Archbishop Roach is very supportive of that. He and I discussed your home as a place where he could be part of a common life to some degree and also have support as he goes about the hard work of facing his issues. I would foresee the Archdiocese paying the usual room and board stipend directly to your parish. Beyond that, I would ask that any practical arrangements would be worked out between you and him.

Fr. Pinkosh is currently on vacation, and will return in something less than two weeks. Could you please let me know if you are open to all of this? I will communicate it to him, one way or the other, as soon as he is back in touch with me.

Thank you for your generous pastoring and your hospitality to brother priests.

Sincerely yours in Christ,

Reverend Kevin M. McDonough  
Vicar General  
Moderator of the Curia

KMM:jd

cc: Archbishop Roach
Memo

Date: August 28, 1992

To: Archbishop Roach
    Bishop Charron
    Bishop Carlson
    Bishop Welsh
    Father McDonough

From: Father Jaroszeski

Re: Father Joseph Pinkosh

I received this copy of Joe Pinkosh's letter in today's mail.

Father Frank Decowski had a copy that a parishioner of Holy Cross had received from Father Pinkosh.
Memo

Date: August 28, 1992

To: Archbishop Roach
    Bishop Charron
    Bishop Carlson
    Bishop Welsh
    Father McDonough

From: Father Jaroszeski

Re: Father Joseph Pinkosh

I received this copy of Joe Pinkosh's letter in today's mail.

Father Frank Decowski had a copy that a parishioner of Holy Cross had received from Father Pinkosh.
September 9, 1992

Dear Mrs.

I understand that Bishop Charron spoke with you several days ago. As he indicated to you, we would like to be in contact with your son, Fr. Joe. There are some issues about insurance benefits and that sort of thing, as well as some canonical issues, that we should talk about.

We have no way of contacting Joe. If you ever have the opportunity to do so, would you please give this letter to him? At his convenience, I would like to at least talk to him by telephone, at 291-4434.

I am sorry to make you into a go-between, but we do not know how to be in contact with him otherwise. Thank you for whatever help you can give us.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General
Moderator of the Curia

KMM:jd
DATE: Sept 21
MEMO TO: Father Paul J.
FROM: Dominica B.
SUBJECT: Fr. Joe Penkosh

Do you have a copy of the letter Fr. J. sent stating his intention to leave the priesthood and/or to marry? If so, could I see it? (I'm drafting a letter removing his faculties and accepting his resignation from priesthood and I think the letter would be helpful.)

Thanks
September 14, 1992

MEMO TO: Father McDonough
FROM: Archbishop Roach

Will you prepare a letter to Joseph Pinkosh and for the file, in which we withdraw all of his faculties and accept his resignation from priesthood.

I see no other way of doing this so that we have some protection, unless by this time we do now and know where he is.
September 14, 1992

MEMO TO: Father McDonough
FROM: Archbishop Roach

Will you prepare a letter to Joseph Pinkosh and for the file, in which we withdraw all of his faculties and accept his resignation from priesthood.

I see no other way of doing this so that we have some protection, unless by this time we do now and know where he is.
Reverend Joseph D. Pinkosh  
c/o Mrs. Florence Pinkosh  
730 Adams St. N.E.  
Minneapolis MN 55413

Dear Father Pinkosh,

I have been given a copy of a letter which bears your signature, dated July, 1992. In that letter you indicate your intention to leave the active ministry, and to attempt marriage. As you are very well aware, c. 277 clearly states the obligation of celibacy which is enjoined on you as a priest. Should you attempt marriage, you will automatically incur the censure of suspension (c. 1394,1; c. 1333).

In addition, my understanding is that you had agreed to be in contact with Father Kevin McDonough at the end of your vacation. As of this date, however, we have not yet heard from you, nor have our own repeated attempts to make contact been successful.

Although as a result it has not been possible for me to receive direct personal confirmation from you regarding your plans, your letter, with its stated intention to attempt marriage, implicitly conveys as well your intention to resign from priesthood.

By this letter, therefore, I hereby notify you that I am accepting your resignation from priesthood, with the following stipulations:

1. As of the date of this letter, you may no longer represent the Archdiocese of Saint Paul and Minneapolis as a Roman Catholic priest. You are to relinquish the use of the title "Reverend" and/or "Father." as well as those things which might bring about the perception of possible Church representation, including clerical dress.

2. As of the date of this letter, the faculties and permissions granted to you at ordination or on subsequent dates are formally removed. Therefore, you have no ministerial function within any parish, chapel or oratory within the Archdiocese of Saint Paul and Minneapolis. This includes the celebration of the sacraments of the Eucharist, Baptism, Reconciliation, Confirmation, Marriage,

September 28, 1992
Fr. Pinkosh, page two

Anointing of the Sick, and the preaching of the Word. Furthermore, you may no longer function in any form of sacred ministry.

3. As of the date of this letter, you have the option to pursue a decree of laicization from the appropriate congregation. The Archdiocese will assist you in this task through the appropriate representatives in the Archdiocesan Tribunal.

It is with great sorrow that I write this letter to you, but your actions have compelled me to do so. If my perception of those actions is inaccurate, please contact me immediately so that appropriate clarifications can be made.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis
| 1. TO: | □ approval  
|       | □ action  
|       | □ signature  
|       | □ see me  
|       | □ coordination  
|       | □ prepare reply  
|       | □ research  
|       | □ recommendation  
|       | □ circulate  
|       | □ comment  
|       | □ note & return  
|       | □ information  
|       | □ as requested  
|       | □ per conversation  
|       | □ file  

2. TO: 

3. TO: 

4. TO: 

5. TO: 

REMARKS: 

Could you please draft something?

Thanks.

FROM: [Signature] 

DATE: 9/31/92 

PHONE: [Blank]
October 27, 1992

Rev. Joseph D. Pinkosh
C/O Mrs. Florence Pinkosh
730 Adams St. N.E.
Mpls., MN 55413

Dear Father Pinkosh:

As you are well aware, clerics are bound by ecclesiastical law (c.277) to the observance of perfect and perpetual chastity as well as celibacy. Violation of this law carries with it significant consequences:

- The attempted marriage of a priest is invalid (c.1087)
- The priest incurs an automatic suspension (c.1394, paragraph 1)
- If after a warning the priest persists in the new relationship, he is liable to increasingly severe penalties, not excluding dismissal from the clerical state (c.1394 paragraph 1).

By your attempted marriage in the Episcopal Church, you have therefore incurred an automatic suspension from priesthood. With this letter, I exhort you to terminate this unlawful relationship.

As indicated in my letter of September 28th, 1992, I also remind you that, in no way, may you represent the Archdiocese of Saint Paul and Minneapolis as a Roman Catholic priest. You no longer enjoy Archdiocesan faculties; thus, you may not fulfill any ministerial function. Finally, you have the option to pursue a decree of laicization, with the assistance of the Archdiocesan Tribunal.

Sincerely yours in Christ,

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

DB/kg
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<td>2. TO:</td>
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<td>3. TO:</td>
<td>Rev. &amp; Fr. return &amp; coordinate action for comment &amp; recommendation</td>
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<td>4. TO:</td>
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<td>5. TO:</td>
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| REMARKS: | Notice of his being absent was distrib.  
What is your recommendation  
He still has not contacted us at all (since July). Hang     |
To Keri
Date 12/9 Time 9:15

WHILE YOU WERE OUT

M [Name]
of Therapist for [Name]

Phone 501-931-9134
Area Code 501 Number 9134 Extension

| TELEPHONED | PLEASE CALL | \(\times\) |
| CALLED TO SEE YOU | WILL CALL AGAIN |
| WANTS TO SEE YOU | URGENT |

RETURNED YOUR CALL

Message

- Wounded Heart
- Slow going but improving
- Confrontation may come in future
- Appreciates communication

Operator

ARCH-022494
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<tr>
<th>TO:</th>
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REMARKS:

FROM:   
DATE:   
PHONE:   

ARCH-022495
Dear Joe:

Since we have not heard from you in recent months, the Archbishop has requested me to send you the following information, which will clarify our Archdiocesan financial policy for priests who leave:

The Archdiocese provides two months salary for priests as they begin a leave of absence. This is to give them some support during that time. Joe, since you have been ordained since 1969, or approximately 23.5 years, your annual salary is $15,661. Fr. Kevin McDonough is requesting that you call and set up an appointment with him and pick up the check for $2,610.16 for two months at that time.

Other paid benefits, such as board and room, continuing education, and other services would not be included in determining the monthly amount, since these are not paid directly to you but are part of the benefit program of the Archdiocese.

There is also a change in status for priests on leave in respect to the fringe benefit program of the Archdiocese. Since you are in the Archdiocesan Priest’s Health program, you will be continued in this plan for one month or until December 1, 1992. You are entitled to continue your coverage in that group for 17 additional months with the stipulation that you would reimburse the Archdiocese for as many months after December 1, 1992 as you would avail yourself of this option. Currently this premium is $252.08 per month for health coverage and $17.00 per month for dental coverage. Please let Mary Lynn Vasquez in our Human Resource Office (291-4426) know your choice no later than November 16, 1992.

Your coverage under the disability program ceases as of November 1, 1992.

You are a vested participant of the Priests’ Pension Plan of the Archdiocese since you were an active member of the diocese for over 23 years and vesting takes place at the end of 10 years. The
Archdiocese will continue to carry you as a participant in the plan for one year beginning November 1, 1992. In the event that you return to ministry within that year, you are reinstated in the plan and would receive credit for your time on leave. If you do not return, at age 70 you would be eligible for a reduced benefit based on the amount of the full benefit currently in place, which is $700/month. The determined amount will be frozen for any future retirement benefits. This benefit is as calculated in the following formula:

\[
\frac{700 \times 23.5}{45} = \frac{16450}{45} = 365.56/\text{month at age 70}
\]

Please let me know if you have any questions on the above information. If you need anything from me, please feel comfortable in calling me (291-4492).

Sincerely,

Reverend Austin T. Ward, Director
Administrative and Financial Services

ATW:ab

cc: Mary Lynn Vasquez/Human Resource Office

-------------------

bcc: Fr. Kevin McDonough
Mercedes O’Donnell/Accounting
Ellie LaValla/Accounting
PAY

TO THE ORDER OF

JOSEPH PINKSH

AMERICAN NATIONAL BANK
AND TRUST COMPANY
St. Paul, Minnesota

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS
226 SUMMIT AVENUE
ST. PAUL, MINNESOTA 55102

PAY TO THE ORDER OF

JOSEPH PINKSH

AMERICAN NATIONAL BANK
AND TRUST COMPANY
St. Paul, Minnesota

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS
226 SUMMIT AVENUE
ST. PAUL, MINNESOTA 55102

DATE 11-2-92
RCF 25501
AMOUNT $2,610.16

CURRENT FUNDS
ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

DATE
INVOICE NO.
ACCOUNT NUMBER
TOTAL

Two Months Severance
Effective 11-1-92

14 15 040 2,610.16

REMITTANCE VOUCHER
ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS
Saint Paul, Minnesota 55102
VOUCHER RCF

Please Detach Before Cashing Check
TO THE
ORDER OF

JOSEPH PINKOSH

AMERICAN NATIONAL BANK
AND TRUST COMPANY
St. Paul, Minnesota

CURRENT FUNDS
ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

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Two Months Severance
Effective 11 1 92

Please Detach Before Cashing Check

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS
Saint Paul, Minnesota 55102

VOUCHER RCF

ARCH-022566
Dear Fr. McDonough,  

March 25, 1993

This is a brief note to update you regarding my client [redacted] and to note a change of billing address.

I believe a fair amount of progress has occurred with [redacted] regarding her abuse issues with Joe. I thought she processed the issues well after her confrontation meeting with him. As you know she is an articulate and gifted woman. [redacted] and her husband, [redacted] are having some major intimacy struggles. Due to new job, schooling, and family stressors, therapy has been on hold for the last several months.

They have recently recontacted me for counseling due to marked emotional, relational, and sexual distance between them. We will be working on the relational/sexual wounds impacting the marriage. I will be working with them conjointly and individually but do not anticipate the same frequency or number of sessions as earlier.

As to the billing, I am no longer with Dahl and Associates, but am now in an independent private practice called Andros Family Services. I have kept the sliding fee at $40 per session hour. I am in final months of supervision with Dr. Backus and Dr. Sager in Roseville for my psychology license.

I appreciate all your work in trying to heal the wounds and set in place healthy policies to deal with and prevent sexual abuse in the church. May God continue to give you much wisdom.

Thank You.

David Andros, MS

PS. I hope you have had the opportunity to review "Wounded Heart" by Dan Allender. I was speaking at a ministry conference and thought I would enclose a few handouts (bibliography, affair risk) you might find interesting.
Andros Family Services  
326 Walnut  
St. Peter, MN  56082  
Office Phone (507) 931-9134  
Fed. Tax #41-1739400

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Charges or Payments After 03-31-93 Will Appear On Next Statement

Amount Enclosed

![OK for payment](3/29/93)

Thank You

ARCH-022543
CHANCERY INTEROFFICE MEMO

ARCHDIOCESE OF ST. PAUL AND MINNEAPOLIS

1. TO: [Handwritten: Unknown]
2. TO: [Handwritten: W]
3. TO: [Handwritten: ]
4. TO: [Handwritten: ]
5. TO: [Handwritten: ]

REMARKS:
We were unable to locate Mr. [Handwritten: ] in our files. The date of the last contact with him was June 10, 19--.

FROM: [Handwritten: W]
DATE: 7/1/7--
PHONE: [Handwritten: ]
June 7, 1993
Fr. Kevin McDonough
Marilyn Wagner
ALLEGATIONS OF ABUSE BY FR. PINKOSH

who is an organist for several
Archdiocesan parishes called to request some information and assistance. wasn't sure who she should talk to about her problem and asked if she could tell me a little bit about it so that I could perhaps refer her or assist her in some way.

began by saying this was about abuse by a priest of the Archdiocese which took place about 20 or more years ago. The victim was her sister, who is currently hospitalized in the psychiatric ward at Hennepin County Medical Center in the 72-hour lock up room was to be transferred to the regular psychiatric section or this hospital in a day or two. has refused to see members of the family, including her husband, who brought her to the hospital as she says she is so ashamed and does not want them to see what kind of people are really there. tried to allay her concern in this area and indicated she just wanted to visit her sister and let her know they were all concerned about her.

advised that she comes from a family of and nothing like this has ever happened before. went on to say that her sister, had been going with one of her teenagers and her husband for some family counseling to the Teen Clinic and it was during these sessions that she became troubled and talked herself with the teen counselor. it seems remembered some sexual abuse by Fr. Joseph Pinkosh when was about 16 years old is now about 20 years old.

or another victim of Fr. Joseph Pinkosh as well.

was really looking for a referral to a counselor or therapist who would be able to help since she would not talk with her family. indicates that both and her husband are unemployed presently and have no hospitalization. I advised of our Advocacy Program which is coordinated by Phyllis Willerscheidt and she thought perhaps this would be a good start for her sister. I told I would check to see if Phyllis could be in touch with her first and then make contact with at the hospital.

I then talked with Bill Fallon who agreed with me that we should contact Phyllis on this case. When I called Phyllis' office, I learned she was out of town. I briefly told Pauline that we had a need for Phyllis to act in an advocacy role with a woman who had tried suicide. Pauline agreed to call Phyllis who was coming back to town on the evening of 6/8. Pauline called 6/8 (morning) and said she had reached Phyllis who agreed to contact Nothing more has been heard since then.
August 13

Dear Fr. Kevin,

I just wanted to take a moment to thank you for taking the time and effort to drive to Mankato last Saturday to meet with us. As I've reflected on all that was shared, there are several important things that I received from our time together.

The first is the assurance that I truly did make a loving choice in letting your office know about my past relationship with Joe. Hearing his story and learning from you all that he has left to deal with convinced me that I had done the right thing.

If there were one word I would choose today to describe my feelings toward him, it would be compassion. That is a special gift that has made it possible for me to really forgive him and finally let go. I can honestly say that I want only for his healing - for his sake. My prayers now reflecting the true freedom I'm feeling, will be to that end for him.

I appreciate too, your promise to keep me informed of how things are progressing.

God's best blessings
07/10/44
Original Check
Returned $5

Act. Controller
(Ant. Dept.)
Dear

Check is attached.
Can be put in.
M. Roth.
fell on horse.
They went.

[Signature]

ARCH-022563
November 9, 1995

The Reverend Kevin M. McDonough, J.C.D.
Vicar General
Archdiocese of Saint Paul and Minneapolis
226 Summit Avenue
Saint Paul, Minnesota 55102

Dear Kevin:

In regard to therapy resources in the Mankato area, I suggest you call Diane Caspers. She works for Catholic Charities of the Winona Diocese at their office in Mankato. I have spoken with her a few times about similar resources for other types of problems and I have a good feeling about her. That's not a lot to go on, but she did strike me as honest and straight forward.

There are a number of people available, but I know only names. A group called "Psychological Services" has about six professionals in its group, including Kelley Brigman, Ph.D. He teaches part time at Mankato State, has some experience in dealing with victims of sexual abuse but not by clergy, and that is not a specialization or anything near it. But the group apparently deals with the issue of abuse. They are also known as Bonnie Lynn II, Inc. I spoke with Dr. Brigman and what he could best offer, of course, was to talk with the person and connect her with whomever on his staff. 507-388-5801. I don't know about you, but I prefer to have a specific referral rather than a general one like that.

Diane Caspers is in Rochester today giving a presentation and then is going to Austin for another. She will be in New Ulm Monday and I hope to meet her face to face then. Right now, I think your best bet is to speak with her. Her number is 507-387-5586. She is located at 423 West 7th Street, Mankato, MN 56001. I believe that is the former convent for St. Joseph the Worker parish. That might rule out Diane, if coming to a church complex is a problem for the person you are seeking assistance for.

Let me know if this lead does not work out.

Sincerely yours in Christ,

Eugene E. Burke
Licensed Psychologist
November 16, 1995

Dear 

I had a chance to talk with Dr. Gene Burke about the possibility of some resources in your part of the world. Gene just sent me a letter offering some suggestions, and I am attaching a copy. I spoke with him briefly about Pinkosh. We had a brief conversation at a funeral luncheon, so he did not have a chance to give me a well-considered answer, but he said that he thought that he had not actually overlapped with Pinkosh at the parish. He told me that he had not heard of reports of abuse by Pinkosh before.

I hope that the enclosed information is helpful to you. As I indicated on the phone, I would be happy to have the Archdiocese pay for that counseling, especially for any amounts not covered by insurance. Please let me know if you have any questions with how to proceed with that.

I hope that you continue on your road of healing and peace.
God bless your journey.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General
Moderator of the Curia

KMM:jd

Enclosure
November 23, 1995

Fr. Kevin McDonough
Vicar General
Archdiocese of Saint Paul and Minneapolis
226 Summit Avenue
Saint Paul, MN 55102

Dear Fr. Kevin,

Many thanks for following through on my requests and the support that I feel coming from you and the Archdiocese. They have both meant a lot to me as life these days has been particularly difficult. I began taking medication about a month ago which is taking some of the edge off of the intensity of what I am feeling.

I have met with Dave Andros LP from St. Peter for the past month or so (you will recall that he was therapist who helped me through the initial recovery and meeting with Joe Pinkosh.) I have decided, however, that his questions and perspective are not going to me helpful to me now in this new phase that I seem to have entered. Yesterday, I met with Sr. Kathleen Storms SSND at Good Counsel here in Mankato. I felt very good about the meeting and plan to work with her every couple weeks or so as a spiritual director. She says that she knows you from the time that she worked in St. Paul, and will be in touch with you regarding billing.

We discussed my need (plan) for ongoing professional therapy and both agreed that the people that Dr. Gene Burke suggested would not be especially good people for me to work with in my situation. Diane Caspers, who works for Catholic Charities, also in on the grant funding committee which financially supports the interfaith ministry that I direct. We saw a definite conflict of interest.

Sr. Kathleen felt that it could be very beneficial for me to meet with Dr. Burke, perhaps only once, as an attempt to diffuse the power that those high school years had for me at the rectory of St. Joseph's in Hopkins. I'm not sure how I feel about much of anything these days, but I do know that I am feeling enough pain to give most anything a try.

I would appreciate it if you would contact Gene Burke and ask if he would be willing to meet with me. I would not have a problem driving to New Ulm to talk with him. If he were to remember me, it would be by my maiden name, which was        . Feel free to copy this letter and send it to him.
Kevin, I appreciate your facilitation of this matter. I can be reached at work or at home, either my phone or mail.

Most sincerely yours,
January 3, 1996

Dear [redacted]

I finally had a chance to follow up on your request in the letter that you sent me at Thanksgiving time. I spoke with Gene Burke on January 2, and he was very open to visiting with you. I am also sending him a copy of your letter.

Unless you would like me to be still involved as an intermediary, I would simply suggest that you give Gene a call at the Diocese of New Ulm. The number there is 507-359-2966. He is in a couple of times a week, and I am not certain about the exact schedule. I have always found it relatively easy to reach him there.

Please let me know if there is anything further I can help with. In the meantime, I wish a happy new year for you and your family.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General
Moderator of the Curia

KMM:md

cc: Dr. Eugene Burke, Diocese of New Ulm

POTSMAN
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 8/11/03. 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 of 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 Stinson Blvd, 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 adamant 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 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.