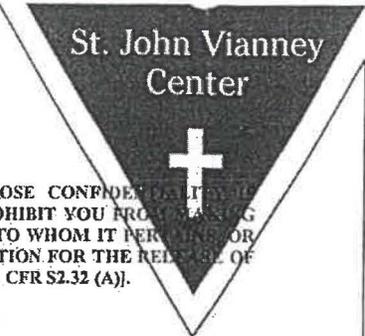


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**Report of Psychological Assessment**

Name: Father Patrick Sullivan  
Date of Evaluation: July 13, 2009  
Date of Birth:  
Evaluator: James Coupe, PsyD, MBA

**Reason for Assessment:**

Father Patrick Sullivan, a Roman Catholic Priest from the Diocese of Crookston, Minnesota, was referred for a psychological evaluation to assist in treatment planning. Father Sullivan initiated treatment on his own, as he desires to improve his mental state prior to beginning a new assignment next month. He has felt off for the past few years, which he attributes to a stressful environment.

**Evaluation Methods:**

- Review of available records, including the following:
  - St. John Vianney Center- Comprehensive Biopsychosocial Spiritual Assessment of Father Sullivan (07/05/09)
  - Initial Psychiatric Assessment of Father Sullivan by James MacFadyen, M.D. (07/06/09)
- A-II Checklist (07/09/09)
- Beck Anxiety Inventory (BAI) (07/10/09)
- Beck Depression Inventory, Second Edition (BDI) (07/10/09)
- Beck Hopelessness Scale (BHI) (07/10/09)
- Beck Scale for Suicidal Ideation (BSS) (07/10/09)
- Clinical Interview (07/13/09)
- Millon Clinical Multiaxial Inventory-III (MCMI-III) (07/10/09)
- Minnesota Multiphasic Personality Inventory-2 (MMPI-2) (07/10/09)
- Multimodal Life History Inventory (07/13/09)
- Multiphasic Sexual Inventory Questionnaire (07/13/09)
- Paulhus Deception Scales (PDS) (06/08/09)
- Rorschach Inkblot Method (07/13/09)
- Sentence Completion Task (07/13/09)
- Substance Abuse Subtle Screening Inventory (The SASSI) (07/08/09)

**Background Information:**

Father Sullivan depicts a circuitous route to priesthood. He attended Catholic institutions throughout his education, graduating high school in 1970. He spent two years studying at the University of North Dakota, and then finished his college degree at St. Cloud State University in Minnesota. An accomplished ice hockey player, Father Sullivan tried out for the United States Olympic team in 1975. He made it through a few

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rounds, but eventually was cut from the team. In the winter of 1975, he played semi-professional hockey in France. He earned some money and enjoyed exploring many facets of Europe.

Upon his return to the states in 1976, Father Sullivan took a position as the head coach of the men's ice hockey team at the University of Minnesota-Crookston. In addition to this position as a junior college coach, he earned money in real estate sales and home appraisals. His initial goal had been to be a college hockey coach and earn a million dollars; while he was making a decent living, but fell short of his financial goals. During this time in his life, Father Sullivan had participated in weekend religious retreats. He enjoyed spending time in group prayer and sharing with other people. His eyes were opened that individuals were truly surrendering their lives to Christ. During Lent of that year, Father Sullivan experienced difficulty getting out of bed, which he attributes to his mood. While he denies depression, he did feel somewhat down, which he attributes to a "seasonal thing." In order to address that problem, he resolved to attend daily Mass each day through Lent. He now realizes that he needs clear objective in order to get himself moving, but this had an additional benefit, as he experienced an intensified sense of religion. He assessed that coaching was not fulfilling, and priesthood might be his calling.

In 1978, Father Sullivan matriculated to St. Meinrad, which is a Benedictine seminary that accepted diocesan students from around the country. He had been advised to give seminary a try for a full year prior to deciding whether it was a good fit for him. He now realizes that that advice was a "gift," because there were a few challenges during that time in which he might have left seminary. Father Sullivan recalls seminary as phenomenal from a relational perspective, as he enjoyed the people and easily made friends. Notable, is that he has always created social relationships with ease. He participated in sports, such as tennis and racquetball, which facilitated meeting people. While he excelled socially, he struggled academically, earning mostly 'C' grades. He had trouble completing work on time, and keeping his thoughts connected with written work. In fact, he recalls a professor questioning his vocation. Father Sullivan did well spiritually as he derived pleasure from praying with his community and celebrating the sacraments. He felt positive emotionally, with no difficulties in that arena. He consumed alcohol casually, but recollects a seminary function when he drank too much. During his first year of seminary, Father Sullivan was infatuated with a classmate, which he "repressed." He was conflicted as that was the first time he had ever been attracted to another male, all of his previous attractions had been to females. He dealt with this attraction through prayer, and he was concerned that he did not want to make the other seminarian uncomfortable. He never let that person know of the attraction. In the subsequent seminary years, he did engage in mutual masturbation on approximately four occasions with other males, which led to thinking more about his sexual identity. By the late winter of 1982, Father Sullivan was troubled following one of these sexual encounters, and having already been ordained a deacon, he was concerned about the implications of his impending entrance into priesthood. He spoke with the Bishop, and requested a delay. He seemed to resolve those issues and was prepared for ordination in August 1982.

Father Sullivan's initial priestly assignment was as parochial vicar at Sacred Heart in East Grand Forks, Minnesota. He shared the rectory with the pastor, who he describes

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as a “workaholic.” The two men did not relate well; in fact, at times the pastor would go a day or two without speaking to Father Sullivan. He notes that his predecessor who had the same last name, had a particularly problematic relationship with pastor, and he spent his first year attempting to behave differently than the previous associate. Despite their personal problems, Father Sullivan found the pastor to be a good preacher who was committed to the parishioners. During that assignment, Father Sullivan felt good emotionally. He was rewarded with his ministry and started an ice hockey team at the high school. He socialized with parishioners, and the nuns assigned to the parish, consuming alcohol moderately during that time. He did not engage in any sexual activity. Active spiritually, he led a men’s weekly prayer group and took pleasure in saying Mass.

In 1984, Father Sullivan was working a dual assignment, as administrator of the Neumann Center in Bemidji, Minnesota and as pastor of St. John Nebish, a small parish 20 miles away. The Neumann Center was located on a college campus, and he had an apartment there. His job was essentially to run the Catholic Church at the university which was challenging because he felt a sense of “academic inadequacy,” that led to a fear that a professor would question him on philosophical or theological issues, and that he would be exposed as a fool. By 1987, he was transferred from St. John Nebish to Sacred Heart, which was also close to the Neumann Center where he remained. He felt good emotionally, and experienced no difficulties with alcohol, though he drank at social gatherings. He related well with most people in that area because of mutual interest in hockey. He experienced a significant spiritual event during a 10-day silent retreat where he learned to pray and sit with Jesus. He also realized he could use a variety of daily life events to teach the people about Jesus.

In 1990, Father Sullivan was named pastor of St. Mary in Warroad, Minnesota. He was also pastor of another parish, St. Philip Falan, located 20 miles away. This was another hockey area where he had an excellent experience. Living alone in the rectory, he kept himself busy with parish and ecumenical ministry. He was loved by the folks of that town, and was satisfied with his spiritual life. He felt good at the beginning of this assignment, but became lethargic, and eventually depressed by age 40. He initiated psychotherapy, and worked with a psychologist 100 miles away. Aware there was something wrong emotionally and that he needed help to sort out some of those issues, Father Sullivan was prescribed antidepressant medication by his primary care physician.

Since 1997, Father Sullivan has been assigned as pastor of St. Mary Mission in Red Lake, Minnesota located on an Indian reservation, which leads to a unique set of parameters that Father Sullivan had to follow. Making matters worse was that the previous pastor had elected to continue to reside in Red Lake. Father Sullivan, the previous pastor, and a Benedictine brother lived together in the rectory. There was an interesting dynamic as the brother saw the previous pastor as a father figure. Five years into the assignment, he found this to be an oppressive and depressive environment. Father Sullivan realized that he probably should have agreed to leave this assignment after a decade, and he now believes he was there for too many consecutive years. He initially enjoyed the assignment, but he has recently felt overwhelmed by the pressure from this “beautiful, phenomenal, crazy place.” In fact, he has had to deal with two lawsuits since he took this assignment. He variably took his antidepressant medication, and noted that he did not have time to feel depressed. The reservation is dry, and Father

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Sullivan did not consume any alcohol on that land for many years. Father Sullivan's life became more difficult in 2005 when his father passed away. Shortly thereafter, his mother was diagnosed with cancer and there was a nearby school shooting, in which a student killed 9 people then himself. Father Sullivan believes he did not adequately mourn his father's passing, as he was consumed with his mother's health. He recalls that he was a "survivor," and he did what was necessary. Since 2005, Father Sullivan has spent much of his free time checking on his mother whose health has deteriorated. He has not had much of a social life, and now expects his mother will pass away within 18 months.

Father Sullivan is about to be transferred to another assignment, and he requested time to enter treatment because he is "burnt out." He now realizes that he has been in a co-dependent relationship with a dysfunctional parish for a number of years, and has expended much energy trying to change others and failing. He has felt different for the past 2-3 years, and "not in good shape" emotionally. He wants to rest, relax, and work on his procrastination and follow-through issues. Father Sullivan recognizes that he needs to work on a variety of issues in order to be in a better emotional state prior to starting the next assignment.

Father Sullivan reports no family history of mental illness and he is aware of his potential for addictive behavior, so he intentionally limits his exposure to probable addictive activities. He has played more Blackjack than he probably should, and has lost about \$500 over the past several months; \$200 on one occasion. He is mindful of the possibility of becoming addicted to gambling, and he has the same fear that alcohol could become an issue for him if he did not monitor it closely.

An account of Father Sullivan's history is offered in the Comprehensive Biopsychosocial Assessment; however, additional details regarding sexual history are provided here for informational purposes. Father Sullivan was not sexually abused as a child nor did he witness the abuse of another child according to his report. He first became attracted to females as a high school student, during which time he dated on a few occasions. He did not have sexual contact, but experienced guilt over his masturbatory habits. He went to confession and tried to limit that behavior. He recalls that he should not have taken communion at his grandmother's funeral, as he had not confessed to masturbation, for which he felt terrible. By college, Father Sullivan had engaged in sexual contact with a woman who he had been involved in a yearlong relationship. He participated in homosexual contact on a few occasions during seminary and once as a deacon. While Father Sullivan identifies as bisexual, he believes himself to be more heterosexual and is comfortable with his sexual identity. He shared that if priests were allowed to marry, he would probably do so.

Regarding the promises of chastity and celibacy taken when he entered the priesthood, Father Sullivan admits dealing with these issues with frustration at times. He does pretty well with these promises, stating the antidepressant medication reduces his libido, which helps.

Father Sullivan denies any deviant sexual fantasies nor has he ever been accused of inappropriate sexual contact with a minor. Father Sullivan offered that he struggles at times with understanding the appropriate boundaries with physical touch, which is of particular concern because he will be expected to interact with middle school age students at his next assignment. His physical interactions are different with adolescent

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boys versus girls. He maintains that he likes to tickle children, though he becomes uncomfortable doing so with adolescent girls. He does not experience that level of discomfort with males. He states that he is comfortable with males not merely because of his sports background, but because of his limited contact with girls. As an example, he claims that he is unaware how sensitive female breasts are.

**Behavioral Observations and Clinical Interview:**

Father Sullivan met with this examiner for a total of nearly three hours on July 13, 2009 at the St. John Vianney Center. He was casually dressed and neatly groomed; appeared his stated age, and was of average height and thin. Fully oriented in all spheres throughout the assessment, Father Sullivan was cooperative with good eye contact. His gross- and fine-motor skills were observed to be intact. Father Sullivan's mood was positive with an affect that was full range and appropriate to the content of this evaluation. His expressive and language abilities were adequate with speech of normal tone and rate. He was mindful when responding to questions and spontaneously provided additional details. In fact, he seemed quite eager to share many details of his life, as he offered specifics about events in his life unsolicited. Father Sullivan often used humor appropriately during the conversation. After an hour, he informed that he preferred not to sit, and began to pace during the conversation and shared that he might have ADHD, because he has trouble sitting for long periods of time. Father Sullivan's associations were consistent and goal-directed. No disturbance in thought content was observed; he exhibited no evidence of any psychotic symptoms such as paranoia, delusions, ideas of reference, or visual, auditory, or tactile hallucinations. Father Sullivan denied present suicidal or homicidal ideation.

Father Sullivan currently reports that his mood is no longer depressed, for it has improved significantly over the past month. During this time, his interest in other people and activities has improved, with no sleep or appetite problems. He has felt restless (as evidenced by pacing for 45 minutes during this interview), fatigued, and guilty with some concentration problems. He has experienced no suicidal thoughts but acknowledges some symptoms of dysthymic disorder. His mood has been depressed for most days over the past two years along with a poor appetite, limited energy, low self-esteem, and concentration problems. He has never experienced a prolonged mood that was irritable, expansive or elevated. Father Sullivan notes his anxiety level as low, but at times felt consumed with thoughts about some problems at the assignment.

He reports no symptoms of a thought or substance abuse disorder, he is aware that he has an "addictive personality."

Father Sullivan's demeanor was amiable, as he was compliant throughout the evaluation, allowing for the establishment of a good rapport. He was willing to discuss many aspects of his life and disclose the necessary information. At times, he appeared to enjoy the conversation. Father Sullivan's level of effort was adequate throughout the process. Overall, data collected during this evaluation appear to be valid indicators of Father Sullivan's current functioning.

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**Results of Evaluation:****Emotional Functioning**

To assess Father Sullivan's emotional functioning, the Minnesota Multiphasic Personality Inventory (MMPI-2), Millon Clinical Multiaxial Inventory (MCMI-III), Rorschach Inkblot Method (RIM), A-II Checklist, the Beck Inventories and a sentence completion task were used. The MMPI-2 and MCMI-III are personality inventories utilized to evaluate what an individual will say about himself in everyday life. The results of these tests are an evaluation of a person's general level of psychopathology and willingness to fabricate or deny symptoms in the assessment situation. Father Sullivan's approach to the MMPI-2 was somewhat defensive, as he attempted to place himself in an overly positive light by minimizing faults and denying emotional difficulties. The resulting profile had marginal validity, and therefore needed to be interpreted carefully. On the MCMI-III, Father Sullivan presented with low self-revealing inclinations.

The Rorschach Inkblot Method is a psychometrically-valid instrument used to collect information about psychological perceptions, associations, and personality structure and dynamics. This instrument assesses aspects of a person's personality that may be outside of their immediate awareness and control. This capacity makes it more difficult to fabricate a mental illness where there is none, or pretend to be mentally healthy if this is not the case. Father Sullivan provided a sufficient amount of responses to yield reliable information and support interpretations. The A-II Checklist, Beck Inventories, and the other questionnaires are highly face valid measures used to assess symptoms of personality, anxiety, and mood disorders.

An additional measure, the Paulhus Deception Scales (PDS), was administered to determine Father Sullivan's tendency to give socially acceptable or desirable responses. The PDS consists of two scales, the first measures self-deception, which is linked to unconscious denial of psychologically-threatening thoughts and emotions. The second scale assesses conscious distortion toward self-enhancement. Father Sullivan's responses were within normal limits on both scales, indicating an open, self-revealing test-taking approach. This was in contrast to the defensive approach employed to both the MMPI-2 and MCMI-III.

An examination of the cognitive processes that underlie Father Sullivan's thinking patterns is critical in understanding how he interacts with the world. In order to form conclusions, individuals must proceed through a three-step process: acquiring information, making meaning from information (i.e., perceptions), and establishing judgments based upon the understanding of that information. People are unique in the manner in which they acquire information from the world around them. Father Sullivan typically utilizes an open and flexible approach to focus attention and process environmental information. This is an adaptive capacity that would allow him to process events in a detached or concerned manner when appropriate. While he usually maintains an adequate level of attention, there are occasions in which he does not process information as thoroughly as might be necessary, which may be attributable to limited desire to grasp complex concepts; consequently, he may oversimplify complex issues he encounters.

Perceptive ability refers to the process of interpreting events and people's behavior. Essentially, this is how people make meaning of information observed from their environment. Individuals who have trouble in this area often encounter adjustment

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difficulties, as they view the world in a highly idiosyncratic manner. In more structured situations, Father Sullivan is capable of determining behaviors appropriate to the situation. His willingness to acknowledge obvious aspects of reality is an asset; however, there is evidence that he distorts less apparent aspects of reality. In these instances, Father Sullivan tends to misperceive events in his life. This would include problems understanding his own and others' motivations and behavior. At times, he may not accurately anticipate the consequences of his behavior. There is some indication that his misperceptions often occur within a social context, which limits potential for empathy and increases the possibility of inappropriate social behavior.

The quality of Father Sullivan's thinking is good, as he is capable of applying logic and keeping his thoughts connected. He possesses the cognitive ability to form reasonable conclusions. At times, his thinking may show some strained reasoning, which others might interpret as strange. He tends to be an inflexible thinker, as he holds rigidly to convictions. He might resist reconsidering his positions, even in light of new information.

While Father Sullivan reports his mood has improved over the last month, he indicates a depressive experience for most of the previous two years. Results of the psychological testing are consistent with this report, as there is evidence that he is susceptible to episodes of affective disturbance with depressed features. During these episodes, he experiences both a reduced ability to function effectively and a decreased quality of life. He reports occasional fears, but notes that his mood has been good recently. He also indicates an attraction to excitement, and that he rarely experiences guilt.

Psychological assessment indicates that Father Sullivan is an emotionally mature man who modulates his feelings in a manner expected of adults. He is willing to become engaged in emotional situations, an adaptive finding. He is able to modulate emotions slowly when he necessary, and in a more spontaneous manner at other times. Father Sullivan appears more inclined toward a formal, restrained expression of stable emotions. At times, Father Sullivan uses intellectualization, a higher-order psychological defense, to incorporate feelings into thoughts, so as to keep unpleasant affects at a distance. While this may be adaptive, it could be problematic at times, as he is prone to misperception; therefore, his use of intellectualization could at times be undermined by difficulty with reality testing.

Father Sullivan indicates a high degree of self-confidence, as he projects a very positive self-image. He believes himself to be clever and persuasive, though others' may see him as somewhat arrogant and intolerant. While he finds himself to be charming and special, he desires for others to see him as considerate and cooperative; therefore, he may attempt to downplay attributes so as not to appear too egocentric. However, he is egocentric, as he focuses more on himself than others, though he seems to have little insight into his own psychology.

Father Sullivan reports a high life satisfaction, and wants to be seen as a controlled person who does not lose his temper. He likely constructs the world in terms of rules and hierarchies, finding comfort in structure. He probably rigidly adheres to the schemas he uses for shaping his life. There is also a part of his personality that is thrill seeking, which is consistent with his report that he loves excitement.

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Father Sullivan is an outgoing man with a strong need to be around others. He is gregarious and enjoys attention; however, due largely to social misperceptions, Father Sullivan does not possess the interpersonal skills to form the relationships he desires. He is concerned with disapproval and rejection, so he avoids criticism through accommodating behavior. As a consequence of his misperceptions in social situations, Father Sullivan is prone to misunderstanding the boundaries of appropriate behavior in interpersonal contexts.

#### **Substance Abuse Assessment**

The SASSI is a brief psychological screening measure that helps identify individuals who have a high probability of a substance dependence disorder. Father Sullivan's responses suggest a low probability of alcohol dependence.

#### **DSM-IV TR Five Axis Diagnosis**

Axis I	300.4 Dysthymic Disorder
Axis II	Narcissistic and Obsessive-Compulsive Personality Features
Axis III	General Medical Conditions: None
Axis IV	Psychosocial Stressors: <ul style="list-style-type: none"> <li>• Poor social supports</li> <li>• Occupational problems: Not satisfied with assignment</li> </ul>
Axis V	Global Assessment of Functioning: 55

#### **Summary and Recommendations:**

Father Sullivan is a 57-year-old Roman Catholic Priest from the Diocese of Crookston, Minnesota who was referred for evaluation to assist in diagnostic clarification and treatment planning. Father Sullivan is currently on a brief leave from ministry as he transitions between assignments. He was most recently a pastor in Red Lake, Minnesota for 12 years. During the past few years he has experienced increased stress at this assignment, and he has not felt like himself. He initiated treatment on his own, as he desires to improve his psychological condition prior to beginning his next assignment.

The findings from psychological evaluation reveal variable perceptual abilities for Father Sullivan. In highly structured situations, he is able to acknowledge obvious aspects of reality; however, his reality testing breaks down in unstructured, social situations. This means that he has difficulty understanding the motivations and behaviors of some of the people with whom he interacts, which may undermine his capacity to anticipate the boundaries of appropriate behavior. As expected, Father Sullivan's social skills are impacted by this social-perceptual liability, and he is unable to put himself in a position to make the social connections that he desires. While he presents as self-confident, there are indications that he is susceptible to depressive episodes and periods of dysthymia.

Of concern for Father Sullivan is his self-report that he struggles with understanding the appropriate boundaries of physical touch with children. He reports that he has never been accused of inappropriate behavior. He indicates that his limited contact with teenage females has led to discomfort on his part about how to appropriately interact with this cohort. It would be critical for Father Sullivan to gain a better understanding of boundaries of physical and emotional contact with children, so as to make sure that he does not violate a boundary. This is of particular concern in light of

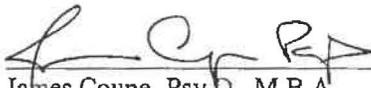
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test findings of poor social perception and susceptibility for misconstruing the limits of appropriate behavior in certain contexts.

In light of the assessment results, the following recommendations are offered:

- Father Sullivan should participate in programming designed to increase his understanding of the boundaries of appropriate behavior. He identifies this as an area of need, which coupled with testing results, strongly indicates boundary education should be addressed immediately. His view on this topic is naïve, as he would face serious consequences were he to touch a child or adult inappropriately. It appears that without boundary education, both Father Sullivan and those with whom he interacts may be at risk.
- Father Sullivan experiences dysthymic disorder, and seems susceptible to depressive episodes. It is imperative that this be monitored from both a psychological and psychiatric perspective.

  
James Coupe, Psy.D., M.B.A.  
PA Licensed Psychologist

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