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(The original exhibits were retained by the
21 court reporter, to be attached to Mr. Anderson's
transcript.)

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2 STATE OF MISSOURI

Minneapolis, Diocese of)

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1 A P P E A R A N C E S

2 For the Plaintiff:

3 Mr. Jeff Anderson

Ms. Trusha Patel

4 Jeff Anderson & Associates P.A.

366 Jackson Street, Suite 100

5 St. Paul, Minnesota 55101

(651) 227-9990

6 Jeff@AndersonAdvocates.com

Trusha@AndersonAdvocates.com

7

8 For the Defendant Archdiocese of St. Paul
and Minneapolis:

9 Mr. Thomas B. Wieser

10 Meier, Kennedy & Quinn

Bremer Tower, Suite 2200

11 445 Minnesota Street

St. Paul, Minnesota 55101

12 twieser@mkqlaw.com

13

14 For the Defendant Archdiocese of Winona:

15 Mr. Thomas R. Braun

Restovich Braun

16 117 E. Center Street

Rochester, Minnesota 55904

17 (507) 2289-4840

thomas@restovichlaw.com

18

19 Also Present:

20 Mr. Tom Buckley

Mr. Scott Browning

21 Mr. Patrick Wall

Ms. Christa Robertson

22

23

24

25

1 APPEARANCES CONTINUED:
2 The Court Reporter:
3 Ms. Brenda Orsborn, RPR/CSR/CCR
Missouri CCR No. 914
4 Illinois CSR No. 084-003460
Midwest Litigation Services
5 711 North Eleventh Street
St. Louis, Missouri 63101
6 (314) 644-2191

7
8 The Videographer:
9 MR. David Doell
Midwest Litigation Services
10 711 North Eleventh Street
St. Louis, Missouri 63101
11 (314) 644-2191

1 IT IS HEREBY STIPULATED AND AGREED, by and
2 between counsel for Plaintiff and counsel for
3 Defendants, that the VIDEOTAPED DEPOSITION OF
4 ARCHBISHOP ROBERT CARLSON may be taken in shorthand by
5 Brenda Orsborn, a Certified Court Reporter, and
6 afterwards transcribed into typewriting; and the
7 signature of the witness is expressly not waived.

8 * * * * *

9 [Exhibit Nos. 33, 101, 133, 239, 245, 246,
10 247, 250, 251, 252, 260, 275, 276, 282, 293, 296, 297,
11 299, 301, 302, 303, 304, 305, 319 were marked prior to
12 the deposition.]

13 VIDEOGRAPHER: We are now on the record.
14 Today's date is May the 23rd, 2014. The time is
15 approximately 10:11 a.m. This is the videotaped
16 deposition of Archbishop Robert Carlson in the matter
17 of Doe 1 versus Archdiocese of St. Paul, et al., in
18 the Circuit Court of the City of St. Louis. This
19 deposition is being held at the law offices of Chackes
20 Carlson. The reporter's name is Brenda Orsborn. My
21 name is David Doell, and I'm a legal videographer, and
22 we are here with Midwest Litigation Services.
23 Will the attorneys present please introduce yourselves
24 and the parties you represent?

25 MR. ANDERSON: For Doe 1, Jeff Anderson.

1 Also appearing with me is Trusha Patel, and observing
2 is Patrick Wall.

3 MR. GOLDBERG: Good morning. My name is
4 Charles Goldberg, and I'm appearing here today
5 strictly for the witness, Archbishop Carlson, whose
6 deposition has been noticed in the Doe 1 case. I
7 should also note that we have agreed to -- at Mr.
8 Anderson's request, we have agreed to have Archbishop
9 Carlson present for not only this deposition, but for
10 a related -- for a different case in St. Louis. We
11 have agreed informally on breaking up the time so that
12 each of depositions are fully completed today. And
13 the Archbishop, as you know, has to leave by 5:00 p.m.

14 I should also note for the record that
15 Mr. Anderson has deposed Archbishop Carlson before in
16 different cases, and the Archbishop has testified in
17 1985 in a case, the Riedle case and in another case on
18 three other occasions that his depositions were taken
19 and then, of course, at trial in 1990. So hopefully
20 we don't have to go over that ground again, but we're
21 prepared to take it a question at a time. Thank you.

22 MR. WIESER: Tom Wieser representing the
23 Archdiocese of St. Paul/Minneapolis.

24 MR. BRAUN: Thomas Braun on behalf of the
25 Archdiocese of Winona.

1 MS. ROBERTSON: And Christa Robertson on
2 behalf of the Archdiocese of St. Paul/Minneapolis.

3 MR. ANDERSON: Also present is?

4 MR. BROWNING: Scott Browning.

5 MR. BUCKLEY: Tom Buckley.

6 VIDEOGRAPHER: If the reporter would please
7 swear in the witness, you may proceed.

8 ARCHBISHOP ROBERT CARLSON,
9 of lawful age, being produced, sworn and examined on
10 behalf of the Plaintiff, deposes and says:

11 EXAMINATION

12 QUESTIONS BY MR. ANDERSON:

13 Q. Archbishop, good morning. Would you please
14 state your full name for the record?

15 A. My full name is Robert James Carlson.

16 Q. You have been through this process before.
17 You understand that you are under oath?

18 A. I do.

19 Q. And the answers you give today are being
20 recorded both by transcription and by a videotape?

21 A. I do.

22 Q. By my review of the records, it appears you
23 have now been a priest for 44 years?

24 A. That's correct.

25 Q. And ordained in 1970 by then Archbishop

1 Binz?

2 A. Correct.

3 Q. It also appears that when you look at your
4 years as an Auxiliary Bishop, as Bishop in two
5 different dioceses and now as Archdiocese of St. Paul
6 -- of St. Louis, it appears that you have been in some
7 capacity as an Auxiliary Bishop or Archbishop for 30
8 years. Does that sound right?

9 A. That's correct.

10 Q. In preparation for today, have you reviewed
11 any materials, documents or depositions or testimony
12 either given by you or others?

13 A. I have not.

14 Q. Archbishop, you have been installed as the
15 Archbishop here in St. Louis since what date?

16 A. June of 2009.

17 Q. I'd like to go back to the period of time
18 when you were in the Archdiocese of St. Paul/
19 Minneapolis and you were appointed by then the
20 Archbishop Roach to be on the Personnel Board of the
21 Archdiocese. Do you recall what years you were on
22 that board?

23 A. I do not.

24 Q. The records seem to reflect that you were on
25 that board in 1973 and at least through 1977. Do you

1 have any reason to dispute that?

2 A. I don't remember, but I really can't say.

3 Q. You were assigned in various capacities in
4 the Archdiocese of St. Paul/Minneapolis as an
5 Associate Pastor, as Vice Chancellor, Chancellor,
6 Auxiliary Bishop and in other official capacities by
7 the then Archbishop Roach, correct?

8 A. Correct. I had a number of
9 responsibilities.

10 Q. Okay. When, as a priest of the Archdiocese
11 of St. Paul/Minneapolis, did you first receive any
12 information from any source that a priest had been
13 accused or suspected of having abused a child?

14 A. I -- it would have been more than 30 years
15 ago, and I really can't remember with any accuracy.

16 Q. Do you have any estimates of the time that
17 you were in the Archdiocese of St. Paul/Minneapolis
18 how many different reports concerning different
19 clerics suspected of having abused were made to you?

20 A. I don't remember.

21 Q. When is the first time a priest by the name
22 of Tom Adamson came onto your radar?

23 A. I don't remember with any accuracy when that
24 would have been. There may be a document that would
25 indicate that.

1 Q. What do you remember about how he came onto
2 your radar while you were in the Archdiocese of St.
3 Paul/Minneapolis?

4 A. People can come in many different ways. I
5 don't remember what the first contact was.

6 Q. You did realize at that time that he was a
7 priest that had come from the Diocese of Winona?

8 A. As I remember, no information came to me
9 about him that I could say with any accuracy.

10 Q. In the mid-1970s, it is correct to say that
11 the arch -- the Personnel Board was constituted by the
12 then Archbishop to help the Archbishop make
13 assignments and advise the Archbishop of making
14 assignments of priests, among other things?

15 A. The Personnel Board never made assignments.
16 It was only recommendations to the Archbishop.

17 Q. Ultimately, it was the Archbishop's decision
18 as to who to assign and when and where?

19 A. As the chief pastor of the diocese, the
20 Archbishop would always have the responsibility who to
21 assign when and where.

22 Q. And the Personnel Board was simply advisory,
23 could make recommendations, in other words, correct?

24 A. Correct.

25 Q. And at some point in time, is it correct

1 also to say that you became the person the Archbishop
2 looked to for handling and investigating reports of
3 sexual abuse by priests in the Archdiocese?

4 A. I was not the only one. I was one of them.

5 Q. And who else was charged with that?

6 A. In some cases, the Personnel Director could
7 have been charged. Other cases, the Vicar General,
8 Vice Chancellor, whoever.

9 Q. Your role was then to be among -- and
10 perhaps in conjunction with others, first is to get
11 the reports and to investigate them and advise the
12 Archbishop about what could or should be done?

13 MR. GOLDBERG: I'm going to object to the
14 form of the question. You need to put a time frame as
15 to the word "then."

16 Q. (By Mr. Anderson) When you were first
17 assigned to be the investigator for the Archdiocese
18 and the Archbishop in connection with reports made of
19 sexual abuse.

20 A. I was never formally appointed to be an
21 investigator.

22 Q. But when you took on that role or were asked
23 to take on that role, when was that?

24 A. I'm confused, because you're mentioning
25 several different dates. You mentioned 1973. What

1 date are you talking about?

2 Q. Well, I guess I want to know when you took
3 on the role of having to investigate these matters of
4 sexual abuse or complaints of sexual abuse by priests?

5 A. If I had taken on that responsibility, there
6 would be a document, which I would be glad to look at,
7 but I don't remember with any accuracy any particular
8 date.

9 Q. You did investigate complaints, correct?

10 A. There were times when I investigated
11 complaints, as did others.

12 Q. And how many did you investigate?

13 A. I have no memory of how many.

14 Q. What priest did you investigate?

15 A. The one that comes to mind is Thomas
16 Adamson.

17 Q. Any others?

18 A. Not that I remember. I may have, but there
19 would be a document, because I took notes on
20 everything.

21 Q. And what did you do pertaining to Thomas
22 Adamson?

23 A. I don't remember exactly what I did, but,
24 again, there would be a document that would spell that
25 out.

1 **Q. Tell me what you do remember having done.**

2 A. It was 30 years ago, and I don't remember
3 with any accuracy.

4 **Q. Could you tell us today, remember anything**
5 **that you did pertaining to a report or complaint or**
6 **investigation concerning Adamson or any action taken**
7 **by you?**

8 A. Again, there would be a document that could
9 refresh my memory.

10 **Q. Well, I want to know what you remember about**
11 **what you did. So my question for you at the moment is**
12 **tell me what you do remember.**

13 A. You're asking me to tell you under oath what
14 I did 32 or 30 years ago, and it would be impossible
15 for me to do that with any accuracy, especially when
16 you have documents that would spell that out.

17 **Q. Well, there are matters that aren't**
18 **documented, so my question is first tell me what you**
19 **remember. Do you remember reporting to the police?**

20 A. I have very little memory, but anything I
21 did would be in the documents you possess and for
22 which I have taken depositions on three or four
23 occasions.

24 **Q. Did you ever, while in the Archdiocese of**
25 **St. Paul/Minneapolis ever report any cleric accused of**

1 **sexual abuse to law enforcement?**

2 A. On several occasions, again, as you would
3 see in the documents, I encouraged the people, if they
4 wanted to, to report it to the police.

5 **Q. Who did you encourage?**

6 A. I could tell you with some accuracy if you
7 show me the documents, but at least in one case it was
8 the parents of a young man whose name I can't remember
9 who came to see me.

10 **Q. Did you ever personally make such a report?**

11 A. I did not personally make such a report.

12 **Q. Did you ever personally order any of the**
13 **officials of the Archdiocese to make such a report?**

14 A. Again, it would be in the documents that
15 would show exactly what I did. Over the years, of
16 course, I made many suggestions. I don't remember.

17 **Q. You were assigned so be the Bishop of --**
18 **appointed to be the Bishop of Sioux Falls in 1984,**
19 **correct?**

20 A. 1994.

21 **Q. Excuse me, 1994. And you worked**
22 **continuously in the Archdiocese of**
23 **St. Paul/Minneapolis except in the time you were in**
24 **Rome studying canon law?**

25 A. I studied canon law at Catholic University

1 of America.

2 Q. Excuse me. In Washington, D.C.?

3 A. Correct.

4 Q. Okay. You mentioned that you did encourage
5 some people or persons to report to law enforcement.

6 What do you remember about the person or persons you
7 encouraged to report abuse by priests to law
8 enforcement?

9 A. The one incident that I remember, and,
10 again, there's a document in the file, where parents
11 who came concerned about their child.

12 Q. And what was your title and/or role then?

13 A. I would have to have my memory refreshed as
14 to what year you're speaking about.

15 Q. And tell me what you remember having been
16 told by the parents that caused you to advise them to
17 go to police?

18 A. I don't remember exactly what they said, but
19 I know there's a document that would refresh my
20 memory.

21 Q. Was it a mom and a dad?

22 A. I don't remember.

23 Q. Do you have any memory of -- what else do
24 you remember about that event, other than the fact you
25 advised them to go to law enforcement?

1 A. I remember that there were a parent, two
2 parents -- I don't remember -- who, as I call to mind
3 today, I suggested that they would call the police.
4 Again, I think there's a document that would show
5 that.

6 **Q. Any other instance, while a priest from 1970**
7 **to 1994 of the Archdiocese, where you received**
8 **information that caused you to advise somebody to go**
9 **to the police?**

10 A. If someone was advised by me, there would be
11 a document which would say so, or the people would
12 tell you.

13 **Q. That you recall, Archbishop, that you recall**
14 **having told somebody, "Report this to the police."**

15 A. Again, it was 30 years, and I don't remember
16 with any accuracy.

17 **Q. Do you remember the parents that did make**
18 **the report to you, that you did advise who the priest**
19 **was that was the subject of the complaint?**

20 A. It would say so in the document, which I'd
21 have to review, but going back 30 years, I would want
22 to look at it so I'm not making a mistake about
23 anything.

24 **Q. Well, what do you remember about who the**
25 **priest was?**

1 A. Well, I talk to many people, so I'll make an
2 assumption, but I couldn't do it with any accuracy
3 unless I saw the documents.

4 Q. Well, Archbishop, I mean, it is fair to say
5 that a priest abusing a child and that information
6 coming to you was not a daily occurrence in the two,
7 almost -- I guess it was 1970 to '94 time frame,
8 correct?

9 A. Well, first of all, you're talking about a
10 very wide time frame.

11 Q. Yes.

12 A. Many of those years in which I was not in
13 the chancery, so I'm confused as to what particular
14 dates you're talking about.

15 Q. Well, you're telling me that you're not able
16 to remember anything about such an event having
17 happened, other than a report was made to you by
18 parents, and you advised them to go to the police,
19 correct?

20 A. That's not correct. What I'm telling you is
21 that it was 30 years ago, and I know that when reports
22 were made, I prepared a document and sent it to the
23 Archbishop, whatever period of time that was. I know
24 that I testified in depositions and in court, and I
25 would want to look at the documents so that I can be

1 accurate in what I say to you.

2 Q. Can you tell me today that you have no
3 memory of ever having advised anybody to report to the
4 police, other than the mom and dad that you just
5 described?

6 MR. GOLDBERG: Just a minute. I'm going to
7 register an objection to that question. As I
8 mentioned at the outset, when I was introducing
9 myself, you personally, Mr. Anderson, have deposed
10 Archbishop Carlson on June 21st, 1985; March 30th,
11 1987; April 2nd, 1987; and May 4th, 1987 about each of
12 these matters in some detail of which you had over 30
13 exhibits marked in those depositions, and I think in
14 fairness to the Archbishop, if you want to ask him
15 about these things and get specific answers, he needs
16 to see these documents, because no human being can be
17 expected to remember, regardless of how outrageous
18 some of these matters may have appeared, to explain in
19 detail those things to you without a reference to
20 these depositions 25 to 30 years ago.

21 MR. ANDERSON: Mr. Goldberg, just give me a
22 legal objection, please.

23 MR. GOLDBERG: That's my objection. You
24 have it.

25 MR. ANDERSON: What was the objection?

1 MR. GOLDBERG: I'm not going to argue with
2 you on the record. You have my statement.

3 Q. (By Mr. Anderson) The question to you,
4 Archbishop, is your memory, first. Do you have
5 anything that impedes your ability to remember? Any
6 illness? Any disorder? Any condition that in some
7 way impedes your ability to remember events?

8 A. Obviously, I can't make either a
9 psychological or a physical diagnosis, other than to
10 say I have had seven cancer surgeries. Each time I
11 received some kind of chemical to put me out for that.
12 If that's impeded my memory or not, I have no idea.
13 My concern is that what I say to you would be
14 accurate, and I would be happy to respond to your
15 question if you could show me a document, but with 30
16 some years, I would -- I would -- I consider this
17 matter so important, I would not want to respond
18 unless I can see what I said.

19 Q. And I want you to answer questions first
20 based on what you do remember and have you tell me as
21 accurately as is possible what you do remember. And
22 to remember something and say that you don't, you
23 would agree is not truthful, correct?

24 A. What I'm saying is --

25 Q. Would you agree with that first?

1 A. What I'm saying and I've said several times,
2 I would like to answer your question with accuracy,
3 and, therefore, I'd like to refresh my memory.

4 **Q. I understand what you'd like, but I need you**
5 **to listen to the questions asked. First, would you**
6 **agree to say that you don't remember something when**
7 **you do, in fact, have a memory of it is not telling**
8 **the truth?**

9 MR. GOLDBERG: I'm going to object to that
10 question. It's argumentative.

11 **Q. (By Mr. Anderson) Would you agree with that,**
12 **Archbishop?**

13 MR. GOLDBERG: The same objection. It's
14 argumentative and inappropriate.

15 A. I don't understand your question.

16 **Q. (By Mr. Anderson) Would you agree that the**
17 **assertion that you don't remember an event, when, in**
18 **fact, you do remember something about it, is not**
19 **telling the truth?**

20 MR. GOLDBERG: I object to the form of that
21 question. It's argumentative, and it assumes facts
22 that aren't in evidence. You're talking about some 30
23 some years.

24 A. I responded several times, and, in fact,
25 I'll quote you from a previous deposition where you

1 told me, of course, you can't remember something two
2 or three or four years ago exactly. And it's my
3 concern that I would share in this deposition what
4 took place, and, therefore, if I could review a
5 document, I could tell you with great accuracy,
6 because I know what is in the documents I wrote.

7 Q. (By Mr. Anderson) So what I'm going to -- I
8 asked you first is the things you do remember and the
9 truth of the things that you do remember, okay, and
10 pertinent to this case, and have you tell me the truth
11 about what you do remember.

12 MR. GOLDBERG: Is that a statement or a
13 question?

14 MR. ANDERSON: No.

15 Q. (By Mr. Anderson) I'm going to just ask you
16 to tell me what you do remember, and then we'll have
17 an opportunity to review documents when necessary to
18 help you refresh recollection to the extent they
19 exist. There's some of these things that there are no
20 documents, so we need to know what you remember about
21 these events. Okay?

22 A. As I shared before, there was a parent or
23 couple. I don't remember whether it was one or two, I
24 don't remember their child's name, but I do remember
25 inviting them, if they wanted to, to call the police.

1 There may have been others.

2 **Q. And did you report that to the Archbishop?**

3 A. I reported everything to the Archbishop that
4 ever crossed my desk, and it would have been in a memo
5 form, so you would have that.

6 **Q. And there were instances where you had**
7 **verbal conversations with the Archbishop where you did**
8 **not put it in memo form, correct?**

9 A. I don't remember whether there was or
10 wasn't.

11 **Q. Beyond the incident in which the mom and/or**
12 **dad made the report to you and you advised them to go**
13 **to the police, are there any other times in which you**
14 **received information where you advised another to go**
15 **to the police with the information pertaining to**
16 **sexual abuse?**

17 A. I assume that there was.

18 **Q. And when or what happened?**

19 A. Again, I told you I don't remember with any
20 accuracy any particular dates.

21 **Q. And do you have any memory of any other**
22 **instances in which -- other than what you have**
23 **described in that one?**

24 A. I don't, but there may be something in the
25 memos.

1 Q. Do you have any -- any times in which you
2 advised any of the officials or your colleagues in the
3 Archdiocese to make a report of suspicions of sexual
4 abuse by a cleric to police?

5 A. Again, there are several memos that tell you
6 what I did. I don't remember with any accuracy.

7 Q. So do you have any memory of having done
8 that at all?

9 A. With any accuracy, I can't say I remember
10 something that happened 30 years ago.

11 Q. Is a report of abuse by a priest to you as
12 another priest and an official in the Archdiocese the
13 kind of thing that's out of the ordinary that you
14 would think you'd have some memory of today?

15 A. Over the course of the years, I've handled
16 many things in four different dioceses, and, again, I
17 want to be as accurate as possible, so I really can't
18 comment unless I can see what I said, and I know there
19 are many documents in which I quoted what I said.

20 Q. Beyond Tom Adamson, can you give me the name
21 of any priest who was reported to you while in the
22 Archdiocese of St. Paul/Minneapolis as having
23 offended?

24 A. The reports on people could come to many
25 different people, and I don't remember which ones were

1 reported to me or may have been reported to somebody
2 else.

3 Q. Did you, at any time between 1970 and your
4 appointment as Bishop of Sioux Falls in '94 and
5 particularly during the time you were an official of
6 the Archdiocese, ever meet with any priest who had
7 been accused of offending in the course of your
8 investigation of it?

9 A. Well, first of all, I wasn't in the Chancery
10 between 1970 and 1976 when I became Vocation Director,
11 so certainly during that period of time, I wouldn't
12 have met with anyone.

13 Q. So let's limit the question from '76 to 94.

14 A. In 1976, I was Vocation Director,
15 technically, in the Chancery, but I was at the
16 seminary, and then from '77 to '79, I was at the
17 Catholic University of America.

18 Q. Well, you appeared to be on the Priest
19 Personnel Board in 1973?

20 A. I was representing the junior clergy of the
21 diocese at that time.

22 Q. So --

23 A. I would talk to them, and we were involved
24 in moves.

25 Q. So in 1973 to '76, what was -- what was your

1 assignment?

2 A. In 1973, I think I was still at St. Margaret
3 Mary's in Golden Valley.

4 Q. So you were in the geographical area of the
5 Archdiocese?

6 A. Since the time I was ordained, I was in
7 geographical area of the Archdiocese until late 1993,
8 when I moved, or early 1994.

9 Q. Didn't you live in D.C. when you studied
10 canon law?

11 A. Correct.

12 Q. So you were in the geographical limits of
13 the Archdiocese except for when you were studying
14 canon law in D.C.?

15 A. Or went on vacation. It all kind of depends
16 on other things.

17 Q. Okay. So between '73, when you were at
18 St. Margaret Mary in Golden Valley, and during the
19 time that you were on the Priest Personnel Board and
20 then Vice Chancellor and then later became Chancellor
21 and then Auxiliary Bishop, during that time frame, did
22 you meet with any priest accused of sexual abuse and
23 interview him as a part of your responsibilities to
24 investigate?

25 A. And the time frame, again, is?

1 **Q. 1973 to 1994.**

2 A. I've already mentioned to you that I did
3 note somebody, Thomas Adamson, who I met with, and I
4 think there may be other documents. There may be
5 others, but I don't remember with any accuracy.

6 **Q. And how many times did you meet with Thomas**
7 **Adamson?**

8 A. I don't remember.

9 **Q. And why did you meet with Thomas Adamson?**

10 A. I met with him either at the request of the
11 Archbishop or the Vicar General. There would be a
12 memo that would explain to you exactly what I -- why I
13 met with him. But I would say no from the trial in
14 which I testified that he was involved in sexual
15 abuse, but what that particular case was, I don't
16 remember.

17 **Q. And my question to you is, directing your**
18 **attention to the meeting or meetings you personally**
19 **had with him, what can you tell us about the**
20 **circumstances of that meeting and what was said?**

21 A. I cannot tell you with any accuracy what was
22 said or not said. It's my assumption it was over the
23 issue of sexual abuse, since that's what I testified
24 in the trial.

25 **Q. And can you tell us today if you met with**

1 **Adamson concerning the sexual abuse allegations more**
2 **than once?**

3 A. As I remember, I'm sure it was more than
4 once, but, again, there would be documents that would
5 tell you.

6 Q. And how many times do you believe you met
7 with him?

8 A. I don't remember.

9 Q. Where did you meet with him?

10 A. I assume the meetings were at the Chancery
11 Office.

12 Q. Your office?

13 A. Or boardroom. I'm not sure. I don't
14 remember.

15 Q. Was anybody else present in the meeting or
16 meetings with Tom Adamson that you do remember?

17 A. I don't remember who was or wasn't present.

18 Q. Can you tell me what action, if any, you
19 took responsive to the meeting or meetings you had
20 with Tom Adamson?

21 A. The one thing I can say clearly is whatever
22 action I took, I always reported it to the Archbishop.

23 Q. And when you did, what was the Archbishop's
24 response to you?

25 A. I don't remember. Of course, if I presented

1 many different times, it could have been different
2 responses, but I don't remember, but there would be
3 something in a memo, I would think.

4 Q. Do you have any memory of any occasion in
5 which you brought the information obtained in a
6 meeting with Tom Adamson to the Archbishop and what
7 you said to the Archbishop about that meeting?

8 A. I don't remember, but I would put it in a
9 memo.

10 Q. Do you have any memory of what the
11 Archbishop said to you responsive to the information
12 you gave him?

13 A. Again, I assume that's in a memo. I don't
14 remember.

15 Q. How many meetings would you estimate you had
16 with the Archbishop where the issue was sexual abuse
17 by Tom Adamson or another priest and the question was
18 how to handle it?

19 A. I don't remember how many meetings I had
20 with the Archbishop on this topic or any others.

21 Q. Can you give any estimate at all?

22 A. I don't remember. Any estimate would be a
23 simple guess of a number I would pull out of the air.

24 Q. Did you discuss the topic of sexual abuse by
25 either Tom Adamson or by any other priest who had been

1 **accused or had offended with any other official**
2 **besides -- other than the Archbishop?**

3 A. I don't remember with any accuracy, but
4 there would be a memo if I did.

5 Q. And do you have any memory of having met
6 with any other official on how to handle either
7 Adamson or any other priest accused of abuse?

8 A. I'm sure that if I did meet with somebody,
9 it would have been somebody on the Chancery staff, but
10 I don't remember who I met with or didn't meet with 32
11 years ago.

12 Q. You made reference to one time there may
13 have been a meeting with the Vicar General present.
14 Who do you think that would have been?

15 A. It would depend what year you're talking
16 about.

17 Q. Do you have a memory of who the Vicar
18 General was that was involved in some way either with
19 Adamson or another priest accused?

20 A. During the time -- what would be the years?
21 Because there were a couple of different Vicar
22 Generals.

23 Q. Well, you're the one that made reference to
24 the Vicar General, so I'm trying to determine who
25 you're referring to when you said the Vicar General

1 **may have been there.**

2 A. I could answer your question if you give me
3 a year.

4 **Q. My question is what Vicar Generals, if any,**
5 **were involved with you in investigating or handling**
6 **allegations of sexual abuse?**

7 A. I don't remember if any of the Vicar
8 Generals were involved. I may have made a report.
9 During the time I was in the Chancery, there were two,
10 Monsignor Ambrose Hayden and Father Michael O'Connell.

11 **Q. And any other officials besides Ambrose**
12 **Hayden and Michael O'Connell and, of course, the**
13 **Archbishop, to whom you all answered, that had**
14 **responsibility for investigating and handling**
15 **allegations of sexual abuse?**

16 A. If there was, I assume that there's a memo
17 that talks about it. The personnel director may have
18 been involved.

19 **Q. And who are you referring to there?**

20 A. It depends on the year.

21 **Q. Do you remember what personnel directors**
22 **were involved in the sexual abuse allegation**
23 **investigations?**

24 A. I don't remember with any accuracy if they
25 were involved in sexual abuse allegations. I do

1 remember who the various personnel directors were.

2 **Q. Who were they?**

3 A. In 1973, it was Father Bill Kinney. I
4 believe, but could be mistaken, when I came back from
5 studying canon law, that at some point Michael
6 Kennedy. He was replaced by Michael Korf.

7 **Q. Any others?**

8 A. There may be others. I don't remember.
9 Those are the ones I remember.

10 **Q. What were the dates that Kennedy would have**
11 **been a personnel director?**

12 A. I don't know.

13 **Q. Dates on Korf?**

14 A. I don't know, but he replaced Kennedy, I
15 think, or vice-versa. Those are the people.

16 MR. GOLDBERG: Just so we're clear, all of
17 your questions up to this point are strictly
18 St. Paul/Minneapolis?

19 MR. ANDERSON: Yes.

20 MR. GOLDBERG: Okay. Since he's been other
21 places, I just wanted to make sure we were all sure on
22 that.

23 **Q. (By Mr. Anderson) Archbishop, because you**
24 **have some memories of having been involved with**
25 **Adamson, then I am going to ask you to tell me what**

1 you do remember about information coming to you
2 concerning him and what involvement you had and/or
3 what action you took responsive to that information.

4 MR. GOLDBERG: I'm going to object to the
5 form of the question. It's compound. If you
6 understand it, you can answer it.

7 A. Okay. As I shared with you before, I very
8 carefully documented everything. I've been in four
9 different dioceses. I don't remember with any
10 accuracy, but as I shared with you just a few minutes
11 ago, I do remember Thomas Adamson. I know it involved
12 sexual abuse because I testified in a trial.

13 Q. (By Mr. Anderson) So then tell me what you
14 do remember today about what interactions you had or
15 actions you took or anything you did or were involved
16 in concerning Tom Adamson, what you can remember
17 today.

18 A. I don't remember with any accuracy what I
19 did or didn't do, but there are memos that would
20 explain that.

21 Q. Is your memory completely blank concerning
22 Adamson and what your involvement was in that?

23 A. My memory is not blank. You're asking to
24 remember with accuracy what I said or didn't say 30
25 years ago.

1 Q. No. I'm asking you to tell me what you do
2 remember.

3 A. Well, then, I don't understand your
4 question.

5 Q. What do you remember about Tom Adamson and
6 what your involvement with him was?

7 A. I remember he was accused of sexual abuse.
8 That's the trial I participated in. I remember at one
9 point in the trial, you highlighted the fact that
10 Archbishop Roach and I disagreed over how it should be
11 handled, but I don't remember how that -- you know,
12 how that was exactly. Those are probably the two
13 things that come to mind. And as I've already shared,
14 I do remember that I asked one couple that I remember
15 that they should go to the police, and I may have
16 asked others.

17 Q. You do have some memory of the trial, and
18 that trial happened in 1990. What do you remember,
19 other than having met with the parents or something
20 having to do with Adamson and the parents between that
21 meeting and the trial in 1990? What do you remember
22 about that time frame? We're talking about '73 to
23 1990 and anything that you did or any interactions you
24 had or any action you took, anything you remember
25 about Adamson and what was done and your involvement

1 **in it.**

2 A. Well, first of all, there would have been
3 nothing between 1973 and 1976, because when I was on
4 the Personnel Board, I was representing younger
5 priests, as I remember. After that time, while I
6 Vocation Director and Vice Chancellor, I took care of
7 marriage papers, and that was pretty much the extent
8 of what I did. And other than that, I was at Vocation
9 Office, which was located at the St. Paul Seminary.

10 Following that, I went to Catholic
11 University, so to about 1979, August of '79, when I
12 came back. And at some point, I don't remember the
13 date. I met with Thomas Adamson. What exactly was
14 said or who it was that the trial was about, I don't
15 remember.

16 **Q. And is there anything else that you do**
17 **remember that you did, said or were involved with**
18 **concerning Adamson between '73 and '90?**

19 A. Again, I would say it would have to have
20 been after 1979, because I don't think there was
21 anything before that that I can remember.

22 **Q. I'm going to refer to an exhibit, and**
23 **perhaps that will help. I'm going to place before you**
24 **what we marked for purposes of identification an**
25 **exhibit, Archbishop. We marked it 297. And this is**

1 an exhibit that came from the file of Tom Adamson, and
2 at the top of it, you can see it is "Personnel Board
3 Meeting, Friday, February 6, 1976." Do you recognize
4 this as the kind of thing that the Personnel Board
5 kept, then, as a part of their minutes?

6 A. I'm not sure there were ever minutes kept,
7 but maybe there were. It looks to me like it's a
8 report because of what's at the top of the page from
9 Father Kennedy.

10 Q. And there's a number of the part after
11 Father Kennedy that has been blacked out or whited
12 out, but at the bottom, what has not been pertains to
13 Father Thomas Adamson. Let me read it and then ask
14 you a question about that. Okay? And if you'd like
15 to read along, you can, but I'll read it. And it
16 says, "Father Thomas Adamson, priest from Winona
17 Diocese." First, do you remember in 1976, while on
18 the Personnel Board, that Tom Adamson had come from
19 the dioceses of Winona and was a priest at the Diocese
20 of Winona?

21 A. I have no memory, and, in fact, I am
22 surprised at the date.

23 Q. It goes on to state, "Archbishop Roach
24 referred a letter to the Board from Bishop Watters of
25 Winona in which he asked if Father Adamson could be

1 assigned here one year or possibly two years." Do you
2 remember receiving that information, either as a
3 member of the Personnel Board or from other sources?

4 A. I do not.

5 MR. WIESER: I'm going to register a
6 continuing objection, lack of foundation, objection as
7 to form with regard to this exhibit.

8 MR. BRAUN: I concur.

9 Q. (By Mr. Anderson) It goes on to state, "He
10 is a very good priest, has been a pastor, is engaged
11 in marriage encounter work and is ready for assignment
12 March 1st." Do you have memory of that Archbishop?

13 A. I don't.

14 Q. You'll see that this exhibit is dated
15 February 6, 1976?

16 A. I see the date, yes.

17 Q. And you also see that Archbishop Roach, it's
18 being recorded that he's referring to a letter. I'll
19 now direct you to what's been marked as Exhibit 296,
20 and we will put that before you. And Exhibit 296 is
21 dated February 5th, 1976, the day before the note I
22 just read you in Exhibit 297, correct?

23 A. Correct.

24 Q. And it's addressed to the Most Reverend John
25 R. Roach, then the Archbishop, correct?

1 A. Correct, that's what it states.

2 Q. And it's on the stationery of the Diocese of
3 Winona, correct?

4 A. Correct.

5 Q. And you then knew the Bishop of the Diocese
6 of Winona to be Loras Watters?

7 A. I assume I did.

8 Q. And you will see it's signed. It's not a
9 very clear signature, but it is signed by Watters,
10 identified as the Bishop of Winona?

11 A. Correct.

12 Q. And you'll see in the lower left-hand
13 corner, it's copied to the Personnel Board. Do you
14 see that?

15 A. I see that.

16 Q. The letter states, "Dear Archbishop Roach,
17 As you recall from our telephone conversation of two
18 weeks ago, Reverend Thomas Adamson completed his work
19 at the University of Minnesota and is now available
20 for full-time pastoral work." Does that information
21 copied to the Personnel Board refresh your
22 recollection about the status of Adamson at that time?

23 A. First of all, I have no memory of ever
24 seeing this letter, and it would not be the policy of
25 the personnel director to get copies of all those

1 letters. He may have seen it, but I don't think we
2 ever saw it.

3 Q. Well, the Personnel Board note says that at
4 Exhibit 297, it says, "Archbishop Roach referred a
5 letter to the Board from Watters."

6 MR. WIESER: Before -- excuse me. Are you
7 done with your question?

8 MR. ANDERSON: Yes.

9 Q. (By Mr. Anderson) So do you have --

10 MR. ANDERSON: No, I'm not done.

11 MR. WIESER: Okay.

12 Q. (By Mr. Anderson) Do you have memory of this
13 letter being referred to the Board at that time?

14 MR. WIESER: Excuse me. Before you answer,
15 Archbishop, I'm just going to again interpose an
16 objection. Again, lack of foundation based upon the
17 Archbishop's testimony; a continuing objection on the
18 basis of form as well.

19 MR. ANDERSON: You can have a continuing
20 objection on form. Just don't keep making --

21 MR. WIESER: I'll make my objections as
22 necessary. Thank you.

23 MR. ANDERSON: Well, do you want to continue
24 or not?

25 MR. WIESER: Again, I'm just going to do

1 this based upon the exhibit that you're introducing at
2 this point, so --

3 Q. (By Mr. Anderson) At the second paragraph,
4 it says -- excuse me, at the second sentence of the
5 first paragraph, it says, "I and Father Adamson are
6 both grateful to you for your willingness to have
7 Father Pierre and Father Kinney discuss possible
8 assignments with him."

9 Archbishop, do you remember learning that
10 Adamson was seeing Father Ken Pierre?

11 A. I do not remember that.

12 Q. Do you remember meeting with Ken Pierre
13 concerning Adamson?

14 A. I may have, but I have no memory of a
15 meeting.

16 Q. You knew Ken Pierre then to be a priest at
17 the Archdiocese of St. Paul/Minneapolis and also a
18 psychologist at the Consultation Services Center?

19 A. Yes.

20 Q. The second paragraph -- I'll read it and
21 then ask you a question. It states "Our Priests'
22 Personnel Board and I have been in close contact with
23 Father Adamson, and all of us agree that for at least
24 a year or two, he needs to be engaged in pastoral work
25 outside the Diocese of Winona."

1 My having read that to you, Archbishop, does
2 that refresh your recollection of the circumstances
3 that the Personnel Board agreed that Adamson needed to
4 be outside the Diocese of Winona for at least a year
5 or two?

6 A. Again, I don't ever remember ever seeing
7 this letter, and I don't remember the discussion at
8 the Personnel Board, and I don't know what was
9 presented to the Personnel Board.

10 Q. The letter concludes at the second to the
11 last paragraph in the second sentence by Watters,
12 stating to Roach, "Our brother priests do need help
13 from time to time. I am grateful to you for your
14 understanding in the case of Father Adamson."

15 My question to you is do you remember you
16 and the Archbishop and the Personnel Board trying to
17 help Adamson and any of those circumstances?

18 A. Again, if assignments were suggested, we
19 didn't see this letter, so I don't know what
20 information we did have.

21 Q. When you say "We didn't see this letter,"
22 who's the "we" who didn't see this letter?

23 A. Usually those things would go to the
24 personnel director, but at least, as I remember, and
25 as I've shared with you, it was a long time ago. I

1 don't remember letters like this being shared with the
2 members of the Board.

3 Q. Are you denying that as a member of the
4 Personnel Board in 1973, that as the note reflects,
5 that this letter was shared with the Board, or are you
6 saying you just don't remember having --

7 A. I don't remember the letter. I have no
8 reason to doubt this statement in Exhibit 297. I just
9 don't remember.

10 Q. Okay. And so my question, then, is today
11 you don't remember having seen the letter, but you
12 don't dispute that -- if the notes reflect that it was
13 shared with the Board, you don't dispute that?

14 A. I don't remember. Maybe I wasn't at the
15 meeting. I just don't remember.

16 Q. Does this refresh your recollection about
17 the fact that Adamson had come from Winona, and the
18 Bishop of Winona was urging him to stay in the
19 Archdiocese of St. Paul/Minneapolis and continue to
20 see a psychologist? Does that have any resonance with
21 you?

22 A. My first memory, and this does refresh that
23 somewhat, is that he was there taking some course at
24 the University of Minnesota, but that's all I
25 remember.

1 Q. And why was he at the University of
2 Minnesota?

3 A. I think if he was studying family life or
4 something.

5 Q. And at the time that you learned that he was
6 at the University of Minnesota in coursework, did you
7 also receive information that he had problems in the
8 Diocese of Winona preceding his attendance at the U?

9 A. No.

10 Q. Why did you think he was at the University
11 of Minnesota and in the Archdiocese in
12 St. Paul/Minneapolis, having been a priest at the
13 Diocese of Winona?

14 A. It was not uncommon for dioceses to send
15 priests from many different places to study at the
16 University of Minnesota, so I actually didn't think
17 much of it.

18 Q. And so at any time, were you informed that
19 Adamson could not go back to the Diocese of Winona?

20 A. I may have been, but if I was, there'd be a
21 document that would say.

22 Q. Do you remember that?

23 A. No.

24 Q. At any time, were you informed that Adamson
25 was seeing Ken Pierre for problems?

1 A. I may have been, but I don't remember when.

2 **Q. And do you have any memory of having been**
3 **informed of the fact that he was seeing Ken Pierre?**

4 A. I don't have any memory. There might be a
5 document.

6 **Q. Do you have any memory of ever having asked**
7 **Adamson why he was in the Archdiocese of St. Paul/**
8 **Minneapolis and/or couldn't go back to Winona?**

9 A. As I sit here today, I don't remember asking
10 that question. If I did, there would be a document
11 that would say so.

12 **Q. Did you ever ask Adamson if he had sexually**
13 **abused kids?**

14 A. I assume I did, but if I did, there'd be a
15 document that would state that.

16 **Q. Do you have any memory of having asked him**
17 **the question?**

18 A. Again, I assume I did. I don't remember
19 what I said or what he said, but there would be a
20 document that would say so.

21 **Q. So I don't want you to assume. I just want**
22 **you to tell me what your best recollection is today**
23 **and answer it this way. What is your best**
24 **recollection today of having asked Adamson if he had**
25 **sexually abused any kids?**

1 A. Again, if I did, there would be a document
2 that would say so.

3 **Q. But I'm talking about what you remember**
4 **today.**

5 A. I don't remember asking him the question.

6 **Q. Is it fair to say that you were kind of the**
7 **point guy for handling sex abuse claims on behalf of**
8 **the Archdiocese and the Archbishop in the 1980s?**

9 A. That would not be accurate. There were
10 several, I believe. I, certainly, and I believe
11 Father McDonough.

12 **Q. And at some point Father Korf and O'Connell**
13 **became involved in that as well?**

14 A. I don't remember with any accuracy, but I --
15 as I -- I vaguely remember that they did.

16 MR. GOLDBERG: Do you mind if we take a
17 break for a minute or two?

18 MR. ANDERSON: Do you want to take a break?

19 VIDEOGRAPHER: The time is 11:12. We're off
20 the record.

21 (Whereupon a break was taken.)

22 VIDEOGRAPHER: The time is 11:21. We are
23 now back on the record.

24 **Q. (By Mr. Anderson) Archbishop, when it comes**
25 **to the events concerning Tom Adamson and your**

1 involvement in them, why do you think your memory is
2 so lacking when it comes to what happened and your
3 involvement in it?

4 MR. GOLDBERG: Objection, argumentative.
5 There's no evidence that his memory is lacking.

6 Q. (By Mr. Anderson) Well, why do you think
7 that you have told me so many times that you don't
8 remember any events concerning Adamson that occurred
9 in the '70s?

10 A. Well, Jeff, accuracy is very important to
11 me, and I know that the memos would accurately reflect
12 what I said or did, and you're asking me to remember
13 something that was 32 years ago, and I can't remember
14 that with any accuracy. I think this is a very
15 important discussion, and I want to make sure we have
16 the facts as they were then.

17 Q. You do recall that in 1985, I took your
18 deposition in the matter of Greg Riedle?

19 A. Yes.

20 Q. And asked you questions concerning what you
21 knew back then about that matter?

22 A. I didn't remember he was the one, but I do
23 remember Greg Riedle.

24 Q. The record reflects that there was a
25 deposition taken of you on June 21st, 1985. You have

1 no reason to dispute that; do you?

2 A. I don't.

3 Q. Did Bishop Watters have discussions with you
4 about your testimony and his imminent, upcoming
5 deposition following the deposition you gave in June
6 of 1985?

7 A. That may have happened. I don't remember
8 with any accuracy. I have no reason to doubt it
9 didn't -- it did.

10 Q. What do you remember about discussions with
11 Bishop Watters?

12 A. At some point, and I don't remember the
13 date, I went to the Archbishop, and I said, "You know,
14 I don't understand what's going on." And he may have
15 met with him, or we both met with him. I don't
16 remember.

17 Q. And what made you say you didn't understand
18 what was going on?

19 A. As I shared before, I always thought he was
20 studying at the University of Minnesota. At least
21 that's what I was led to believe.

22 Q. And then you received information otherwise
23 that caused you to discuss it with the Archbishop.
24 What was that?

25 A. Well, you had brought to mind the name the

1 Greg Riedle, and I know I met with him. And he said
2 that he had been abused by Father Adamson.

3 Q. Is Greg Riedle now the name of the parents
4 that you advised to go to the police?

5 A. That, I don't remember. There could have
6 been others.

7 Q. In any case, after having given a deposition
8 in June of 1985, there were discussions with yourself
9 and Archbishop Roach about the Adamson matter?

10 A. I assume there were. I have no reason to
11 say there weren't.

12 Q. There were discussions between yourself and
13 Archbishop Watters, and he called you, did he not, to
14 discuss it?

15 A. That, I don't remember. The discussion
16 could have been with Archbishop Roach.

17 Q. Do you recall him, Archbishop Watters,
18 calling you in advance of his scheduled deposition to
19 ask you about how it went and what it was like and
20 what to expect?

21 A. I don't remember that.

22 Q. Do you recall advising him how to testify?

23 A. I don't remember the conversation.

24 Q. I'm going to show you an exhibit that we
25 have marked as Exhibit 239. And this is the

1 deposition taken in the matter of the Riedle vs.
2 Adamson, Archdiocese, et al. The file date of it is
3 February 12, 1987. As you can see on the cover sheet,
4 it is the deposition taken of Loras Watters,
5 examination by me, and I will direct your attention to
6 Page 55 of the deposition, Archbishop. And the
7 numbers are in the upper right-hand corner?

8 MR. GOLDBERG: Excuse me. Before we get
9 into this, may I simply ask you a question? I notice
10 this is not signed, and I notice there's no
11 certification behind it. Can you represent that this
12 is an accurate copy of the deposition?

13 MR. ANDERSON: I do.

14 MR. GOLDBERG: All right. But there is an
15 original signed somewhere?

16 MR. ANDERSON: There is.

17 MR. GOLDBERG: Did he make any edits or
18 corrections to this?

19 MR. ANDERSON: I can't -- I can't address
20 that at the moment. I can only say that this is a
21 deposition that has been signed, certified, filed with
22 the court and speaks for itself.

23 MR. GOLDBERG: Well, but it's not signed, is
24 my point, but you're saying there is another one
25 that's been signed.

1 MR. ANDERSON: It is, correct.

2 MR. GOLDBERG: But you don't know whether
3 it's been amended or not by errata sheets?

4 MR. ANDERSON: Well, I can't answer that
5 question to you today.

6 Q. (By Mr. Anderson) I direct your attention to
7 Page 55, Archbishop, and go to Page 54. And at Line
8 25, the question is, "Other than Mr. Blahnik, your
9 attorney, co-counsel, when did you discuss it with
10 Father Adamson?"

11 Answer: "Well, we have been in contact, oh,
12 perhaps every two weeks. The last time was probably
13 ten days ago."

14 Question: "Okay. I will get back and ask
15 you about that a little later. Have you discussed it
16 with anybody else in preparation for this deposition
17 today, knowing that you were going to be asked
18 questions about it?"

19 Answer: "I guess Bishop Carlson, after I
20 received his deposition. I said, 'Is that as tough as
21 it looks like, you know?'"

22 Question: "Is it?"

23 Answer: "He said, the best thing you can
24 say is 'I don't remember.'"

25 Is that what you told Bishop Watters to do

1 **in his deposition?**

2 A. I have no knowledge of the discussion. I
3 would simply say I don't think I ever said that.

4 **Q. So do you say it's a coincidence that he**
5 **testified that you told him to -- that the best thing**
6 **he could say is to not remember and that today you**
7 **don't remember?**

8 A. I never --

9 MR. GOLDBERG: Just a minute. I'm going to
10 object to the form of that question. It's
11 argumentative. There's no foundation, and it's
12 hearsay, obviously.

13 A. I don't remember having this discussion. I
14 don't think I ever said that.

15 **Q. (By Mr. Anderson) What discussion did you**
16 **have with him?**

17 A. Again, I don't remember with any accuracy.

18 **Q. Well, how can you deny having that**
19 **discussion if you can't testify to what discussion you**
20 **did have?**

21 A. Because I don't think he would have ever
22 called me.

23 **Q. Is it your testimony you never had a**
24 **conversation with Watters?**

25 A. I don't remember at this time ever having

1 any conversation with Watters. If I did, there's a
2 document that said so, and if I had this conversation,
3 there would be a document that would say so.

4 Q. You would document that you had advised him
5 to testify under oath that he didn't remember, and
6 that's the best thing for him to do?

7 A. I don't think we ever had that discussion.

8 Q. Would you agree, Archbishop, that if you had
9 advised him to testify that he didn't remember things
10 that he did remember would be advising him to be less
11 than truthful and not tell the truth under oath?

12 A. The only advice I would have given -- would
13 give anybody is to talk to your attorney.

14 Q. I'm going to direct your attention to
15 Exhibit 299, and this is for a time reference for your
16 use now. And you'll see that 299 is the assignment of
17 Tom Adamson by then Archbishop Roach. I'll read the
18 first paragraph. It says, "Dear Father Adamson. Upon
19 the recommendation of the Personnel Board, I am
20 pleased to offer you an assignment in the Archdiocese
21 of St. Paul/Minneapolis as an associate pastor of the
22 Church of St. Thomas Aquinas at St. Paul Park."
23 That's what it says, correct?

24 A. Yes.

25 Q. And so this would be the official letter of

1 assignment by the Archbishop to Adamson at that
2 parish, correct?

3 A. Correct.

4 Q. You were on the Personnel Board then; were
5 you not?

6 A. I believe I was.

7 Q. The second sentence -- the first -- the
8 second paragraph, the first sentence says, "This
9 appointment will become effective on Tuesday, June 15,
10 1976 at noon. I would ask that you report to the
11 pastor, Father Keller, before noon."

12 Do you have a recollection of Keller having
13 been at that parish and as a member of the Personnel
14 Board, Adamson being assigned there?

15 A. I don't remember him being assigned there.

16 Q. I'm going to direct your attention to
17 another exhibit. It's 301, Archbishop. And Exhibit
18 301 is dated November 25th, 1980. It's a memo to the
19 file of Father Thomas Adamson, and it's from you,
20 correct?

21 A. Correct.

22 Q. I'm going to read a portion of it and then
23 ask you a question about it. You write, "On Monday,
24 November 24th, 1980 Father Korf and I met with Father
25 Adamson to discuss the report that Father Wajda

1 brought to the Chancery." What can you tell me about
2 that meeting with Father Adamson concerning the
3 report?

4 A. I don't remember the meeting. It took place
5 a long time ago, but I have no reason to doubt that
6 what I said here was accurate.

7 Q. So you have no independent recollection of
8 having met with Adamson at the time of this document?

9 A. I believe what I wrote at that time to be
10 true, but I don't remember the meeting at this time by
11 memory.

12 Q. It goes on to state, "He admitted the sexual
13 contact with Blank." That is the name of the kid is
14 blacked out. My question to you is, do you remember
15 Adamson admitting to you and Father Korf that he had
16 abused this kid when you met with him?

17 A. I don't remember it, but if it's here, I
18 believe it to be true.

19 Q. Well, a priest admitting to you that he had
20 abused a kid is a pretty shocking thing; isn't it?

21 A. Correct.

22 Q. It's not an ordinary event in the course of
23 your official duties in the Archdiocese as a priest,
24 right?

25 A. Right.

1 Q. And it's also correct to say that you have
2 no memory of the meeting itself. Is that what you're
3 telling me?

4 A. I have no memory of the meeting, but as it's
5 stated here, it would have been truthful at the time I
6 wrote it.

7 Q. After the name of the kid that he had
8 admitted the sexual contact with, it states, "And I
9 pointed out that this activity reflects a pattern
10 which is both a gross case of mismanagement on his
11 part, and it destroys his long-term effectiveness in
12 the Archdiocese." Those were your words as recorded,
13 correct?

14 MR. WIESER: Actually, you've misstated one
15 of the terms in that sentence you just got done
16 reading.

17 MR. ANDERSON: I'll reread it, then.

18 Q. (By Mr. Anderson) After the name of the
19 victim is blacked out on this document, I'll read it
20 again and then ask the question. It states, "And I
21 pointed out that this activity reflects a pattern
22 which is both a gross case of misjudgment on his part
23 and it destroys his long-term effectiveness in the
24 Archdiocese." Those were your words recorded then,
25 correct?

1 A. These are my words, which by the typing, you
2 can tell I also typed it.

3 Q. Yeah. So you did your own memos back then?

4 A. Correct.

5 Q. So when you use the term "his admission" to
6 you and Father Korf that he had sexually abused the
7 kid, and you point out that this activity, sexual
8 abuse, reflects a pattern, what was the pattern that
9 was known to you that you recorded to be the case on
10 November 25th, 1980?

11 A. Again, I don't remember why I put that word
12 down, but if I put it here, this is what I said.

13 Q. You wouldn't put down there was a pattern
14 unless there was a pattern, right?

15 A. I believe that would be true.

16 Q. And you're talking about sexual abuse here,
17 so there was a pattern of sexual abuse you're now
18 making a record of for the benefit of the file and the
19 Archbishop, I trust, correct?

20 A. Correct.

21 Q. And as you testify here today, you're not
22 able to tell us, or at least remember what the pattern
23 was that you recorded in this document?

24 A. I don't remember why I used that word, but I
25 have no reason to doubt that if I used it, there was

1 something.

2 Q. And something would be a pattern of sexual
3 abuse by Adamson, correct --

4 A. I believe that to be true.

5 Q. -- of kids --

6 A. Well, of people.

7 Q. You went on to state, "This behavior cannot
8 be tolerated," correct?

9 A. Correct.

10 Q. It then -- you then wrote, "I told him that
11 the Archbishop had asked me to accept his resignation,
12 or if he did not give it, to suspend him." Did you
13 write that?

14 A. I believe the memo to be accurate, yes.

15 Q. Do you remember that?

16 A. I don't remember it, no.

17 Q. Do you remember having ever taken action
18 like this or recommending action like this to the
19 Archbishop before the date of this memo, November of
20 1980?

21 A. No, I don't.

22 Q. You go on to write, "He asked if another
23 course of action was possible, and I spoke with the
24 Archbishop." Tell me, do you remember speaking with
25 the Archbishop?

1 A. I do not.

2 Q. Do you remember Adamson asking you to
3 consider options, other than a resignation?

4 A. I don't.

5 Q. You then write, "It was agreed that we would
6 meet again on Tuesday in the Archbishop's office at
7 10:30 a.m." Do you remember that?

8 A. I don't remember the meeting, but I have no
9 reason to doubt it didn't take place.

10 Q. Okay. And then I think you record, "At this
11 meeting, the Archbishop spoke with Father, and it was
12 agreed that." So there are six items that you
13 recorded there, correct?

14 A. That's correct.

15 Q. And as you read this memo that you prepared,
16 is it fair to say that you attended that meeting, and
17 then you made this recording of what was done or said
18 at that meeting?

19 A. That's correct.

20 Q. Okay. And so when you write, "At this
21 meeting, the Archbishop spoke with Father," that means
22 with Adamson in your presence, correct?

23 A. I'm not sure I was present. I just don't
24 know, but obviously spoke with Adamson.

25 Q. Well, how else would you know that these six

1 **points were put down unless you were there?**

2 A. He could have told me. I don't -- I just
3 don't remember, but I have no reason to doubt that
4 these are not the points.

5 Q. And you don't dispute that you were -- you,
6 along with Korf, at this time were in charge. It was
7 your responsibility to basically investigate and
8 handle this and report to the Archbishop?

9 A. I don't think there was anything that
10 formal, but, obviously, I was involved in this case.

11 Q. So as you read this memo, you don't dispute
12 that you were at the meeting. Are you just saying you
13 don't remember it?

14 A. I don't remember being there, but whatever I
15 wrote there would be truthful.

16 Q. Okay. So when you write Point No. 1, "It
17 was agreed that, number one, Father Adamson would
18 begin an immediate evaluation with Father Pierre as to
19 the final treatment." You recorded that. Do you
20 remember it?

21 A. No, but I have no reason to doubt it wasn't
22 said.

23 Q. Two, you write, "This report will be given
24 to the Archdiocese ASAP." Did you write that?

25 A. I have no reason to doubt I didn't.

1 Q. This connotes a -- some sense of urgency;
2 does it not?

3 A. As it's printed there, I believe it does.

4 Q. Item 3. You wrote, "Father would see his
5 Bishop in Winona when the evaluation is finished." Do
6 you remember that?

7 A. I don't, but, again, I have no reason to
8 doubt that was what was said.

9 Q. No. 4, you wrote, "Father Carlson would meet
10 with Father Adamson and Wajda." Did you write that?

11 A. I -- obviously, I wrote it. It's my
12 typewriting.

13 Q. Okay. Do you remember Father Wajda had
14 brought the report of Adamson having abused a kid to
15 you that precipitated this meeting?

16 A. That's what it says at the top of the memo,
17 yes.

18 Q. And when it says and you record that you
19 would meet with Adamson and Wajda, did you meet with
20 Adamson and Wajda?

21 A. I assume I did. I don't remember.

22 Q. And if you did do as is recorded here, would
23 you have made notes of that meeting?

24 A. I think I would have.

25 Q. Was your practice then to make handwritten

1 **notes during a meeting and then type them up later?**

2 A. Yes, usually.

3 **Q. You wouldn't type during meetings with the**
4 **Archbishop, I trust?**

5 A. No, I wouldn't. I type like this, so I
6 wouldn't.

7 **Q. I kind of figured. Well, what would you do**
8 **with the handwritten notes?**

9 A. I would have transcribed them to a typed
10 memo, because nobody can read my writing.

11 **Q. And then what happened to the handwritten**
12 **notes? Were they destroyed?**

13 A. They would have been shredded or thrown out,
14 or I don't know.

15 **Q. Have any of those notes pertaining to this**
16 **matter at that time or any others like it been**
17 **retained by you, the handwritten notes?**

18 A. I have no handwritten notes at all, nor
19 would I have ever retained them.

20 **Q. So your practice was to write down the notes**
21 **in the meeting, type it out, or peck it out, as you**
22 **say, and then destroy the handwritten note and keep**
23 **the typewritten copy for the file?**

24 A. The handwritten notes would have been of no
25 use to nobody. Sometimes it wasn't even of any use to

1 me.

2 Q. Item No. 5 is "Father Adamson," it looks
3 like "would" -- maybe it's misspelled -- "cease all
4 youth involvement." Did I read that correctly?

5 A. I believe that's true. Yes.

6 Q. Do you remember that he was to cease all
7 youth involvement?

8 A. If it's there, obviously that's what the
9 Archbishop told me.

10 Q. In your experience, is it really possible
11 for a priest to be in a parish and not have some
12 involvement with youth?

13 A. I don't know. Some do and some don't.

14 Q. Have you ever seen a priest, or have you
15 ever known a priest to be able to be in a parish where
16 they could not have some involvement with youth?

17 A. There may be some. I think it would be very
18 difficult.

19 Q. Is it even possible?

20 A. Oh, sure. It's possible.

21 Q. How could it be possible?

22 A. We have senior priests in parishes that have
23 no contact with youth, other than if they're at Mass.

24 Q. What could you tell us about the reason
25 No. 5 is being imposed, that he was to cease all youth

1 **involvement?**

2 A. Well, this is what -- obviously what the
3 Archbishop said. We're talking about a report that
4 Father Wajda gave at the top of the page, so I assume
5 it has to do with that report.

6 **Q. And -- but other than what is written,**
7 **again, no memory of it?**

8 A. I have no memory of what Father Wajda said
9 with any accuracy, but if he did tell me, I wrote it
10 down.

11 **Q. Item No. 6, you write, "If it gets out any**
12 **further, Father would have to leave." That's correct?**

13 A. I have no reason to doubt it, that that's
14 what the Archbishop said.

15 **Q. And is the concern there about scandal?**

16 A. Obviously, I'm sure the Archbishop would be
17 concerned about scandal, but what his thinking was,
18 other than this statement, I don't know.

19 **Q. When you recorded it, under the circumstance**
20 **at the time, why would the -- why would the**
21 **information about him having abused getting out any**
22 **further have to cause him to have to leave?**

23 A. I don't remember. It's what the Archbishop
24 would have said, because that's what I wrote.

25 **Q. There was a concern about the scandal;**

1 wasn't there? Was there not by the Archbishop?

2 A. Again, I don't know what his thinking was.

3 I assume that's what it was.

4 Q. I'm going to direct your attention to

5 Exhibit 302, Archbishop, and it is dated a little

6 over, I guess, nine days after this Exhibit 301. And

7 the date of this is December 4, 1980. It's a memo to

8 the file of Father Adamson from yourself, Robert J.

9 Carlson. The subject is Father Adamson/[REDACTED]

10 Do you remember him to have been the kid who Adamson

11 admitted having abused?

12 A. I would like to read the memo just to see

13 what it says.

14 MR. GOLDBERG: Take a minute.

15 Q. (By Mr. Anderson) Let me just ask you. I

16 put it before you to see if it refreshes your memory,

17 and I guess I just want to have you listen to that

18 question first. Do you actually remember that?

19 MR. GOLDBERG: He's got to read it to find

20 out if he remembers it.

21 Q. (By Mr. Anderson) Well, no, I'm asking what

22 you remember, and I'll ask you some questions about

23 it, but I'm not going to keep you from reading it, but

24 I need you to ask [sic] what you remember first.

25 A. I know I met with Joe Wajda. I couldn't

1 tell you with any accuracy the name of the person,
2 but, again, I'll read the memo.

3 Q. I think the memo, you know, does reflect
4 that there's a report from a Father here, and this is
5 your memo prepared by you, and I presume you made some
6 handwritten notes and then typewrote this, correct?

7 A. I assume that's what I did.

8 Q. Okay. There's also a -- the December 1, '80
9 notes that you record here concerning [REDACTED] and
10 Wajda, and then there's the December 4th, '80, a
11 Sister Patrice Neuberger. Do you remember engaging
12 with her concerning Adamson and all -- and who is she?

13 A. Well, Sister Patrice Neuberger was my
14 kindergarten teacher.

15 Q. Okay.

16 A. And she's now deceased, but we -- I saw her
17 often.

18 Q. And so what you wrote was accurate, then.
19 The question is do you remember anything about the
20 events here?

21 A. No, but I would be glad to read it.

22 Q. Well, if -- if you think you need it and it
23 will refresh your recollection or something, it's
24 worth it to have you read it, but -- if you choose to.

25 A. I'd like to read it.

1 Q. Sure.

2 A. Okay. I read it.

3 Q. Okay. Is it correct that you recorded that
4 -- does your reading it refresh your recollection
5 about the events?

6 A. It doesn't, but as written, it would have
7 been what happened.

8 Q. Okay. And so what happened, then, is that
9 after the restriction of no youth contact was imposed
10 on him by the Archbishop, as recorded by you on
11 November 25th, 1980, he's continued to have youth
12 contact in violation of that restriction and as is
13 reflected in your memo of December 4th, 1980, correct?

14 A. My confusion is it says there's a report
15 from Father Wajda. That's not here and on this one,
16 and so --

17 Q. There's an earlier report in the document
18 from Wajda.

19 A. Well, this is what it is.

20 Q. Okay. Do you remember what action you took
21 or advice given to the Archbishop pertaining to the
22 information in Exhibit 302?

23 A. I don't. I assume I sent this to him.

24 Q. Yeah. When you prepared it for the file,
25 you also prepared it for the Archbishop's eyes. That

1 was your practice?

2 A. Correct.

3 Q. The records reflect that at some point in
4 time -- let's go to Exhibit 303. This one is
5 December 9, a few days after 302. The year is 1980,
6 and this is a memo to Archbishop Roach from you
7 regarding Thomas Adamson. And it begins by -- you
8 write, "I have concluded the investigation concerning
9 Father Thomas Adamson." So it's correct to say that
10 you were charged with the investigation of Adamson,
11 correct?

12 MR. GOLDBERG: Object to the form of that
13 question.

14 A. Well, I know what I wrote was truthful at
15 the time. Whether it was a formal investigation or I
16 was asked to do it, so whether it was formal or not, I
17 don't know, but I was asked to investigate.

18 Q. (By Mr. Anderson) And you go on to write,
19 "Concerning Father Thomas Adamson and the very serious
20 charges brought against him by Blank." What are those
21 charges?

22 A. I don't remember, but I'm sure they were of
23 a sexual nature.

24 Q. Criminal sexual conduct to minors; wasn't
25 it?

1 A. I can't make a decision as to what it is in
2 law, but it was serious sexual abuse.

3 Q. You go on to write, "I have spoken to Father
4 Wajda, the Associate Pastor of Immaculate Conception
5 of Columbia Heights; Sister Patrice, the parish worker
6 at Immaculate Conception; Blank, which would be a
7 victim or father or a parent." And then you write,
8 "All of these people requested to see me." Do you
9 remember those people requesting to see you?

10 A. No, but I have no doubt that they did.

11 Q. You then write "On Friday, December 5th,
12 1980, I met with Father Ken Pierre concerning his
13 evaluation of the session with Father Adamson." It's
14 correct that you record that you knew that Ken Pierre
15 had been evaluating and seeing Adamson, and you had
16 permission to meet with him, and you did, correct?

17 A. I assume I did. It says I did.

18 Q. Go to the fourth paragraph. I'm going to
19 read it and then ask you a question concerning what
20 you wrote. You write, "I have discussed the incident
21 with Blank, and Father Adamson was as truthful as he
22 had to be." What did you mean by that?

23 A. I think exactly what it says. If he thought
24 I knew something, he said something.

25 Q. And you write -- go on to write, "Father

1 Pierre also indicated to me that there have been other
2 incidents of this nature." What does that refers to?

3 A. I think it refers back to the sexual abuse.

4 Q. And what do you remember about how many
5 other incidents Father Pierre related to you there had
6 been of sexual abuse by Adamson?

7 A. I don't remember.

8 Q. Do you remember what action was taken at
9 that time responsive to this by the Archbishop?

10 A. Only because I turned the page. It must
11 have been inpatient therapy.

12 Q. But that's reflective of the next
13 document -- excuse me -- the next page. But my
14 question to you is do you have any memory, independent
15 memory of that?

16 A. I don't.

17 Q. You do know that he ultimately was
18 transferred to another parish; do you not, by the
19 Archbishop?

20 A. I believe that happened. I can't tell you
21 what parish.

22 Q. The records reflect it was Risen Savior.
23 Does that refresh anything for you?

24 A. (No response.)

25 Q. Before Adamson was assigned to Risen Savior,

1 and after he was removed from Immaculate Conception,
2 and during that time, do you have any memory of
3 yourself or any official of the Archdiocese having
4 reported what's reflected in the memos prepared by you
5 and the meetings held being reported to law
6 enforcement?

7 MR. GOLDBERG: Object to the form of the
8 question. It's compound.

9 A. No.

10 Q. (By Mr. Anderson) Do you recall being
11 concerned or the Archbishop or any other official
12 involved with Adamson at that time, being concerned
13 about him being criminally prosecuted, that being
14 public and there being scandal concerning it?

15 MR. GOLDBERG: Object to the form of that
16 question.

17 MR. WIESER: Join in the objection.

18 A. I think anytime you're dealing with
19 something like this, there's always a concern about
20 scandal. I assume it existed in this case. I don't
21 remember.

22 Q. (By Mr. Anderson) There is a former priest
23 from the Diocese of Winona who was then administrator
24 at the Guardian Angels. His name is Jim Fitzpatrick.
25 Do you remember Jim Fitzpatrick?

1 A. The name's familiar.

2 **Q. He has reported to us that you placed a call**
3 **to Ken LaVan at Guardian Angels. Do you remember Ken**
4 **LaVan?**

5 A. I remember Ken LaVan.

6 **Q. He's also reported that the call to Ken**
7 **LaVan was overheard by him, and you were trying to**
8 **find a parish to place Adamson in and asked LaVan to**
9 **take Adamson. My question to you is do you recall**
10 **having made such a call to Ken LaVan?**

11 MR. GOLDBERG: I object to the form of the
12 question. I'm not sure what report has been made to
13 you or what you're referring to, but --

14 MR. ANDERSON: I'm asking the witness what
15 he knows.

16 MR. GOLDBERG: Well, you're referencing a
17 report, sir, that hasn't been produced.

18 A. It would be very unusual for me to be making
19 calls to parishes for placement. Usually that would
20 be the Personnel Board Director. I don't remember
21 making the call.

22 **Q. (By Mr. Anderson) And so do you recall**
23 **making an effort to find another parish where Adamson**
24 **could be in the Archdiocese?**

25 A. No. And I think someplace there's a

1 document where I was removed from the case because I
2 opposed him being moved to another parish.

3 **Q. What do you remember about that?**

4 A. I remember I was no longer involved, and
5 Father Korf took it over.

6 **Q. Who removed you from the case?**

7 A. The Archbishop. I believe I testified to
8 that.

9 **Q. Why were you opposed to him being moved to a**
10 **parish, another parish?**

11 A. Very obvious. There's reports of sexual
12 abuse of young people.

13 **Q. Fitzpatrick has also indicated that he**
14 **reported to Ken LaVan and thus to you that if Adamson**
15 **was placed at that parish, he would resign, because he**
16 **knew that Adamson had abused kids back in Winona and**
17 **had reported it to Fitzgerald. Do you have any memory**
18 **of having received that information either from LaVan**
19 **or Fitzgerald at that time?**

20 MR. GOLDBERG: I object to the form of the
21 question. There's no time frame as to "at that time."
22 There's no foundation that the Archbishop has ever
23 spoken with Mr. Fitzpatrick or has a memory of it.
24 And if you have a document, it should be produced to
25 the witness.

1 A. I was never working at the Chancery when
2 Bishop Fitzgerald was alive.

3 Q. **(By Mr. Anderson) Okay. But I'm talking**
4 **about having been told by Ken LaVan, "We can't take**
5 **him here, because Jim Fitzpatrick will resign and make**
6 **a stink."**

7 A. Again, I -- I don't know whether that
8 conversation took place or not, but I believe it would
9 have been with the personnel director, not me.

10 Q. **Sometime later, did you follow up -- did you**
11 **make a call to Jim Fitzpatrick after the Adamson case**
12 **became quite public in 1987, '88 and making a call to**
13 **Jim Fitzpatrick's and having a meeting with him at**
14 **Jack's Cafe?**

15 A. No, but it would be a great place to have
16 lunch.

17 Q. **He thought it was. He said you ordered the**
18 **steak sandwich, the top of the menu. Do you remember**
19 **that?**

20 A. That was before I had to deal with
21 cholesterol.

22 Q. **Okay. Do you have any memory at all,**
23 **Archbishop, of having had a meeting with Jim**
24 **Fitzpatrick after the Adamson thing became quite**
25 **public and a discussion with him about his knowledge**

1 of it and what he might do or not do?

2 MR. GOLDBERG: Object to the form of that
3 question.

4 A. I have no reason to say I did or didn't. I
5 liked Jim Fitzpatrick, as I can kind of remember.
6 I've had no contact with him for 20 or 25 years, but
7 as I think about it, if he had some information, I
8 think I would have told him to go to the police, but I
9 don't remember.

10 Q. (By Mr. Anderson) I'm going to show you
11 Exhibit 319. And Exhibit 319, Archbishop, is dated
12 February 2, 1981. It's a letter from Archbishop
13 Roach. It's copied to you, to Adamson, and it says,
14 "I am pleased to appoint you as an Associate Pastor of
15 the Church of the Risen Savior, Apple Valley,
16 effectively immediately." You obviously received
17 this, correct?

18 A. It says at the bottom that I was copied.

19 Q. And do you remember receiving this?

20 A. I don't remember receiving it, but I have no
21 reason to doubt I didn't.

22 Q. Do you remember being ticked off when you
23 saw that he had been assigned to another parish
24 after -- after what you had recorded and learned?

25 A. I don't remember if this was the time. I do

1 remember being very upset and at some point was
2 removed from everything.

3 **Q. Who did you express your upset to?**

4 A. Well, if I was removed, I must have
5 expressed it to the Archbishop, but I don't remember
6 doing it.

7 **Q. Why were you upset?**

8 A. I was upset for a couple of different
9 reasons. One, as I think about it, when he went to a
10 counselor, I thought the counselor would say, you
11 know, he can't continue. But in those days, in my
12 opinion, I think counselors did a disservice. I don't
13 think they know what they were dealing with. Do I
14 remember that particularly? No, but it's a feeling I
15 have. Do you know what I mean? It's not a memory.
16 It's a feeling, and he was obviously reassigned.

17 **Q. And you were also upset because you knew the**
18 **Archbishop was making a choice to put kids at risk?**

19 A. I don't remember that, but that was
20 certainly part of it. I was involved with the youth
21 ministry at one time.

22 **Q. This assignment letter, the third paragraph**
23 **states, "This appointment will not be published in the**
24 **'Catholic Bulletin' at this time." Now, that means**
25 **that it would not be publicly known that he was being**

1 assigned there. Do you remember why the choice was
2 being made by the Archbishop and copied to you that
3 this would not be published?

4 A. There are two possibilities.

5 Q. But do you remember? I'm not asking you to
6 speculate.

7 A. No, I don't remember.

8 Q. Okay. Would you agree that this document
9 reflects an effort by the Archbishop to keep the
10 assignment under the radar because of the history
11 already known to the Archdiocese?

12 MR. WIESER: Object to the form. It calls
13 for speculation.

14 MR. GOLDBERG: I'll join in that objection.

15 Q. (By Mr. Anderson) You can answer.

16 A. Again, there would be two reasons. One, it
17 could be a very temporary assignment, and I don't
18 remember whether it was or wasn't; and secondly, for
19 whatever reason, the Archbishop didn't want it known.

20 Q. If it's a temporary assignment, he's
21 assigned as an administrator, right?

22 A. No. He's assigned at an associate pastor,
23 and that's often a temporary assignment.

24 Q. Yeah, but it's a temporary assignment that
25 says temporary assignment as associate pastor; doesn't

1 **it?**

2 MR. WIESER: Objection, foundation.

3 **Q. (By Mr. Anderson) In your experience?**

4 A. Sometimes yes and sometimes no.

5 **Q. It doesn't say "temporary" here?**

6 A. It doesn't have to.

7 **Q. It doesn't look like it; does it?**

8 A. I don't remember, but it is what it is.

9 **Q. Okay. But if it's not a temporary**
10 **assignment, it's really, then, an effort to make sure**
11 **the people -- it's an effort to keep this thing under**
12 **the radar and to avoid scandal; isn't it?**

13 MR. GOLDBERG: I'm going to object to the
14 form of that question, speculation.

15 A. As I shared, there's two reasons.

16 **Q. (By Mr. Anderson) I'm going to refer you to**
17 **Exhibit 304, Archbishop. And this one is dated**
18 **June 29th, 1984, and it's a memo to Archbishop John R.**
19 **Roach from you, then Bishop Carlson, on the subject of**
20 **Father Tom Adamson. And you write, "On June 28 [sic],**
21 **1984, I was contacted by Mr. Paul Ringsmuth,**
22 **Vocational Rehab Counselor at St. Cloud Reformatory to**
23 **inform me that one of the inmates, Gregory Riedel,**
24 **serving 13 months for rape, was the victim of sexual**
25 **abuse from the age of 14 to 16 ending in 1982 by**

1 **Thomas Adamson."** You wrote that, correct?

2 A. Correct.

3 MR. GOLDBERG: Excuse me. For the record,
4 you misstated the date. It's June 29, 1984, so we
5 don't get confused.

6 MR. ANDERSON: I stand corrected. Thank
7 you.

8 **Q. (By Mr. Anderson) So do you remember this?**

9 A. I don't remember the meeting, but I have no
10 reason to doubt this.

11 **Q. You go on to write, "This began when he was**
12 **a priest serving in St. Paul Park and continued at IC,**
13 **Columbia Heights." IC stands for Immaculate**
14 **Conception, correct?**

15 A. Correct.

16 **Q. You go on to write, "Some of the incidents**
17 **took place while he was seeing Father Pierre and while**
18 **we had him in counseling with Dr. Gendron." That's**
19 **what you wrote, correct?**

20 A. Correct.

21 **Q. Does this refresh your recollection that he**
22 **had not only been required to see Pierre, but he also**
23 **had seen Dr. Gendron at St. Mary's?**

24 A. It does refresh my memory. I did send him
25 to Dr. Gendron.

1 Q. And you had some kind of relationship that
2 you knew Gendron from having worked with other
3 priests?

4 A. I'm not sure if it was having worked with
5 other priests. We were on the same board, because I
6 was on the St. Mary's Board for a while.

7 Q. Okay. Do you remember why you selected
8 Gendron to send Adamson to?

9 A. No, unless, you know, I knew him.

10 Q. The last -- you'll recall that Adamson was
11 to not have contact with youth in the earlier memos,
12 and this clearly is -- well, let me ask you this.
13 Look at the last paragraph in this memo, and I'll read
14 it and then ask you a question. You write, "The
15 statute of limitations does not run out for two and a
16 half years." You wrote that, correct?

17 A. I wrote it.

18 Q. Why did you calculate the criminal statute
19 of limitations?

20 MR. GOLDBERG: Just a moment. I'm going to
21 object to form. There's no foundation to that
22 question whatsoever.

23 A. The way I would write these memos, I would
24 write what people told me, so I assume they said that.

25 Q. (By Mr. Anderson) Who told you that criminal

1 statute of limitations would run out in two and a half
2 years?

3 A. I believe it was the parents.

4 Q. You go on to write, "The mother and father
5 are considering reporting this to the police." What
6 makes you think that the parents told you that and not
7 some official or attorney for the Archdiocese?

8 A. Because I would have written down what the
9 parents told me. If somebody else told me that, I
10 would have written that down.

11 Q. So you don't know -- did you do the
12 calculation of two and a half years on the statute of
13 limitations?

14 A. No. I believe that's what the parents told
15 me.

16 Q. Why do you believe that? Do you have a
17 memory of that?

18 A. No, because I write down on things -- what
19 people tell me, and that's what it says.

20 Q. Well, the way this is written, first, the
21 statute of limitations does not run out for two and a
22 half years, which means this guy, if reported, could
23 be prosecuted, right?

24 MR. GOLDBERG: Objection. There's no
25 foundation for that.

1 **Q. (By Mr. Anderson) Isn't that what it means,**
2 **Archbishop?**

3 MR. GOLDBERG: It could be -- there are many
4 statutes of limitations, as you well know,
5 civil/criminal.

6 MR. ANDERSON: This is criminal statute of
7 limitations.

8 A. I'm just stating what the parents told me.

9 **Q. (By Mr. Anderson) Let's just talk about what**
10 **you wrote. Okay? When you write, "The statute of**
11 **limitations does not run out for two and a half**
12 **years," what that means as you wrote it then was that**
13 **there were two and a half years in which this guy,**
14 **Adamson, could be prosecuted for the crime against**
15 **Riedle as reported above, correct?**

16 MR. GOLDBERG: Object to the form, no
17 foundation.

18 A. Again, this is what the parents told me.

19 **Q. (By Mr. Anderson) Is that a fair reading of**
20 **what you wrote, though?**

21 A. I don't remember. I just wrote what they
22 said, and I have no reason to doubt that's what they
23 said.

24 **Q. Well, you do not attribute the first**
25 **sentence to the parents here; do you?**

1 A. I do not.

2 Q. Okay. So you have no memory of what the
3 parents told you; do you?

4 A. Perhaps that's what Paul Ringsmuth said.

5 Q. Okay. So let's get to what you do remember.
6 You don't remember how you had learned that statute of
7 limitations was two and a half years?

8 A. Somebody told me.

9 Q. Okay. And you recorded that, but you don't
10 know who told you that, correct?

11 A. Well, in reading the memo, whoever told me,
12 this is what was said. Whether it was this
13 Mr. Ringsmuth or the parents, that I don't remember.

14 Q. Okay. I just want to know if you know -- if
15 you calculated that, and if you didn't, if you can
16 remember who calculated it that led you to record it
17 as it is written here, and your answer to that
18 question is "I don't know who did the calculation that
19 caused me to record it as I did," correct?

20 MR. WIESER: Objection, misstates the
21 witness' testimony.

22 MR. GOLDBERG: Join in the objection and
23 object to the form.

24 A. What I wrote is what I was told. As I read
25 through the memo, obviously having not seen it for a

1 long time, I thought I was recording the parents, but
2 in your redirecting me to the first paragraph, it
3 could have been this Mr. Ringsmuth.

4 Q. (By Mr. Anderson) Okay.

5 A. I don't remember.

6 Q. Yeah, and that's what I'm getting to. You
7 really don't know who told you the statute of
8 limitations of a criminal prosecution was two and a
9 half years?

10 A. Well, I'm assuming it's either Ringsmuth or
11 the parents, and it appears now, as I reread it, it
12 looks like it was Ringsmuth.

13 Q. But you don't have a memory of that?

14 A. I have no memory.

15 Q. Okay. And the information contained in this
16 memo obviously was shared with Archbishop Roach at
17 that time. Who else?

18 A. I don't remember, other than he's listed, so
19 I assume it went to him.

20 Q. Okay. And he also named Paul Ringsmuth and
21 Janet and John Riedle at the bottom. Do you know if
22 it was sent to them or you just put that there for
23 contact information?

24 A. I don't remember. I don't think I sent it,
25 because if I sent it, there would be something up

1 above.

2 **Q. Okay. That's what appeared to me, but I**
3 **wanted to ask you. You go on to write, "The mother**
4 **and father are considering reporting this to the**
5 **police." What led you to write that?**

6 A. Either the parents or Mr. Ringsmuth told me
7 that.

8 **Q. And did you report this to the police?**

9 A. I did not.

10 **Q. Why not?**

11 A. It didn't occur to me it was my
12 responsibility. This was a counselor from the prison.

13 **Q. Did you consider yourself to be a mandatory**
14 **reporter?**

15 A. No.

16 **Q. Did you ever consider yourself to be a**
17 **mandated reporter while in the Archdiocese of**
18 **St. Paul/Minneapolis?**

19 A. No.

20 MR. GOLDBERG: Is this a good time to just
21 check in with you to see how you're doing, what your
22 time is?

23 MR. ANDERSON: Sure. We've been going quite
24 a while. Why don't we take a lunch break? Can you
25 give me some idea as to how --

1 MR. ANDERSON: Well, let's take a break and
2 talk about it.

3 VIDEOGRAPHER: The time is 12:20. We are
4 now off the record.

5 (Whereupon a break was taken.)

6 VIDEOGRAPHER: The time is 1:29. We are now
7 back on the record.

8 Q. (By Mr. Anderson) All right. Archbishop,
9 right before we went on the record, you had -- your
10 counsel had asked the last question be read back, and
11 it was, and then you said you wanted to respond to the
12 last question asked before the break. What was it you
13 wanted to respond to and/or say?

14 A. When you asked the question, I was still
15 thinking of the earlier time period. I can't tell you
16 a date, but there was a time when all priests became
17 mandatory reporters, and the only reason I remember
18 that is because there was a lot of discussion about
19 priests and Bishop relationships and things, but I
20 don't remember when it was, so there was something.

21 Q. So do you know when it was you yourself were
22 considered to be a mandatory reporter under Minnesota
23 law?

24 A. I don't remember the date.

25 Q. Do you know if it was before or after you

1 prepared the exhibits that we identified earlier as
2 304, 319 and 301 in the 1980s?

3 A. I don't remember.

4 Q. Did you ever get training after you became a
5 mandatory reporter on what constitutes a report, a
6 requirement under law?

7 A. I don't remember any training that I had.
8 The first thing that comes to mind was when the
9 Bishops met in 1996 and talked about sexual abuse.
10 There could have been something before that, but I
11 don't remember.

12 Q. Was that the Minnesota Bishops or the
13 Catholic Conference of Bishops?

14 A. Conference of Bishops.

15 Q. And that was at the annual meeting in '96?

16 A. I think it was 1996.

17 Q. You also attended a meeting of the Catholic
18 Conference of Bishops in Collegeville at St. John's,
19 actually, in 1985, because you were then an auxiliary,
20 correct?

21 A. I don't remember that meeting. Perhaps I
22 went. I did not go to all the Bishops' meetings.

23 Q. Well, you had been installed as an Auxiliary
24 Bishop in 19 --

25 A. January of '84.

1 Q. -- '84. That meeting was in '85 at
2 Collegeville, St. John's. Do you have any memory of
3 that meeting at all?

4 A. No. The one I remember was 1996. I thought
5 there was a meeting.

6 Q. And what do you remember being discussed
7 about sexual abuse, reporting requirements and the
8 like at the '96 meeting?

9 A. What I remember is some discussion about the
10 challenge that therapists had in understanding what,
11 you know, sex abuse was and the recidivism rate, which
12 is what we, of course, took as our advice in those
13 days. There may have been other things. I'm sure
14 there was, but I don't remember.

15 Q. But in 1996, you already knew, however, by
16 reason of your experience and the work you had done
17 with victims, offenders and the like, that sexual
18 abusers and the recidivism rate was very high, and
19 that was a disease or a disorder that really couldn't
20 be cured?

21 A. I did not know that.

22 Q. When -- go ahead.

23 A. I did not know that, but as a pastor, I was
24 becoming increasingly concerned.

25 Q. When do you think you first came to the

1 realization or the knowledge that, you know, sexual
2 abuse, adults abusing kids, be it priests or adults,
3 was a disorder that one couldn't be cured, if you did?

4 A. I don't know if I ever knew it as a disorder
5 that couldn't be cured, but certainly by the '90s
6 there were more and more instances, and, in fact, I
7 remember one therapist who we had used before, in
8 fact, may even have been an expert witness -- I don't
9 know whether he was for us or against us, but he said
10 that therapists themselves didn't know in the early --
11 the late '70s, early '80s, but I don't have a date on
12 that.

13 Q. All right. I have a date that might help
14 you with that by reason of -- let's look at Exhibit
15 101. I'm putting before you Exhibit 101, and, first,
16 as you can see, it's a newspaper article. It's dated
17 February 16, 1987, and you're quoted in it, and on the
18 topic of cures and disabilities, the second page. Let
19 me direct you to a portion of it, and there's some
20 statements attributable to you, and then I'll ask you
21 about it. First, by way of the background of this, do
22 you remember this article appearing in the news?

23 A. I don't.

24 MR. GOLDBERG: Counsel, do you have a better
25 copy of Page 1?

1 MR. ANDERSON: No.

2 MR. GOLDBERG: Because it's illegible.

3 MR. ANDERSON: I know. I don't have a
4 better copy.

5 Q. (By Mr. Anderson) The headline of it is "A
6 Cover-up of Priest Sex Misconduct denied." There's a
7 picture of you. You denied at that time there had
8 been a cover-up of sexual abuse pertaining to Adamson,
9 correct?

10 A. Do you know what the date was?

11 Q. Yeah, February '87.

12 A. I don't remember the article, but --

13 Q. Do you remember issuing a public denial of a
14 cover-up?

15 A. No.

16 Q. Had there been a cover-up?

17 A. Well, I think what we just discussed about
18 Adamson, he was certainly moved, but, again, they were
19 taking the word of counselors that this problem could
20 be cured. So, in essence, I don't think there was a
21 cover-up, but I don't think people had the knowledge
22 at the time, and in many ways, we were the victims of
23 those we sent people to for treatment, and I didn't
24 like that, but that's the way it was.

25 Q. You did have the knowledge in '87, though;

1 **didn't you?**

2 MR. GOLDBERG: Knowledge of what? Object to
3 the form of the question.

4 A. I don't know if I knew the recidivism rate
5 was that high then, but I found out at some point.

6 **Q. (By Mr. Anderson) Let's look at the second**
7 **page of this article, and in the first column of the**
8 **second paragraph, let me read it, and you're quoted,**
9 **and I'll ask you a question. It says, "Acting under**
10 **the determination that the incident was, quote,**
11 **'inappropriate behavior,' unquote and not sexual**
12 **abuse, Carlson said the Archdiocese decided to ask**
13 **Adamson to sign a written agreement that he would have**
14 **no contact with young people." My first question is**
15 **do you remember telling the "Pioneer Press" that?**

16 A. I don't.

17 **Q. Is that true?**

18 MR. GOLDBERG: Object to the form of the
19 question. Is what true? His statement or that he
20 told them that?

21 **Q. (By Mr. Anderson) Is that statement, as**
22 **reported, true?**

23 A. True that I said it?

24 **Q. That you said it or that you did what you**
25 **said?**

1 A. I don't remember saying it, so I don't know
2 whether it's true or not.

3 **Q. You go on to be quoted as saying, "'If there**
4 **had been a case of sexual abuse at that time, rather**
5 **than just inappropriate behavior, I think we would**
6 **have removed him,' unquote, Carlson said." Did you**
7 **say that?**

8 A. I don't remember saying it.

9 **Q. Do you deny saying it?**

10 A. I just don't remember. I can't confirm or
11 deny.

12 **Q. That statement belies the earlier documents**
13 **we looked at about him having admitted to criminal**
14 **sexual conduct; doesn't it?**

15 MR. GOLDBERG: I'm going to object to the
16 form. It's argumentative, and, secondly, you're
17 building off a Page 1 of the document that's
18 illegible, so --

19 MR. ANDERSON: Well, Page 2 isn't, and
20 that's what I'm reading from.

21 MR. GOLDBERG: Oh, I understand you're
22 reading from Page 2, but it relates to the article.

23 **Q. (By Mr. Anderson) Doesn't this public**
24 **statement made by you in 1987 contradict the documents**
25 **we reviewed in 1980 and '84?**

1 A. My difficulty is I don't remember what I
2 said, and there's been enough instances in my life
3 where what I was quoted as saying was not what I
4 actually said to the reporter, so I can't say with any
5 accuracy.

6 **Q. Let's go to the second column of this Page**
7 **2, Archbishop, and I will read what is quoted here,**
8 **and it looks like in quotation marks attributable to**
9 **you. "'It's our policy today that there really is no**
10 **cure for someone with the disease of pedophilia, but**
11 **only a chance for some recovery,' unquote, Carlson**
12 **said." So is that something you said?**

13 A. It's possible. I don't remember saying it.

14 **Q. Was that the policy, as represented in this**
15 **article and made to the people by the Archdiocese**
16 **through you and others in 1987?**

17 A. I don't remember what I said to the
18 reporter, so I don't remember whether I'm quoted
19 accurately or not. But certainly as I sit here today,
20 I would agree with that statement.

21 **Q. Okay. And was it the policy?**

22 A. I don't remember any policy.

23 **Q. When do you remember there was first a**
24 **policy implemented in the Archdiocese of St. Paul/**
25 **Minneapolis that prohibited the Archbishop and his**

1 officials from continuing any priest in ministry that
2 had been credibly accused of abuse?

3 A. Again, I thought there was something in
4 1996, but I don't --

5 Q. But you're not sure?

6 A. Not sure.

7 Q. If this quotation attributed to you is made
8 in quotes, it would appear -- and this is Clark
9 Morphew, who is a religion reporter. Do you remember
10 him?

11 A. Uh-uh.

12 Q. Well, in any case, you don't deny that there
13 was such a policy if you made this statement. You're
14 just saying you don't remember having made it today,
15 correct?

16 A. I don't remember having made it. I also had
17 enough experiences with being misquoted, I can't
18 attest that that's exactly what I said or not.

19 Q. Did you intend, at the time you were
20 interviewed by Clark Morphew and this article was
21 written, to try to assure the parishioners that you,
22 an official of the Archdiocese, and the Archbishop
23 wanted people to believe that their kids were safe?

24 A. I don't remember any intention that I
25 attributed to this. I have no memory of that.

1 Q. Did you make a representation on behalf of
2 the Archdiocese and the Archbishop that there were no
3 priests in ministry who had offended?

4 MR. GOLDBERG: Object to the form. What
5 period of time are you talking about?

6 MR. ANDERSON: 1987.

7 A. I don't remember doing so.

8 Q. (By Mr. Anderson) Were there priests in
9 ministry who had offended in 1987, that you knew to
10 have offended and continued in ministry?

11 A. I don't remember, because I don't remember
12 whether Tom Adamson was still in ministry or not.

13 Q. But other than Adamson, any that you knew
14 of?

15 A. Nothing comes to mind right now, but --

16 Q. So you obviously had -- if the statement is
17 attributable to you, you did have some information
18 about "It's our policy today that there really is no
19 cure for someone with the disease of pedophilia, but
20 only a chance for some recovery." Let's assume that
21 statement was made by you. Let's say it's correct and
22 quoted by you. Thus, if it is so, it means you got
23 that from somebody. From whom would you have learned
24 that in 1987 there really is no cure for someone with
25 the disease of pedophilia?

1 A. I don't remember. I can't attribute it to
2 anyone.

3 Q. Let's go to Exhibit 305. Exhibit 305,
4 Archbishop, is dated July 9, 1984. It's a memo to
5 Archbishop Roach from you, as Bishop Carlson. The
6 subject is Father Thomas Adamson, and this is a memo
7 you've seen before and was prepared by you, correct?

8 A. Correct, it was prepared by me.

9 Q. And it was prepared in much the same way you
10 had prepared the other memos, where you took some
11 notes and then typed it out yourself or had it typed
12 by somebody else or what?

13 A. I don't remember whether I typed it or
14 somebody else, because it doesn't quite look like the
15 same typewriter.

16 Q. It looks like a little better typing.

17 A. Yeah, probably somebody else. And I would
18 guess that the notes were mine, and if Kevin McDonough
19 was there, he may have made notes, too. I don't
20 remember.

21 Q. At the top, Archbishop, it says "Strictly
22 Confidential," underlined. What did that then mean
23 and for whose eyes was this intended to be used and
24 seen only?

25 A. It would have gone only to the Archbishop.

1 Q. That's what that means?

2 A. That what I would intend it to mean.

3 Q. And then at the second page, there's a
4 little bit of an initial there. Is that yours?

5 A. It is.

6 Q. So you prepared the memo?

7 A. I may have prepared it. Father McDonough
8 may have had some input into it. I don't remember.

9 Q. Fair enough. I could probably -- I could
10 ask you about the July '84 thing and what happened,
11 and your answer would be --

12 A. As I read it, this would probably be what
13 happened.

14 Q. Okay. Yeah, but first, independent of
15 reading this, your answer would be what happened on
16 that date?

17 MR. GOLDBERG: Are you asking him not to
18 look at it?

19 MR. ANDERSON: Yeah.

20 Q. (By Mr. Anderson) First I want to see if you
21 have an independent memory of the memo.

22 MR. GOLDBERG: Well, he can't tell you
23 unless he reads it.

24 MR. ANDERSON: No.

25 Q. (By Mr. Anderson) Before you read it, I want

1 to ask you if you remember what happened at that time
2 and/or what you did about it. And if you say, "I
3 don't remember it," then we'll look at the memo.

4 A. I don't remember it.

5 Q. Fair enough. Let's look at the memo. It
6 states, "On Friday, July 6, 1984, Father Kevin
7 McDonough and I met with the Reverend Thomas Adamson
8 concerning certain charges which had been made by Greg
9 Riedle, which currently is an inmate at the St. Cloud
10 Reformatory."

11 So this reflects in your own hand that you
12 had a meeting on this date with then Kevin McDonough,
13 who is one of the officials helping you advise the
14 Archbishop in how to handle the sexual abuse
15 allegations made against Adamson, correct?

16 A. Well, it says we were both there, so
17 obviously we were both there.

18 Q. And tell me what you remember about that
19 meeting with yourself, Kevin McDonough and Tom
20 Adamson.

21 A. Outside of the memo, and I have no reason to
22 believe this isn't inaccurate, I have no other memory.

23 Q. The second paragraph, you write, "In the
24 counseling process at St. Cloud, it has become evident
25 that Gregory was also sexually abused from 1978 to

1 **1982." That's something you recorded then?**

2 A. It's something I recorded for this memo,
3 yes.

4 **Q. And that does not refresh any additional**
5 **recollection of this meeting?**

6 A. It does not.

7 **Q. You then go on to state, "I asked Father**
8 **Adamson about this, and he admitted, and, in fact, he**
9 **had abused the boy during that period of time." Did I**
10 **read that correctly?**

11 A. Correct.

12 **Q. So you and McDonough asked Adamson if he had**
13 **abused Greg Riedle, and he admitted having done the**
14 **crime against the kid, correct?**

15 A. Correct.

16 **Q. And you so record that?**

17 A. As I record it is how I would have been
18 told.

19 **Q. You write, "I did not go into the sexual**
20 **activity, but Father Adamson agreed that it probably**
21 **would be first degree sexual contact."**

22 **That's what you wrote?**

23 A. That's what I wrote.

24 **Q. And you also knew that when first degree**
25 **criminal sexual conduct is written and recorded, that**

1 is the most serious of the sex crimes against a child.

2 You know that?

3 A. Correct.

4 Q. And he admitted that to you and Kevin
5 McDonough?

6 A. I don't remember if Kevin asked the question
7 or I did. If I wrote it, that's what was said at the
8 time.

9 Q. And when he admitted having done this to
10 this kid, did you ask Adamson about his sexual history
11 and whether he had committed sexual -- criminal sexual
12 conduct against other kids?

13 A. It's -- I don't remember whether I asked
14 that question or not, but it's not recorded here, so I
15 assume I didn't.

16 Q. Isn't that something you would have wanted
17 to know?

18 A. I don't remember the conversation, so it's
19 impossible to say what I was thinking at the time.

20 Q. Well, if he's admitting to having abused
21 this kid and it's crim sex, first degree crim sexual
22 conduct, and you did not record that you asked him the
23 question on this admission, did you at any time ever
24 ask Adamson his sexual history and if he had admitted
25 to having abused any other kids since he had been a

1 priest, ordained in '58, and continued into the
2 Archdiocese until the '80s?

3 A. I don't remember whether I did or didn't.

4 Q. Don't you think that's something some
5 official of the Archdiocese should have asked this
6 priest?

7 A. At the time, I don't know whether someone
8 did or didn't, but what's here is what I did.

9 Q. Because it's not in the document, you're
10 saying you didn't ask the question and, therefore,
11 didn't get the answer. Why wasn't that question asked
12 by you then, upon his admission that he had committed
13 criminal sex?

14 MR. GOLDBERG: Object to the form of the
15 question. It calls for speculation.

16 A. Well, obviously, this was 30 years ago, so I
17 really don't remember the conversation.

18 Q. (By Mr. Anderson) Oftentimes we don't ask
19 questions we don't want to know answers to,
20 Archbishop. Do you think that's the reason we didn't
21 want -- the Archdiocese really didn't want to know how
22 bad it was?

23 MR. GOLDBERG: Object to the form.

24 A. I think, given the status of things in '84
25 with counselors and other people telling us things

1 were okay, I don't know if it occurred to me.

2 **Q. (By Mr. Anderson) You since learned that he**
3 **had a long trail of victims that predated Greg**
4 **Riedle's abuse; haven't you?**

5 A. Certainly at the time of the trial or after
6 that.

7 **Q. The trial revealed that there had been a**
8 **long stream of victims going back to the early '60s;**
9 **didn't it?**

10 A. I don't remember what it revealed. I
11 remember there were other victims.

12 **Q. And it also revealed that there was abuse**
13 **after 1984; wasn't there?**

14 A. I don't remember that, but --

15 **Q. When you learned at the trial there had been**
16 **a long history of abuse by him in '84, did you ever**
17 **ask yourself the question, "Why didn't I ask when I**
18 **learned this," and "Why didn't I do more?"**

19 A. I think in everything we do, once we've
20 experienced it, we reflect on our actions and we ask
21 what we can do better. Certainly as I look at Sioux
22 Falls and other places, I think we did a pretty good
23 job.

24 **Q. I'm looking at '84 now. Do you think that**
25 **there was a practice at that time that there was a**

1 concern about scandal that sometimes made the
2 officials or the Archbishops have a tendency to err on
3 the side of protecting the priests and avoiding
4 scandal?

5 A. Well, in this memo, for instance, it's the
6 counselor that's talking about reporting it.
7 Apparently, he didn't, but he was talking about it. I
8 don't know why he didn't either.

9 Q. The fourth paragraph is, "I asked Father
10 Adamson to see Dr. Gendron and recommended to him that
11 he obtain the criminal history." And you recommended
12 Mr. Ted Collins or Mr. Andrew Eisenzimmer as lawyers
13 for him; did you not?

14 A. Again, if I said I did, I probably did. I
15 don't remember doing it.

16 Q. And the Archdiocese paid for his lawyers;
17 did they not?

18 A. I don't remember that we did or didn't.

19 Q. The fifth paragraph, you write, "Further, I
20 told Father Adamson that I will be in contact with him
21 after I visited with the Archbishop and Bishop
22 Watters." So you recorded here that you intend to
23 visit with both the Archbishop and Bishop Watters,
24 correct?

25 A. That's what it says. And I have no reason

1 to doubt it if it's written here.

2 Q. So how many meetings did you actually have
3 with Bishop Watters?

4 A. I don't have any remembrance of any
5 meetings, but obviously I did if it's here.

6 Q. When I confronted you with the statement
7 that Bishop Watters made at his deposition that he
8 attributed to you that you advised him that the best
9 thing he could do in a deposition is not remember, you
10 said you never had any conversations with Watters. In
11 fact, this reflects that you had not only
12 conversations, but you had meetings with him, correct?

13 A. Based on my memory, I said that I didn't
14 remember having any conversations with him.
15 Obviously, this says that I did.

16 Q. And today, do you remember pertaining to
17 this memo, as you see it, what came in the meeting
18 with Watters and Roach?

19 MR. WIESER: Objection, misstates the
20 evidence in the Exhibit 305.

21 Q. (By Mr. Anderson) Well, that you intended to
22 have. Do you recall having such a meeting?

23 A. I do not recall having such a meeting. I
24 assume from the document that I reported what I had
25 been told.

1 Q. The second page under "Recommendation," this
2 is a recommendation you are making as an Auxiliary
3 Bishop to the then presiding Archbishop Roach,
4 correct?

5 A. Correct.

6 Q. And under "Recommendation," you write, "It
7 is my recommendation, given the seriousness of our
8 exposure, that the Archdiocese posture itself in such
9 a way that any publicity will be minimized." First,
10 those are your words; weren't they?

11 A. If they're written here, they're my words.

12 Q. And that was your recommendation?

13 A. Apparently at the time, that was my
14 recommendation.

15 Q. How does that make you feel reading that and
16 the recommendation you made to the Archbishop at that
17 time?

18 MR. GOLDBERG: Object to the form of the
19 question. We're not here to ascertain his opinion,
20 his feelings. We're here to get the facts. You can
21 answer if you wish.

22 A. Obviously, based on some 25 years later, I
23 would do it differently.

24 Q. (By Mr. Anderson) Don't you think you should
25 have done it differently then?

1 A. I did what I did.

2 **Q. Don't you think the Archdiocese made a**
3 **grievous mistake in trying to minimize publicity and**
4 **posture itself in the way it did?**

5 A. I think counselors made mistakes. I think
6 people in general made mistakes. I think the
7 Archdiocese made mistakes.

8 **Q. Don't you think that the Archdiocese has to**
9 **take responsibility for its mistakes, because if it**
10 **doesn't, it's destined to repeat them?**

11 A. I know that several times people -- I, as a
12 Bishop, have been told in many different places, you
13 know, if you call it best practices, and I think it's
14 in our best interest to do that.

15 **Q. This recommendation about given the**
16 **seriousness of our exposure, when you use the term the**
17 **seriousness of our exposure, that means yours and the**
18 **Archdiocese's, correct?**

19 A. I don't remember what I was thinking, but as
20 I read it now, I think I'm focusing on the Archbishop
21 and the Archdiocese.

22 **Q. Is that exposure to go to jail? Were you**
23 **concerned about being sent to jail for you -- for**
24 **yours and the Archdiocese's failures at that time?**

25 A. I never remember being concerned about going

1 to jail.

2 Q. Well, when somebody says given the
3 seriousness of our exposure, they're referring to
4 something. Exposure to what? It's not exposure to
5 climate change. It's exposure to some consequence.
6 Is the consequence jail or publicity or scandal or
7 what?

8 MR. GOLDBERG: Object to the form of that
9 question.

10 A. Well, obviously, it would be scandal and
11 also publicity.

12 Q. (By Mr. Anderson) Did you have concerns back
13 then, Archbishop, that as you wrote this, that
14 Archdiocesan officials could face some criminal
15 liability for their role in being complicit in
16 covering up or concealing the crimes by Adamson?

17 A. No, I don't remember I ever did that.

18 Q. Did you or any of the Archdiocesan officials
19 consult criminal lawyers about your exposure at this
20 time?

21 MR. WIESER: Object to the form of the
22 question to the extent that it's a compound question.

23 Q. (By Mr. Anderson) Did you seek legal counsel
24 on whether --

25 A. I did not seek any. I'm not aware of

1 anybody who did.

2 Q. Ted Collins, the lawyer you referred Adams
3 to -- Adamson to did end up representing Adamson. Do
4 you recall that?

5 A. I don't.

6 Q. Okay. The next sentence is, you write, "I
7 would recommend that in cooperation with Bishop
8 Watters, that Father Adamson be sent to the Paracletes
9 in Albuquerque or to the House of Affirmation." Those
10 are both treatment centers you knew to exist?

11 A. At the time, they were both.

12 Q. And they were often -- they were treatment
13 centers used to send up clerics with problems, not
14 just sexual abuse, but problems dealing with celibacy,
15 chemical dependency and other things; is that correct?

16 A. I think and also emotional issues.

17 Q. And were these both treatment centers that
18 had an affiliate with the Catholic Treatment Centers,
19 funded by Bishops?

20 A. I don't believe they were funded by Bishops,
21 but they were Catholic Treatment Centers.

22 Q. Did you also utilize St. Luke's back then?

23 A. I don't remember if we did or didn't.

24 Q. You had earlier said that you felt that the
25 Archdiocese made mistakes in the handling of this

1 priest and others, but you seem to attribute more
2 responsibility on the therapist. Do you think that
3 the therapist, upon which you relied, either at the
4 Service of Paracletes, Ken Pierre, Gendron or others
5 that appear in this record, bear as much or more
6 responsibility than the Archdiocesan officials who
7 made the choices they did?

8 A. I think if you go back in history, I think
9 the whole culture did not know what they were dealing
10 with. I think therapists didn't. I don't think we
11 fully understood. I don't think public school
12 administrators understood it. I don't think we
13 realized it was the serious problem it is.

14 Q. Well, mandatory reporting laws went into
15 effect across the nation in 1973, Archbishop.

16 MR. GOLDBERG: I'm going to object to the
17 form of that question.

18 MR. ANDERSON: Let me finish the question.

19 MR. GOLDBERG: Go ahead. I'm sorry.

20 Q. (By Mr. Anderson) And you knew at all times,
21 while a priest, having been ordained in 1970, it was a
22 crime for an adult to engage in sex with a kid. You
23 knew that, right?

24 MR. GOLDBERG: I'm going to object to the
25 form of that question now. You're talking about

1 mandatory reporting.

2 MR. ANDERSON: Okay. I'll -- if you don't
3 like the question, I'll ask another question.

4 MR. GOLDBERG: Well, you've asked a
5 conjunctive question. One doesn't --

6 MR. ANDERSON: Objection heard. I'll ask
7 another question. Okay?

8 MR. GOLDBERG: Go ahead.

9 Q. (By Mr. Anderson) Archbishop, you knew it
10 was a crime for an adult to engage in sex with a kid?

11 A. I'm not sure whether I knew it was a crime
12 or not. I understand today it's a crime.

13 Q. When did you first discern that it was a
14 crime for an adult to engage in sex with a kid?

15 A. I don't remember.

16 Q. When did you first discern that it was a
17 crime for a priest to engage in sex with a kid who he
18 had under his control?

19 A. I don't remember that either.

20 Q. Do you have any doubt in your mind that you
21 knew that in the '70s?

22 A. I don't remember if I did or didn't.

23 Q. In 1984, you are a Bishop in the -- an
24 Auxiliary Bishop in the Archdiocese of St. Paul/
25 Minneapolis. You knew it was a crime then, right?

1 A. I'm not sure if I did or didn't.

2 Q. Well, you're talking about criminal sexual
3 conduct in 1980, and you're talking about it again in
4 1984, so you knew that to be correct, right?

5 A. What I said, I said, and if I -- if I wrote
6 it, I said it.

7 Q. Do you know what other treatment centers
8 were utilize by the Archdiocese besides the House of
9 Affirmation, Dr. Gendron, Ken Pierre Consultation
10 Services Center or the Service of Paracletes, to treat
11 priests who had offended against kids?

12 A. There may have been others, but I don't
13 remember.

14 Q. That funding was done by the Archdiocese as
15 a part of a substantive evaluation; is that correct?

16 MR. WIESER: Object, foundation, if you
17 know.

18 MR. GOLDBERG: Let me just ask you for
19 clarification. I'm not sure. Are you talking about
20 the cost of treatment that was paid by the diocese?

21 MR. ANDERSON: Yes.

22 MR. GOLDBERG: Are you talking about
23 supporting the institution that was providing the
24 treatment?

25 MR. ANDERSON: The cost of treatment.

1 MR. GOLDBERG: Did you understand the
2 question that way?

3 THE WITNESS: No. I thought we were
4 supporting the --

5 MR. ANDERSON: Okay. Let me clarify the
6 question.

7 Q. (By Mr. Anderson) The funding for the
8 treatment of the priests that was sent, in this case,
9 to House of Affirmation, the Service of Paracletes,
10 St. Luke's or any of the institutions where priests
11 who had offended or abused kids and they were sent for
12 treatment, is it correct to say the Archdiocese paid
13 for that treatment?

14 MR. WIESER: And before you answer,
15 Archbishop, it would be helpful just to have a time
16 frame on this question as well.

17 MR. ANDERSON: We're in the 1984 time frame
18 now.

19 A. I don't remember whether we did or didn't.
20 I was never involved with the financial aspects of
21 things.

22 Q. (By Mr. Anderson) You did get involved in
23 meeting with the counselors, however, to help to
24 determine whether or not an offender such as Adamson
25 could be returned to ministry, and you understood that

1 Adamson had given a waiver of his privilege for you
2 and other officials to consult with them?

3 MR. WIESER: Is that a question?

4 MR. ANDERSON: No. It was a bad question,
5 so I'm going to ask a good question.

6 Q. (By Mr. Anderson) Did you understand that
7 you had access, as an official of the Archdiocese, to
8 his medical care providers, such as Gendron, Pierre,
9 Service of Paracletes?

10 A. I would talk to them, but usually if there
11 was something written, it was sent to the Archbishop.

12 Q. And did you ever meet with them personally
13 concerning Adamson?

14 A. I remember meeting with Dr. Gendron, and the
15 reason I remember meeting with him is it was in a
16 parking garage, and he died like that week later, so
17 it was just -- that kind of thing sticks in your
18 memory.

19 Q. Sure. So now that we've reviewed some
20 documents and explored some issues pertaining to
21 sexual abuse, what you knew and how you viewed it, let
22 me see if there's anything that has come to you in the
23 time we spent together that changes your answer to
24 this question.

25 At any time, Archbishop, while you were a

1 priest, a chancellor, an Auxiliary Bishop or an
2 official to the Archdiocese from 1970 to '94, did you
3 ever report any suspicions of sexual abuse by a priest
4 to any law enforcement agency directly?

5 A. The first report I remember is in South
6 Dakota.

7 Q. And so the answer to that question I just
8 gave you pertaining to your tenure in the Archdiocese
9 would have been, "No, I never reported it," correct?

10 A. I don't remember.

11 Q. And did you, during your tenure in the
12 Archdiocese of St. Paul/Minneapolis from '70 to '94,
13 ever order or advise any of your colleagues or
14 subordinates or other officials to report suspicions
15 of sexual abuse to law enforcement agencies?

16 A. I know I told parents. I may have told
17 others. There may be examples that you're aware of,
18 but I don't know. But if someone came to me and had
19 information, firsthand information, I'm pretty sure I
20 would tell them to report if they wanted to.

21 Q. But your answer to the question today is you
22 have no memory of having ever told anybody to report
23 to law enforcement or advised them to do so, correct?

24 MR. GOLDBERG: I'm going to object. I think
25 that mischaracterizes his testimony given earlier this

1 morning.

2 MR. ANDERSON: Well, let me ask the question
3 so that there's no ambiguity about it.

4 Q. (By Mr. Anderson) Did you, from 1970 to
5 1994, ever advise or order any of your colleagues or
6 other officials to make a report to law enforcement of
7 suspicions of sexual abuse by one of the clerics?

8 A. I know I told parents. I think there's some
9 memos we didn't see.

10 Q. I'm talking about colleagues and officials.
11 Now, priests and officials.

12 MR. GOLDBERG: Well, that's a different
13 question.

14 MR. ANDERSON: No, it's not. I asked
15 colleagues and officials.

16 MR. GOLDBERG: Well, I thought you --

17 MR. ANDERSON: If you didn't understand the
18 question, I'm going to get him to understand it, and
19 then you listen to the question, too. Okay?

20 MR. GOLDBERG: You were talking about "or
21 anyone."

22 MR. ANDERSON: No, I said -- listen. Let's
23 get on the same page. It happens. Don't worry about
24 it.

25 MR. GOLDBERG: I'm not worried about it.

1 **Q. (By Mr. Anderson) Okay. The question is**
2 **from 1970 to 1994, did you ever order or advise any of**
3 **the Archdiocesan officials or priests to report**
4 **suspensions of sexual abuse?**

5 A. I don't remember if I did or didn't. I
6 think I would have advised people that had firsthand
7 information to call the police if they wanted to or to
8 get the facts.

9 **Q. My question is, do you remember ever having**
10 **done it? Yes or no?**

11 A. As I said, I don't remember whether I did or
12 didn't.

13 **Q. Well, if you did, isn't that the kind of**
14 **thing you would remember, just like you remembered**
15 **Gendron's death --**

16 MR. GOLDBERG: Objection.

17 A. -- and the conversation you had with him
18 about a week before?

19 MR. GOLDBERG: Object to the form of the
20 question. It's argumentative.

21 A. I think there may have been people I did. I
22 can't call to mind a name right now.

23 **Q. (By Mr. Anderson) Have you discussed -- have**
24 **you discussed the current litigation or the handling**
25 **of -- other than with your lawyers, the handling of**

1 the whole matter of the sexual abuse in the
2 Archdiocese with any of your former colleagues for the
3 Archdiocese? That would be Kevin McDonough, now
4 Chancellor Eisenzimmer or anybody else?

5 MR. WIESER: Misstates the facts with regard
6 to your representation about Chancellor Eisenzimmer.

7 MR. ANDERSON: Oh, former Chancellor
8 Eisenzimmer. Sorry.

9 Q. (By Mr. Anderson) My question is have you
10 discussed the whole matter of this litigation and the
11 controversy surrounding that with anybody?

12 A. With the people you just mentioned, no.

13 Q. Who have you discussed it with besides the
14 lawyers?

15 A. My sisters called me when it was in the
16 paper.

17 Q. And anybody from the Archdiocese --

18 A. No.

19 Q. -- or affiliated with them?

20 A. No.

21 Q. Nobody other than family, correct?

22 A. (Witness nodding head.)

23 Q. Correct?

24 A. Correct, family.

25 Q. No conversation -- what about Harry Flynn?

1 **Ever have a conversation with him about how sexual**
2 **abuse was to be handled or had been handled?**

3 A. The only communication I've had with Harry
4 Flynn was inviting him to be on a committee three
5 years ago, and he never came.

6 **Q. Okay. What about Kevin McDonough? Any**
7 **conversations following your departure from the**
8 **Archdiocese in '94, on the topic?**

9 A. We may have had conversations. Nothing
10 particular comes to mind.

11 **Q. Anything recent?**

12 A. No.

13 MR. GOLDBERG: Counsel, just for
14 clarification purposes, when was this case filed? I'm
15 not sure he knows. You keep referring to controversy
16 around this case, and I am not sure when this case was
17 filed.

18 MR. WIESER: May.

19 MR. GOLDBERG: May of what year?

20 MR. ANDERSON: 2013.

21 MR. GOLDBERG: Oh, okay. So his questions
22 are relating since May of 2013.

23 A. Only my sisters.

24 **Q. (By Mr. Anderson) When you take a memo like**
25 **that marked "strictly confidential," and you said it**

1 **was for the Archbishop's eyes only, where would that**
2 **memo go once you prepared it for the Archbishop's eyes**
3 **only, having marked it "strictly confidential"?**

4 A. Since you have it, I assume he sent it to
5 the file.

6 Q. Okay. And it would be sealed in the file?

7 A. Not necessarily.

8 Q. Was there a separate secret file maintained
9 for confidential and scandalous material?

10 A. At one time, there was. I -- I don't know
11 when that stopped.

12 Q. That was my next question. When did that
13 practice stop?

14 A. I don't know.

15 Q. It was in place while you were a Chancellor;
16 was it not?

17 A. It was.

18 Q. And was it still in place while you were
19 auxiliary?

20 A. I wouldn't have known, because I wasn't
21 Chancellor anymore. I think Kevin McDonough came in
22 to replace me.

23 Q. As Chancellor, what was the protocol for
24 scandalous material, and in what file was scandalous
25 material kept?

1 A. Depending on what it was, in the old days,
2 years ago, I think anything that was considered
3 scandalous would be sent to the secret archives. In
4 my time, other than memos marked strictly
5 confidential, it would go to the normal file.

6 **Q. Under seal?**

7 A. No, just --

8 **Q. Just like that?**

9 A. Yeah.

10 **Q. Okay. So when you say a secret archive,**
11 **where was the secret archive, and who had access to**
12 **it?**

13 A. It was in the same file room, I think.

14 **Q. In the vault?**

15 A. In the vault on the main floor.

16 **Q. Of the Chancery?**

17 A. Yes.

18 **Q. And that secret archive, who had access to**
19 **that?**

20 A. The Archbishop had a key, and the Chancellor
21 had a key.

22 **Q. And so the Archbishop Roach and you, as**
23 **Chancellor, would have access to that --**

24 A. Or chancellors before me or after.

25 **Q. Did you, at any time while a Bishop of the**

1 **Archdiocese, ever become aware of a compilation of a**
2 **list of offenders who had been accused or credibly**
3 **accused in the Archdiocese of St. Paul/Minneapolis?**

4 A. No.

5 Q. Did -- to your knowledge, did anybody ever
6 **try to compile such a list?**

7 A. I think lists may have been compiled in
8 dioceses at the time of the John Jay study. I'm not
9 aware of -- I am not aware of any list in the
10 Archdiocese, and I'm not aware of any list anywhere
11 before that.

12 Q. So nothing before 2002 in any case?

13 A. Whenever that was.

14 Q. Okay. Actually, the charter was 2002. You
15 attended the meeting of the Catholic Conference of
16 Bishops in 2002. They made a promise, and then as a
17 result of that, John Jay was commissioned, correct?

18 A. Yes.

19 Q. And then some data was supplied to them, and
20 then some lists were compiled sometime after that, as
21 you understand it?

22 A. In the Archdiocese of Sioux Falls, that's
23 what we did.

24 Q. In the mid-'80s, let just say the '82, '83,
25 '84 time frame, Archbishop, how much time do you think

1 was devoted to handling and dealing with allegations
2 of sexual abuse that were surfacing at that time in
3 your capacity?

4 A. I would -- just guessing. This is an
5 estimate. I have no -- I didn't keep a record. It
6 would be well less than 10 percent of my time. Maybe
7 less than five percent.

8 Q. And after you protested the assignment of
9 Adamson to another parish to Archbishop Roach and he
10 was assigned anyway, were you taken off the handling
11 of all sexual abuse cases, or just that one?

12 A. For a while, it may have been all of them.
13 If I was back on, there would be a document like this.
14 I don't know how long that was, though. Certainly off
15 of Adamson.

16 Q. Okay. So you can't be sure today whether
17 you were allowed to continue on other cases. You were
18 taken off that one?

19 A. For sure, I was taken off that one and maybe
20 others. I was not very popular.

21 Q. Who besides the Archbishop with whom -- who
22 else were you not popular with?

23 A. I don't know. You would have to ask them.

24 MR. GOLDBERG: You mean present company
25 excluded?

1 MR. ANDERSON: No, no.

2 A. That I'm aware of, I was a priest, remember,
3 and then I was auxiliary. Maybe some of the
4 auxiliaries. I don't know. Maybe the Vicar Generals.
5 I don't know. I was just out of the loop for a time.

6 Q. (By Mr. Anderson) I'm going to go through --
7 there's a couple of exhibits. One is 275, and I'm
8 going to show it to you, and on it there's a stamp
9 that I'm going to ask you about and have you tell me
10 about what that means.

11 And I'm handing you Exhibit 275. It's dated
12 April 7, 1992. It's a memo to Bishop Carlson, Father
13 McDonough from Archbishop Roach. At the top, there's
14 a stamp that says "File, location, sex abuse. Date,
15 4/7/92 by" -- whose initial is that? That would be --

16 A. I don't know.

17 Q. So what is the stamp, and what does this
18 "Location, sexual abuse" file refer to here?

19 A. I assume a file. I've never seen this stamp
20 before, so whoever used it, I don't know.

21 Q. Do you know in '92, was there a separate sex
22 abuse file being maintained somewhere?

23 A. I don't know. I was out of the loop at that
24 time.

25 Q. There's a little handwriting up at the

1 right-hand corner of the stamp, and I can't read it on
2 the copy that I have. Can you identify that
3 handwriting?

4 A. I can't.

5 Q. Do you know who wrote, under "location,"
6 "sex abuse"? Because it's a different handwriting
7 than the upper right-hand quadrant.

8 A. I don't.

9 Q. Look at Exhibit 276, and as she's handing
10 that to you, we've got the same stamp, and this one's
11 dated April 7, 1992, and it's a letter from Archbishop
12 Roach. The recipient is blocked out, as we say,
13 redacted, but the stamp, the same stamp appears. At
14 the top, somebody writes in hand, "sex abuse." Whose
15 handwriting is that?

16 A. I have no idea.

17 Q. And then again we see a "location, sex
18 abuse," and it's kind of the same thing of the earlier
19 document. Can you illuminate me on -- on what the
20 stamp is or where this file is and what this means?

21 A. I never saw the stamp, so I don't know. I
22 also was not Chancellor at this time.

23 Q. Let's go back to 275 for a moment. It's to
24 you from Archbishop Roach and to also Father
25 McDonough, and it says, "I met Blank on April 6, 1992.

1 **They received [sic] with me the long history of their**
2 **family association with Michael Kolar, Ken LaVan, Bob**
3 **Kapoun, Jim Finnegan, Joe Wajda, Tom Adamson and**
4 **Sister Sue Ahmiller." Now, tell me what that long**
5 **history was and what you know about that.**

6 MR. WIESER: Just note it for the record
7 that that was a misstated -- the first line of that
8 paragraph.

9 MR. ANDERSON: Did I read it wrong?

10 MR. GOLDBERG: The word "reviewed."

11 MR. ANDERSON: Oh, okay. I'll read it
12 again. I don't -- it was inadvertent.

13 MR. WIESER: He can -- the witness can
14 obviously read it.

15 MR. ANDERSON: Is it okay?

16 MR. WIESER: Yeah.

17 **Q. (By Mr. Anderson) So the question is what**
18 **can you tell me about this?**

19 A. I have absolutely no memory of ever
20 receiving this.

21 **Q. Do you remember taking any action responsive**
22 **to this at all?**

23 A. I was involved with parishes in St. Paul at
24 the time.

25 **Q. This is '92. You're an Auxiliary Bishop.**

1 A. By that time, we had been divided into three
2 regions.

3 Q. You had a vicariate.

4 A. I had a vicariate sample.

5 Q. But you had a history with Mike Kolar. You
6 had been a year behind him and had known him a long
7 time.

8 A. He was my spiritual director at one time.

9 Q. You also were a year behind him at the
10 seminary, right? A close friend.

11 A. No, not a close friend. He was my spiritual
12 director.

13 Q. Okay.

14 A. You don't usually choose close friends as
15 your spiritual director.

16 Q. And you know Kevin LaVan?

17 A. I followed him into a parish.

18 Q. And you had known Bob Kapoun?

19 A. He was another associate with me at
20 St. Raphael's.

21 Q. And Jim Finnegan, how did you know him?

22 A. I think I taught him in the seminary, one
23 course on marriage.

24 Q. And what do you know about his -- what
25 history he had that's being referred to here?

1 A. I have no idea.

2 **Q. So you know nothing about this document or**
3 **the history being referred to here?**

4 A. Based on the stamp, I don't think I ever
5 received it.

6 **Q. Well, it's sent to you, though. Why would**
7 **you say you didn't receive it?**

8 A. I have no memory of receiving it. I don't
9 believe I did receive it. I don't know why my name's
10 on it.

11 **Q. But the other document I showed you, you**
12 **said you had no memory of receiving it either?**

13 A. I didn't prepare this one.

14 **Q. In here, Kapoun is mentioned. I'm going to**
15 **ask you some questions about him. In 1971 to '73 -- I**
16 **think you just mentioned this -- you were at**
17 **St. Raphael's with him in Crystal?**

18 A. Correct.

19 **Q. And did it come to your attention that**
20 **Kapoun had abused?**

21 A. I was informed after I left the parish by
22 the family of one person. I'm not sure if he's the
23 one that came forward or not.

24 **Q. And what were you told?**

25 A. I was told by the parents after he had been

1 removed from the parish that their son had been abused
2 by him.

3 Q. And what did you do?

4 A. They said they had called the diocese. I
5 didn't do anything.

6 Q. Did you call the police?

7 A. I did not.

8 Q. What year was that?

9 A. I don't remember.

10 Q. Was it while you were at St. Raphael's or
11 after you had been at St. Raphael's?

12 A. It was after I had left St. Raphael's in
13 1972.

14 Q. How long after you left St. Raphael's --
15 actually, I think you left St. Raphael's in '73;
16 didn't you?

17 A. I thought it was '72.

18 Q. In any case, how long after you left St.
19 Raphael's did you get this report?

20 A. Well, I don't remember, because I was a
21 social friend of the parents at some point.

22 Q. What led you to believe that it had been
23 reported to the Archdiocese?

24 A. I believe they told me, but I'm not sure
25 that -- they told me it had been reported, but I'm not

1 sure if they're the ones that reported it or didn't.

2 I just don't remember.

3 Q. Do you recall, Archbishop, that, in fact,
4 Kapoun was still in the parish, and it was the family
5 that was so upset because their son had been so -- had
6 been abused, and they were insisting that he be
7 removed? Do you remember that?

8 A. I don't remember if that was the family that
9 talked to me.

10 Q. Okay. Let's look at Exhibit 282. It's
11 dated April 12, 1984. It's a memo to Archbishop John
12 R. Roach. It's from you. That means it was prepared
13 by you, correct?

14 A. That's correct.

15 Q. "Subject: Father Robert Kapoun." It
16 states, "Bishop Bullock and I met with Father Kapoun
17 on Wednesday, April 11, 1984 to discuss his
18 relationship with Blank and the Blank family." Do you
19 remember that meeting?

20 A. I don't remember it, but if I wrote it here,
21 it's what happened.

22 Q. Okay. It goes on to state, "Blank is saying
23 that Father Kapoun invited him to the house rather
24 often. They would give each other back rubs for a
25 period of about two years. Father would give Blank

1 hairecuts. He had the boy strip down to his underwear
2 shorts, and Father Kapoun was nude. After the
3 hairecut, they would take showers together, washing
4 each other's back, and Blank said that Father Kapoun
5 would masturbate himself." This is a report of sexual
6 abuse; isn't it?

7 A. Correct.

8 Q. And do you remember receiving this
9 information?

10 A. I don't remember it, but if I wrote it, it
11 happened.

12 Q. Do you remember Father Kapoun's explanation
13 for his conduct?

14 A. I don't.

15 Q. Let's look at the next paragraph. You
16 write, "Father Kapoun states that masturbation never
17 took place and that he has no problem with
18 masturbation. The boy described it as a flow of
19 mucous." Do you remember Kapoun trying to wiggle his
20 way out of that one?

21 A. I don't.

22 Q. It goes on to state, "The boy stated that on
23 several occasions he and Father would sleep in the
24 same bed, and Father Kapoun had to be very close to
25 him. This would happen even when there were other

1 empty beds in the same room." Do you remember that?

2 A. If it's here -- if this what was said to me,
3 I don't remember it.

4 Q. You go on to write, "Father Kapoun would
5 take Blank to racquetball clubs and insist that they
6 take a sauna together in the nude." It sounds a lot
7 like what Adamson had been doing, huh?

8 A. There seems to be a similarity.

9 Q. On recommendation, this would be a
10 recommendation to the, again, Archbishop Roach,
11 correct?

12 A. Correct.

13 Q. You write, "The family insists that Father
14 Kapoun move. If this does not happen, they will go to
15 county sheriff. The father of the boy stated this to
16 Bishop Bullock." You recorded that, correct?

17 A. I did.

18 Q. And so Kapoun was moved; wasn't he?

19 A. I believe he resigned the parish and went
20 into treatment.

21 Q. And when he resigned the parish, the people
22 in the parish were not told the real reason for his
23 resignation; were they?

24 A. I can't say for sure, because the case I
25 talked about was another person who --

1 Q. So it wasn't even this one. It was a
2 different one?

3 A. Okay.

4 Q. And the one you were talking about was
5 before this?

6 A. I don't know if it was before or after.

7 Q. Well, this is '84. This is about ten years
8 after you left St. Raphael's, so --

9 A. I don't remember.

10 Q. In any case, it was not reported to the
11 police because the Archdiocese moved Kapoun out of the
12 parish at the request of the father and in lieu of a
13 report, correct?

14 A. I've sent this to the archbishop. I wasn't
15 involved after that.

16 Q. It was the Archbishop that made the choice
17 to move him out, the conscious choice to move him out?

18 A. I don't know who made the final choice. The
19 Archbishop is the only one that can act on the choice.

20 Q. But you made the recommendation.

21 A. I made these recommendations, yes.

22 Q. Let's look at Exhibit 245. This one is
23 dated April 13, 1984. It's a memo to Bishop Carlson,
24 CC'd to Korf from Archbishop Roach regarding Kapoun.
25 You received this, I trust?

1 A. I'm just in the process of reading it. I
2 don't remember receiving it.

3 Q. Okay. It is written, in any case, to you,
4 and in the third paragraph, it states, "I'm asking
5 Bishop Carlson to call the father to assure him that
6 Father Kapoun is moving and ask the father now to drop
7 the whole situation." Did you do that?

8 A. No.

9 Q. How can you assert to me that you didn't do
10 that when you can't remember anything about this event
11 until you made that assertion?

12 A. Because I have no memory of asking anybody
13 to drop anything. In fact, I encouraged them to call
14 the police.

15 Q. Whose little initial is that at the bottom
16 of that?

17 A. Archbishop Roach.

18 Q. Exhibit 250 reflects that Kapoun was then
19 assigned by the Archbishop to other parishes.

20 MR. GOLDBERG: Can we have that?

21 MR. ANDERSON: If you want to.

22 MR. GOLDBERG: Well, I don't -- it's not --
23 it's your deposition, but you're referencing that.

24 Q. (By Mr. Anderson) The records reflect that
25 he was assigned to a parish in Heidelberg and

1 **Lexington. My question to you is did the Archdiocese**
2 **make any -- or any official of the Archdiocese make**
3 **any disclosure to the parishioners at Heidelberg or**
4 **Lexington or any other parish where Kapoun worked**
5 **about the history now known to the Archdiocese and the**
6 **reason for his transfer?**

7 A. I don't know. Other than the initial
8 involvement, I don't think I was involved, other than
9 the initial memo -- memo, and this was not in my
10 region, so I wouldn't have been involved in handling
11 anything.

12 **Q. My question to you, then, is more global.**
13 **At any time, to your knowledge, at any time when a**
14 **priest was moved or transferred by reason of sexual**
15 **abuse, was there ever a public disclosure made to the**
16 **parish where he had been now newly assigned about the**
17 **history of abuse known to the Archdiocese, in your**
18 **experience?**

19 MR. GOLDBERG: Object to the form. There's
20 no time frame.

21 MR. ANDERSON: At any time.

22 MR. GOLDBERG: You're talking about during
23 his entire tenure in Minneapolis/St. Paul?

24 MR. ANDERSON: Yes.

25 MR. GOLDBERG: Archbishop or what?

1 MR. ANDERSON: Yeah.

2 Q. (By Mr. Anderson) Was there ever a
3 disclosure of sexual abuse to the parishioners where a
4 priest was assigned who had a history?

5 A. It's a difficult question to answer for this
6 reason, because we've done so much of that in the
7 other three dioceses where I've been in, and I don't
8 remember when it all started and when it all ended.
9 But we were most aggressive in the number of dioceses
10 I've been in in reporting people who had been abused
11 and going out to all the parishes. We even went back
12 to a case in 1941 or something.

13 Q. That was in Sioux Falls you're talking
14 about.

15 A. But I remember -- I can't sort it all out.

16 Q. Okay. I have to direct your attention now
17 to the Archdiocese of St. Paul/Minneapolis, you know,
18 which brings you up to 1994. In that time,
19 Archbishop, can you think of any instance where the
20 Archdiocese made a disclosure to a parish and those in
21 it concerning a priest being assigned to that parish
22 who had a history of sexual abuse, such as Kapoun or
23 Adamson or anybody else?

24 A. I wasn't involved in any of those actual
25 assignments, so I don't know. I do know that I went

1 out to parishes before I left the Archdiocese, at
2 least one or two cases, and I had told them that the
3 priest had abused.

4 Q. When was that?

5 A. I don't remember the year, but it was the
6 parish by the Mendota Bridge.

7 Q. What priest?

8 A. I think it was Turner.

9 Q. Any others in which you either made a
10 disclosure to any of the parishioners or, to your
11 knowledge, the Archdiocese made any disclosure to
12 parishioners who are now being -- having a priest
13 assigned to a parish who had a history of having
14 offended?

15 A. The one I mentioned comes to mind. No
16 others do.

17 Q. In the case of Kapoun, look at Exhibit 246.
18 It's dated 1987. And this is a letter to you from
19 St. Luke's or St. Bernardine Clinic from Frank
20 Valcour; is it not?

21 A. I don't remember ever seeing this, so I'd
22 have to read it to see, or I'll check the name at the
23 end.

24 Q. Okay. Well, it's addressed to you, in any
25 case?

1 A. I see that.

2 Q. Do you remember sending Kapoun to see
3 Valcour?

4 A. I don't.

5 Q. Beyond what we have covered, do you have any
6 independent memory of how you handled Kapoun or what
7 you did or recommended to the Archbishop to do beyond
8 what has been covered?

9 A. No.

10 Q. Do you remember that Kapoun was diagnosed
11 with ephebophilia?

12 A. I do not.

13 Q. Do you remember he was identified as a risk
14 of harm to children?

15 A. I don't remember that either.

16 Q. Do you remember the Archbishop permitting
17 him to continue in parishes without warning or
18 disclosure to the parishioners about the diagnosis or
19 the risks known?

20 A. I don't.

21 Q. Do you know what ephebophilia is?

22 A. Ephebophilia, I believe, is the sexual
23 attraction to teenagers.

24 Q. Ephebophilia and pedophilia are often
25 interchanged in nomenclature; aren't they?

1 A. I don't think ephebophilia is very well
2 understood.

3 Q. It's more in the medical community?

4 A. Uh-huh.

5 Q. Yes?

6 MR. GOLDBERG: What? I didn't --

7 MR. ANDERSON: The medical community.

8 MR. WIESER: Foundation. Objection,
9 foundation.

10 Q. (By Mr. Anderson) I'll direct your attention
11 to Exhibit 247, Archbishop. It's dated -- as she
12 pulls it out -- June 1st, 1987. It's a memo to
13 Archbishop Roach from you, Bishop Carlson, regarding
14 Reverend Robert Kapoun. It begins by stating, "After
15 confirmation at Heidelberg yesterday, I met with
16 Father Bob Kapoun concerning his report from the
17 St. Luke Institute in Maryland." That's the report I
18 just referred you to.

19 A. Okay.

20 Q. And do you remember this?

21 A. I don't.

22 Q. Okay. Look at Item No. 2. You write to
23 Archbishop Roach, "Father Kapoun will meet with me
24 every three months." Were you required to do that?

25 A. I don't remember if the Archbishop told me

1 or not, but it's there.

2 Q. Did you do that?

3 A. I don't remember.

4 Q. And was that to do -- to supervise him, to
5 keep him from re-offending?

6 A. I assume the Archbishop asked me to do this.
7 I don't remember what he had in mind.

8 Q. In 1996, the case of Dale Scheffler vs. the
9 Archdiocese of St. Paul/Minneapolis went to trial.
10 Did you testify in that?

11 A. I don't think I did.

12 Q. I'm going to ask you some questions about
13 Father Ken LaVan, who is another priest mentioned in
14 that document.

15 MR. GOLDBERG: Which document?

16 MR. ANDERSON: It was an earlier document
17 where there was a number of priests listed. Ken
18 LaVan --

19 MR. GOLDBERG: Oh, 275?

20 MR. ANDERSON: Yeah.

21 MR. GOLDBERG: Okay.

22 Q. (By Mr. Anderson) Did it come to your
23 attention in 1988 that he had abused two teenaged
24 girls?

25 A. I don't believe so.

1 Q. Did you ever learn that he had abused kids?

2 A. I don't believe I ever did, but, again,
3 there may be a memo.

4 Q. Let's look at Exhibit 33, and it is dated
5 later in time, but makes a reference back in time, and
6 the exhibit, just for the purposes of brevity, let me
7 represent to you is to Archbishop Flynn, Pates, Sister
8 Dominica, Andrew Eisenzimmer from Kevin McDonough.
9 Now, it's dated November 3rd, 2005, but it refers back
10 to a history now being referred to, so you may know
11 something about, so let me direct your attention to
12 that. In the middle of the second paragraph, it is
13 written by McDonough, "It embarrasses me to
14 acknowledge once again a lapse in memory on my own
15 part. Although I have dealt with LaVan for many years
16 about his boundary violations with adult females, I
17 had forgotten that there were two allegations in the
18 late 1980s concerning sex involvement with teen-aged
19 girls."

20 My question to you is do you know anything
21 about LaVan's sexual involvement in the mid-'80s with
22 teen-aged girls that Kevin McDonough is referring to
23 here?

24 A. Kevin is referring to the late '80s. I have
25 no knowledge.

1 Q. Okay. Do you recall sending LaVan to
2 Gendron?

3 A. I don't.

4 Q. Let's look at Exhibit 251. This would be a
5 letter from Joe Gendron dated February 14, to you,
6 "The Most Reverend Bishop Robert Carlson" and
7 regarding Father Kenneth LaVan, and begins by stating,
8 "Dear Bishop Carlson, I saw Father Kenneth LaVan for
9 psychiatric evaluation and had Dr. Paul Arnold see
10 him for psychological testing." You got this; didn't
11 you?

12 A. I don't remember getting it.

13 Q. Do you have any memory of, or did you ever
14 take any action concerning LaVan, either by sending
15 him to St. Luke's or returning him to ministry?

16 A. I don't remember doing that. I notice this
17 is with an adult woman. Before you were talk about
18 two teen-aged girls, so I'm a little bit confused.

19 Q. Yes. Kevin McDonough is referring to him
20 having had a history with -- inappropriate conduct
21 with adult women, but also the two teen-age girls.
22 This one refers to adult women, correct?

23 A. It says that, yes.

24 Q. Do you recall him being identified as
25 dangerous?

1 A. I don't.

2 Q. Look at Exhibit 252. It's dated
3 February 25, 1986, a memo to Archbishop Roach, Father
4 Michael O'Connell and Father Bill Kenney from Bishop
5 Carlson. Subject: Report from Dr. Gendron. The last
6 sentence -- and that's your initial there; isn't it?

7 A. It is.

8 Q. The last sentence, you write, "Given the
9 liability it involves and the fact that this report
10 puts on notice, I think we will have to treat this as
11 a rather serious case."

12 What can you tell me about what you're
13 writing and why you're writing it and what's going on
14 here?

15 MR. GOLDBERG: Object to the form of the
16 question.

17 A. I don't remember what went into writing it,
18 but I can say whatever I wrote was what the facts
19 were, and that's what I said, but I don't remember
20 anything more.

21 Q. (By Mr. Anderson) What about Father Hedrick?
22 Father Hedrick is a priest you knew because you had
23 been assigned as a co-pastor with him at some point in
24 time?

25 A. Yes.

1 Q. And where was that parish at?

2 A. St. Margaret Mary's in Golden Valley.

3 Q. And what period of time?

4 A. I was there, I think -- I thought it was
5 1972 to 1975 or '76.

6 Q. Well, '72 would have put you at St.
7 Raphael's.

8 A. Well, we moved in the summertime.

9 Q. Okay. So did you go from St. Raphael's to
10 St. Margaret Mary?

11 A. Yes.

12 Q. And you were there with Hedrick?

13 A. I was.

14 Q. What did you -- did you learn that he had
15 abused?

16 A. I don't believe I learned that when I was
17 there.

18 Q. When did you learn it?

19 A. I believe I was told when I came to do his
20 funeral.

21 Q. And what year was that?

22 A. I don't remember. Whatever year he died.

23 Q. And before his death, it's your testimony
24 that you never received any information, reports or
25 had any knowledge that he, in fact, had abused youth?

1 A. I don't believe I did.

2 Q. And what did you learn after he died about
3 his history, and from whom?

4 A. I don't remember who it was from, but when I
5 was coming to do his funeral, they said we've got to
6 know this exists, and I thought it was somebody he
7 abused at the state training school. That's what I
8 remember.

9 Q. There was a training -- for boys?

10 A. Correct.

11 Q. And that's all you knew or heard?

12 A. That's what I heard, and it's the kind of
13 thing you hear sacristy as you're getting ready to say
14 Mass.

15 Q. I'll direct your attention to Father Kern,
16 Jerome Kern. You knew him to be a priest of the
17 Archdiocese?

18 A. Yes.

19 Q. And did you learn that he had been reported
20 to have abused two boys in 1969?

21 A. I don't remember that.

22 Q. Did you ever hear or learn that he had been
23 reported to have abused minors?

24 A. I don't remember hearing that, but I would
25 have written a memo if there was.

1 Q. Let's look at Exhibit 293. Archbishop, this
 2 one is dated June 15, 1987. It's from Michael J.
 3 O'Connell. The subject is an "An Incident of Alleged
 4 Sexual Abuse of Minors by Father Jerome Kern." And it
 5 begins by stating "On May 4, 1987, Bishop Robert J.
 6 Carlson and Father Michael J. O'Connell met with
 7 Blank." And presumably the victims or the families of
 8 the victims' names have been taken out of there to
 9 protect their identity. It goes on to state, "They
 10 asked to meet with us because of the publicity around
 11 Father Adamson's sexual abuse of children case in the
 12 Blank, brought the Blank events back. They are not
 13 vindictive about their motives. Rather, they felt
 14 they were never given any information by the
 15 Archdiocese after Father Kern was moved from Blank,
 16 and they wanted to know if he had been given any
 17 treatment or had any follow-up after he was moved to
 18 Edina in 1969." My question to you is what can you
 19 tell me about this?

20 A. I have no memory of this at all. It says I
 21 was there, so I guess I was there, but I don't
 22 remember.

23 Q. The third paragraph down says, "Blank
 24 indicated that he was picked up by Father Kern
 25 allegedly to help him to swim, although Blank

1 indicated that he could swim very well without
2 assistance. Blank alleges that Father Kern slipped
3 his hand inside his tight cut-off jeans and, in fact,
4 touched his genitals." You knew that to be sexual
5 abuse?

6 A. I don't remember even hearing that.

7 Q. But in any case, at least as described in
8 this memo, to which you are at least in attendance,
9 sexual abuse is being described here, correct?

10 A. That's that I would assume, given the period
11 that Father O'Connell handled it from there. I don't
12 remember.

13 Q. And the last sentence of the next paragraph,
14 it goes on to state, "And touched his genitals on a
15 number of occasions." You knew that to be a crime?

16 A. I don't remember him saying it.

17 Q. But you knew a priest touching the genitals
18 of a kid to be a crime; did you not?

19 A. Yes.

20 Q. The second page, the top of it, it states,
21 "Father Kern did not deny that he did these things to
22 the boys." Do you remember that?

23 A. I don't.

24 Q. The third paragraph down says, "On June 5th,
25 1987, Bishop Robert Carlson, Father Michael O'Connell

1 and Father Jerome Kern met in Father O'Connell's
2 office." Do you remember that?

3 A. I don't.

4 Q. The next paragraph says, "When Father
5 O'Connell asked him if his motives and intentions were
6 as inappropriate as the events seemed to describe, he
7 admitted that his actions were totally inappropriate."
8 Do you remember that?

9 A. I don't.

10 Q. Did you or to your knowledge any official of
11 the Archdiocese report any of this as included in this
12 memo to any law enforcement agency?

13 A. I did not report it, and after this meeting,
14 I wasn't involved.

15 Q. The last paragraph -- the second-to-last
16 paragraph says, "Bishop Carlson told Father Kern that
17 he saw Father Kern enter a part of Loring Park in
18 Minneapolis at a time of night when a high degree of
19 homosexual soliciting takes place." What can you tell
20 me about what you saw in that connection and what this
21 refers to?

22 A. We were coming from a gathering of clergy of
23 St. Olaf's, and at the time I was at a parish in South
24 Minneapolis, and I forget the street that you drive
25 around the park to get to, but it's where the Guthrie

1 used to be, and then you head south.

2 Q. So what did -- what did you see?

3 A. I saw him walking into the park.

4 Q. I'm going to refer to Exhibit 133, and it is
5 a 1987 -- excuse me, 1993, the file of Jerome Kern
6 from Kevin McDonough. The subject is "A Report of
7 Abuse by Alan Michaud." And you'll see at the second
8 page, you are copied on this. Today, do you remember
9 having seen it?

10 A. No, I don't.

11 Q. Okay. This document reports sexual abuse,
12 and McDonough, given the fact that there's some
13 publicity, makes a statement to the parish. Did you
14 become aware of statements being made to the parish at
15 that time?

16 A. No. This would have been Bishop Sharon's
17 area, so I wouldn't have been involved.

18 Q. Alan Michaud made a complaint similar to
19 that that was read before that Kern put his hand on
20 his genitals. Did you become aware that Archbishop
21 Roach and Kevin McDonough represented to the parish
22 that there had been no earlier accusations concerning
23 Kern?

24 A. I did not.

25 Q. Did you become aware that they led the

1 people in the parish in 1993 to believe that Kern had
2 been wrongfully accused by Al Michaud?

3 A. I did not.

4 Q. So you didn't know anything about the
5 Michaud matter and Kern?

6 A. No. It was not in my area. I wouldn't have
7 been involved.

8 Q. What about Jeub? Did you get involved with
9 Jeub and allegations of abuse against him?

10 A. No.

11 Q. Unless there's a document that says I did.
12 Exhibit 260. Let's look at that for a moment, and
13 Exhibit 260 is a memo dated April 11, 1991, to
14 Archbishop John Roach, Bishop Robert Carlson and
15 Father Michael O'Connell. So here we have a memo,
16 right?

17 A. We do.

18 Q. And the topic, it's from McDonough, and it's
19 "Another alleged victim of Father Richard Jeub." Do
20 you remember this, Archbishop?

21 A. I do not.

22 Q. You don't dispute that the memo was sent to
23 you; do you?

24 A. I don't dispute the fact that it lists that
25 the memo was sent to me, but I have no memory of it.

1 **your experience, Archbishop, that these offenders,**
2 **when confronted, usually deny the abuse?**

3 A. Not all.

4 Q. But more often than not?

5 A. Many did. Many did.

6 Q. Yeah. And you also met with a lot of
7 **victims too; haven't you?**

8 A. I have, and continue to meet with victims.

9 Q. And in that experience, Archbishop, is it
10 **fair to say that it's painful for you and painful for**
11 **the victims to even be discussing this?**

12 A. It's painful for both of us.

13 Q. And is it also your experience, informed by
14 **the many years in ministry and various -- when victims**
15 **come forward, oftentimes they don't report the abuse**
16 **at the time of it, that it takes them years to do so?**

17 A. I have no sense of that in any, you know,
18 organized or official way. I think it's different for
19 different people, but I don't know.

20 Q. How many reports have you received at any
21 **time where the abuse was recent? That means within**
22 **the last year or two.**

23 A. Well, we had one in this Archdiocese about a
24 year ago.

25 Q. But other than that one, were there any

1 reports made to you where the abuse was recent in time
2 in contrast to all the others where the abuse was back
3 in time, and now the survivor was --

4 A. The one I mentioned, but I just don't
5 remember.

6 MR. GOLDBERG: I wonder is this a good time
7 to --

8 MR. ANDERSON: Sure.

9 MR. GOLDBERG: Well, you know, I don't want
10 you running out of time. That's most important.

11 MR. ANDERSON: Oh, no. I think we should
12 take a break.

13 VIDEOGRAPHER: The time is 3:00 p.m. We are
14 off the record.

15 (Whereupon a break was taken.)

16 VIDEOGRAPHER: The time is 3:10. We are
17 back on the record.

18 MR. ANDERSON: Archbishop, I have no further
19 questions. Thank you.

20 THE WITNESS: Thank you.

21 VIDEOGRAPHER: The time is 3:10. We are off
22 the record. This concludes today's deposition of
23 Archbishop Carlson.

24 MR. WIESER: I have no questions for the
25 Archdiocese.

1 MR. BRAUN: And none for the Diocese of
2 Winona.

3 MR. WIESER: E-tran. Condensed. Send the
4 page to me.

5 MR. BRAUN: I'll take the same.

6 MR. ANDERSON: Everything. We want the E.
7 We want the condensed. We want the regular and HD
8 DVD. (Signature not
9 waived.)

10 (WHEREIN, the deposition was concluded at 3:00 p.m.)

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CERTIFICATE OF REPORTER

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I, Brenda Orsborn, a Certified Court
Reporter (MO CCR No. 914) and Certified Shorthand
Reporter (IL CSR No. 084-003460), do hereby certify
that the witness whose testimony appears in the
foregoing deposition was duly sworn by me; that the
testimony of said witness was taken by me to the best
of my ability and thereafter reduced to typewriting
under my direction; that I am neither counsel for,
related to, nor employed by any of the parties to the
action in which this deposition was taken, and
further, that I am not a relative or employee of any
attorney or counsel employed by the parties thereto,
nor financially or otherwise interested in the outcome
of the action.

Brenda Orsborn

1 COURT MEMO
2 IN THE CIRCUIT COURT, CITY OF ST. LOUIS
3 TWENTY-SECOND JUDICIAL CIRCUIT
4 STATE OF MISSOURI

5 DOE 1)
6 vs.)
7 ARCHDIOCESE OF ST. PAUL AND)
8 MINNEAPOLIS, DIOCESE OF WINONA)
9 and THOMAS ADAMSON)

10 CERTIFICATE OF OFFICER AND STATEMENT OF DEPOSITION CHARGES
11 (Rule 57.03(g)(2)(a) & Sec. 492.590 RSMO 1985.)
12 DEPOSITION OF ARCHBISHOP ROBERT CARLSON
13 MAY 23, 2014

14 Name and address of person or firm having custody of the
15 original transcript: Mr. Jeff Anderson
16 Jeff Anderson & Associates P.A.
17 366 Jackson Street, Suite 100
18 St. Paul, Minnesota 55101

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20 TOTAL: \$
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22 TOTAL: \$
23 TAXED IN FAVOR OF: Mr. Thomas R. Braun
24 TOTAL: \$

25 Upon delivery of transcript, the above charges had not yet
been paid. It is required that all charges will be paid
in the normal course of business.

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1 MIDWEST LITIGATION SERVICES

2 June 5, 2014

3 Mr. Thomas B. Wieser
4 Meier, Kennedy & Quinn
5 Bremer Tower, Suite 2200
6 445 Minnesota Street
7 St. Paul, Minnesota 55101

8 IN RE: DOE 1 vs. ARCHDIOCESE OF ST. PAUL AND
9 MINNEAPOLIS, DIOCESE OF WINONA and THOMAS
10 ADAMSON

11 Dear Mr. Wieser:

12 Please find enclosed your copies of the deposition of
13 ARCHBISHOP ROBERT CARLSON taken on May 23, 2014 in the
14 above-referenced case. Also enclosed is the original
15 signature page and errata sheets.

16 Please have the witness read your copy of the
17 transcript, indicate any changes and/or corrections
18 desired on the errata sheets, and sign the signature
19 page before a notary public.

20 Please return the errata sheets and notarized
21 signature page to Jeff Anderson for filing prior to
22 trial date.

23 Sincerely,

24 Ms. Brenda Orsborn, RPR/CSR/CCR

25 Enclosures

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ERRATA SHEET

Witness Name: ARCHBISHOP ROBERT CARLSON

Case Name: DOE 1 vs. ARCHDIOCESE OF ST. PAUL AND
MINNEAPOLIS, DIOCESE OF WINONA and THOMAS
ADAMSON

Date Taken: MAY 23, 2014

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Witness Signature: _____

1 STATE OF _____)

2

3 COUNTY OF _____)

4

5 I, ARCHBISHOP ROBERT CARLSON, do hereby certify:

6 That I have read the foregoing deposition;

7 That I have made such changes in form

8 and/or substance to the within deposition as might

9 be necessary to render the same true and correct;

10 That having made such changes thereon, I

11 hereby subscribe my name to the deposition.

12 I declare under penalty of perjury that the

13 foregoing is true and correct.

14 Executed this _____ day of _____,

15 20____, at _____.

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ARCHBISHOP ROBERT CARLSON

21

22

NOTARY PUBLIC

24 My Commission Expires:

25

MEMO

TO: Archbishop Flynn, Bishop Pates, Sister Dominica, Andrew Eisenzimmer
FROM: Fr. Kevin McDonough
DATE: November 3, 2005
RE: Father Kenneth LaVan and the Charter?

Tim Rourke has been reviewing the files of all of our priests with a history of boundary violations. His purpose in doing so is to establish a monitoring plan for each.

Some months ago he was reviewing the file of Father Ken LaVan. What he saw in the file prompted him to ask whether LaVan is not actually covered by the Charter for *Protection of Children and Young People*. It embarrasses me to acknowledge once again a lapse of memory on my own part. Although I had dealt with LaVan for many years about his boundary violations with adult females, I had forgotten that there were two allegations in the late 1980s concerning sexual involvement with teen-aged girls.

While readily acknowledging his misconduct with adults, LaVan had always denied any misconduct with the two teenagers. It is evident from a review of the file that their allegations were taken very seriously, and that Father Michael O'Connell had initially considered them to be trustworthy. Over time, however, significant doubts were raised about both of them. In the end, both matters were closed with what might realistically be characterized as "defense cost settlements." That suggests that even the attorney, Jeff Anderson, representing the two women had significant doubts about whether their complaints would hold up in a lawsuit.

From the Archdiocese side of things, I believe that our focus was on the therapeutic and spiritual work that LaVan was doing to address his acknowledged misconduct with adult women. Since all of this was brought to a close years before the Charter was on the horizon, we did not ever reach our own complete determination about the veracity of the two complaints against him.

As I understand it, Kenneth LaVan is now fully retired and no longer engages in any ministry. Even so, I do not think we have the option of leaving this matter "open ended." I propose the following steps:

- 1) That I or several of us would meet with Kenneth LaVan and ask him whether he is willing to live by the restrictions of the Charter. He could do so even without acknowledging guilt in the two 1980s complaints against him and we probably would have discharged all of our obligations in his regard.
- 2) If he is unwilling to live by the Charter restrictions, then we would reopen an investigation into those old matters. I would ask Richard Setter to re-interview [REDACTED]

Ex 33

Re: Kenneth LaVan
November 3, 2005
Page two

[REDACTED] I would ask Mr. Setter to form his own opinion about the reliability of there accusations.

3) If Richard Setter believes that the allegations have credibility, then we would go back to LaVan once again and ask him to respect that finding and live by the Charter. If he would then refuse to do so, we would have to explore our canonical options at that point.

I look forward to discussing this with you or having your written response.

cc: Tim Rourke

101 x 3

MONDAY

FEBRUARY 16, 1967

AM

Women lead charge of entrepreneurs



'Detectives' find behavior clues



25C

MINNESOTA'S FIRST NEWSPAPER

ST. PAUL PIONEER PRESS DISPATCH

METRO RWL

Cover-up of priest's sex misconduct denied

The Catholic hierarchy in the United States is accused of covering up the sexual misconduct of a priest in the St. Paul area, according to a report by the St. Paul Pioneer Press.

The report, which was obtained by the St. Paul Pioneer Press, alleges that the hierarchy in the St. Paul area has been covering up the sexual misconduct of a priest in the St. Paul area.

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How Rector's Controversy Doubts Accusations of Cover-Up

TV protests greet debut of 'Amerika'

A nationwide fight against the Soviet Union, which is the theme of the new TV series 'Amerika', has greeted the debut of the series on television.



Springlike spirit

Soviets free dissident

Release of Josef Begun follows Moscow protests

The Soviet Union has released a dissident, Josef Begun, following protests in Moscow.

Abuse

Continued from Page 1A

Risen Savior, according to a complaint filed last week, Adamson had sexual contact with a 13-year-old boy.

Carlson said that if mistakes were made in the archdiocese's handling of the Adamson case, it was because church officials did not properly understand how to deal with child abusers. He said reports of child abuse by priests will be dealt with firmly and swiftly in the future.

"there was nothing to it."

Acting on a determination that the incident was "inappropriate behavior" and not sexual abuse, Carlson said, the archdiocese decided to ask Adamson to sign a written agreement that he would have no contact with young people.

"If there had been a case of sexual abuse at that time, rather than just inappropriate behavior, I think we would have removed him," Carlson said.

Church officials did remove Adamson from the priesthood in 1984 when they learned of allegations that Adamson had abused Gregory Reidle about once a month from the fall of 1977 through the spring of 1979 while serving as a priest in St. Paul Park.

"In 1984, when the real case came to our attention, and as I said in my statement that was reported to us by the State of Minnesota, we investigated that and brought the information we had and sat down with Thomas Adamson," Carlson said. "He admitted that he had had contact with the Reidle boy. And I recommended to Archbishop Roach that since this violated his written contract with us, that we would terminate him at that time."

The bishop said the termination meant all of Adamson's rights and abilities to function as a priest in the archdiocese were removed. Later, the Diocese of Winona terminated Adamson.

Carlson said that if mistakes were made in the archdiocese's handling of the Adamson case it was because church officials did not properly understand how to deal with child abusers. He said reports of child abuse by priests will be dealt with firmly and swiftly in the future.

✓ "It's our policy today that there really is no cure for someone with the disease of pedophilia, but only a chance for some recovery," Carlson said. "Therefore, it's our current policy that a minister would never return to parish because how can you separate working with adults and working with children since families make up that parish community?"

Carlson said that his and Roach's concern in cases of sexual abuse always is focused on the victims and that a memorandum he sent Roach in 1984 advising "the archdiocese posture itself in such a way that any publicity will be minimized" was not referring to protecting the church from public embarrassment.

"The memo recommending that Father Adamson be terminated was the same one in which the phrase exists that's been quoted in the media about us in some way wanting to limit the publicity in the matter," Carlson said. "We, at that time, assumed that since the state had told us about the sexual abuse allegation, it would be a public matter."

"Our concern obviously was for the victim," Carlson said, "that he would receive proper care and we were working to get him that care at that time. The memo referred to terminating Adamson so that when this became public, people would not see us as irresponsible because we had kept him in a position once the contract was so clearly violated."

"You have to get within our mindset," he said. "In 1980, we were aware of one case of sexual abuse. Looking back at it, since I was obviously involved in that, I treated this as a case of someone who had really violated his vow of celibacy ... an inappropriate acting out."

Carlson said he hoped the allegations will not result in a lengthy public trial.

"I'd love to settle this," Carlson said. "And the reason I say that is because those children have been through enough."

STRICTLY CONFIDENTIAL

DATE: JANUARY 22, 1993
MEMO TO: THE FILE OF JERRY KERN
FROM: FR. KEVIN MCDONOUGH
SUBJECT: REPORT OF ABUSE BY ALAN MICHAUD

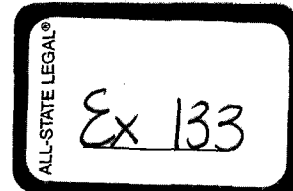
I met on January 11 with Mr. Alan M. Michaud. Mr. Michaud told me that during this past summer he recovered a memory of abuse allegedly committed by Fr. Jerome Kern. He has talked about this recovered memory with Fr. Tim Power, who in turn referred Michaud to me. His concern in bringing forward this story is that Fr. Kern not be in a position to abuse others. He agreed to permit me to use his name in any future confrontation with Fr. Kern about this matter.

The alleged abuse occurred in 1977, or more particularly in very late winter, 1976 to early spring, 1977. Michaud was a Boy Scout pursuing his Ad Altare Dei Award through his troop in Hopkins. The classes for the award were held at Immaculate Heart of Mary Parish. One night a group of the candidates went to the Saint Paul Seminary on a tour. Fr. Kern served as the tour guide. The participants went into the sauna. Michaud sat next to Kern. Kern touched Michaud on his chest and abdomen and commented on how well developed he was for his age. The group then went to the pool. Michaud did not go because he had no swimsuit, but Kern insisted that Michaud use one of the swimsuits that the gym lent out in those days and join the group in the pool.

In the pool, Kern started to wrestle with Michaud and grabbed him by the crotch. Michaud indicated that he was embarrassed to admit that he became sexually aroused by this and that Kern continued to wrestle him and to reach inside his bathing suit. This continued for an extended period of time, according to Michaud "perhaps a half an hour". Another young person with a snorkel and mask came up to them under water, saw them wrestling, and came out of the water looking stunned and then swam away. This moved Michaud to break away and to swim laps.

During the rest of the evening they played racquetball, showered, and returned home. Fr. Kern volunteered to drop Michaud off at home and they rode with Michaud keeping his distance. Kern asked whether Michaud had a girlfriend, and he responded that he did. Michaud met Kern only one other time, and at that time briefly. There was another meeting to be held at IHM for award preparation, but it was cancelled without announcement. Michaud was dropped off at the church and then had to try to find a phone to call home. He ran into Kern in this process, and felt that

CONFIDENTIAL



JK 161

MEMO TO THE FILE OF JERRY KERN

PAGE 2

January 22, 1993

Kern was obviously embarrassed. That was the last time that Michaud saw him.

Michaud was not a parishioner of IHM. His contact with Kern was very limited, and he indicated that he was not particularly traumatized by any of this. He is concerned, however, that Kern not be in a position to hurt other young people.

cc: Archbishop Roach
Bishop Carlson
Bishop Charron
Mr. Fallon

CONFIDENTIAL

JK 162

1 STATE OF MINNESOTA

DISTRICT COURT

2 COUNTY OF RAMSEY

SECOND JUDICIAL DISTRICT

3
4 Gregory John Riedle and
5 his parents John Riedle
6 and Janet Riedle,

DEPOSITION OF:
Bishop Loras Watters

7 Plaintiffs,

8 vs.

9 Thomas Adamson, The Archdiocese
10 of St. Paul and Minneapolis,
11 The Church of St. Thomas Aquinas
12 in St. Paul Park, Minnesota, and
13 the Diocese of Winona,

14 Defendants.

482278
FILED

FEB 12 1987

J. E. GULKOWSKI
DISTRICT COURT ADMINISTRATOR

By Deputy

15 APPEARANCES:

16 Reinhardt & Anderson by Jeffrey R. Anderson, Esq., Town
17 Square/1014 Conwed Tower, 444 Cedar Street, St. Paul,
18 Minnesota 55101, represented the plaintiffs.

19 Mahoney, Dougherty & Mahoney by Kenneth P. Gleason,
20 Esq., 801 Park Avenue, Minneapolis, Minnesota 55404, repre-
21 sented the defendant, St. Thomas Aquinas Parish of St. Paul
22 Park, Minnesota.

23 Meagher, Geer, Markham, Anderson, Adamson, Flaskamp &
24 Brennan by Victoria L. Wagner, Esq., 2250 IDS Center, 80
25 South 8th Street, Minneapolis, Minnesota 55402, also repre-
sented St. Thomas Aquinas Parish of St. Paul Park, Minnesota.

Meier, Kennedy & Quinn by Andrew J. Eisenzimmer, Esq.,
Suite 430, Minnesota Building, St. Paul, Minnesota 55101,
represented the Archdiocese of St. Paul and Minneapolis, and
the Church of St. Thomas Aquinas.

Richard F. Blahnik, Esq., 206 Norwest Bank Building,
Winona, Minnesota, 55987, and William M. Hull, Esq., 204
Exchange Building, Winona, Minnesota 55987, represented the
Diocese of Winona.

EXHIBIT

tabbier
Ex 239

Adamson 00577

1 Michael S. Ryan, Esq., Suite 1400, One Capital Centre
2 Plaza, Wabasha at Sixth Street, St. Paul, Minnesota 55102,
3 also represented the Archdiocese of St. Paul and Minneapolis.

4 Discovery deposition of Bishop Loras Watters, taken
5 pursuant to agreement of counsel, at the Board of Directors
6 Room in the Norwest Bank Building, Fourth and Main Streets,
7 in the City of Winona, State of Minnesota, commencing at
8 10:00 a.m., on the 17th day of March, 1986, before Donald W.
9 Blake, Registered Professional Reporter, and Notary Public
10 in and for the County of Winona and State of Minnesota, at
11 the request of the Plaintiffs in the above entitled cause,
12 to be heard in the District Court of the Second Judicial
13 District in and for the County of Ramsey, State of Minnesota,
14 pursuant to the Rules of Civil Procedure for the District
15 Courts of Minnesota.

16 BISHOP LORAS J. WATTERS

17 was called as a witness for adverse examination by the
18 Plaintiffs, was duly sworn, and testified as follows:

19 CROSS EXAMINATION

20 BY MR. ANDERSON:

21 Q. Bishop, I am going to be asking you some questions under
22 oath here. Have you ever had your deposition taken
23 before?

24 A. No.

25 Q. This is the court reporter and he is going to record the

1 questions I ask and the answers that you provide, and
2 so he can record everything you say we ask that you
3 wait until I'm done asking the question before you start
4 providing the answer; obviously he can't record two
5 responses at once. It also requires that you not
6 respond by gesture, but verbally so it can be recorded.
7 I'm not going to ask you any trick questions; if you
8 don't understand the question that I ask, ask me to
9 repeat it and I will gladly do that.

10 Could you state your full name, please?

11 A. Loras, L-o-r-a-s J. Watters, W-a-t-t-e-r-s.

12 Q. How old are you, sir?

13 A. I was seventy my last birthday, on October 15th.

14 Q. And your date of birth?

15 A. October 15, 1915.

16 Q. Your address?

17 A. Presently it's 55 West Sanborn, S-a-n-b-o-r-n, here in
18 Winona.

19 Q. Your occupation?

20 A. I am Catholic Bishop of the Diocese of Winona.

21 Q. How long have you been a bishop of the diocese?

22 A. Since March 13, 1969.

23 Q. Perhaps you can go back in time in your employment
24 history for us.

25 A. I was ordained in 1941 as a priest in the Archdiocese

1 Dubuque. From June of '41 until February of '45 I was
2 associate pastor and teacher in the high school in
3 Cascade, south of Dubuque. February of '45 I was
4 assigned to the faculty of Loras College and Loras
5 Academy, in Dubuque. I taught there for a year.

6 I went to graduate school at Catholic U for an
7 M.A. in Education. In '47 I was appointed principal of
8 Loras Academy, for five years. In '52 I went back to
9 Catholic U to complete a Doctorate in Education. I got
10 that in June of '54. I was head of the Education Depart-
11 ment of Loras College from '54 to '56. In August of '56
12 I went to Rome as one of the Spiritual Directors of the
13 North American College, where there were three-hundred
14 students studying in Rome, preparatory for ordination
15 and service in the United States. At the end of August
16 in 1960 I was assigned to be the director of a retreat
17 house in Cedar Falls, Wisconsin, part of the Archdiocese
18 of Dubuque. From August of '60 until August of '65 I
19 was the director.

20 At that point I was appointed auxiliary bishop to
21 the archbishop in Dubuque. I was ordained a bishop on
22 August 28, 1965. I served as pastor of Nativity Parish
23 in Dubuque, and Superintendent of Schools, from August
24 of '65 until coming to Winona--the appointment was made
25 here January 6th of 1959 and I came here on March 13, 1969.

1 MR. HULL: You said '59, you meant '69?

2 A. I'm sorry, I came here in '69. It is seventeen years
3 now.

4 Q. (By Mr. Anderson) When you first came here in 1969
5 was that in the capacity as bishop?

6 A. Yes, it was. Bishop Fitzgerald had been the bishop
7 here since 1950 and he resigned in 1968, I guess.

8 Q. Could you describe what the Diocese of Winona consists
9 of.

10 A. Well, we have twenty-two counties all across southern
11 Minnesota, from the Mississippi out to the South Dakota
12 border. We have 125 parishes across what we call the
13 I-90 Interstate Diocese. At present we have about 150
14 priests, thirty are retired and 120 are active. There
15 might be--we have some priests serving in the military,
16 some priests serving like Monsignor Habiger is serving
17 as Executive Director of the Minnesota Catholic Conference
18 in St. Paul. We have other priests that are--at the
19 moment he is the only one working outside of the
20 diocese now.

21 Q. When you came here in 1969 in your capacity as the
22 bishop, roughly how many parishes were part of the
23 diocese?

24 A. One-hundred twenty-five.

25 Q. It hasn't changed--

1 A. We have changed the status of some of them. Where we
2 used to have resident pastors now one pastor will take
3 care of two churches. We still have the same number of
4 parishes but we don't have the same number of resident
5 priests.

6 Q. You were somewhat close to the number of priests at
7 that time, in any case.

8 A. Perhaps there were twenty more and a few are retired
9 priests.

10 Q. What are your responsibilities as bishop?

11 A. Well, according to the documents of the church, the
12 bishop is the teacher, the leader of the liturgies, one
13 who has pastoral concerns for supplying the pastoral
14 sacramental needs and other needs of the people to the
15 degree that it is possible.

16 Q. You say, according to the documents of the church, what
17 documents are you talking about?

18 A. Well, the documents of Vatican II which describes the
19 office of the bishop who stands in the midst of his
20 people to serve, and then of course the canon law which
21 describes it very directly that the bishop is the head
22 of the diocese, ultimately responsible for its operation
23 from the liturgical, pastoral, financial, and apostolic
24 points of view; in other words, I guess as they say,
25 the buck stops here.

1 Q. Who do you answer to then?

2 A. Well, I answer to Pope John Paul II.

3 Q. There is nobody between yourself and the pope in terms
4 of the hierarchy?

5 A. Well, we have the churches in the United States divided
6 into dioceses and archdioceses and provinces and like
7 the archbishop of St. Paul and Minneapolis, he is the
8 archbishop of the diocese in Minnesota, North Dakota
9 and South Dakota and he has a certain role in terms of,
10 you might say, I wouldn't want to say oversight, but in
11 being the leader of the bishops to call meetings. One
12 of the important things that the bishops in the province
13 do is consult people and make recommendations about
14 priests who could possibly serve as bishops, and we do,
15 like with our Minnesota Catholic Conference, we do a
16 lot of things together and it has been very effective,
17 as you people know, in terms of our joint legislative
18 commission, cooperating through our Minnesota Catholic
19 Conference with the council of churches, and with the
20 Jewish community. We have been able then to speak to
21 the rights of minority groups, and so we have that kind
22 of organization.

23 Then, of course, we have the National Conference of
24 Catholic Bishops which is a voluntary meeting of the
25 bishops. We discuss a lot of things. The individual

1 bishop doesn't necessarily have to follow what the
2 decision of the majority might be except, I guess, when
3 it comes to contributions to run a conference, when they
4 say we need this amount of money to keep the conference
5 going; but in general the archbishop has a relationship
6 to the bishops, but if I--if any serious question comes
7 up I simply write to the Holy Father. I would ask the
8 advice of the archbishop.

9 Q. When you came here in 1969 Thomas Adamson was a priest
10 already here; is that correct?

11 A. That's right; he was ordained in 1958.

12 Q. Now, you mentioned ordained, what is the process of
13 ordination?

14 A. The usual process is that a student would go through
15 a preparatory course in college, four years in college,
16 four years at seminary, but the emphasis would be
17 obviously on the teaching role of the church. It would
18 include courses in, well, the understanding of the
19 revelation as contained in the scriptures. It would be
20 concerned with celebration of liturgies. It would be
21 concerned with pastoral care and response to the various
22 questions that would come up in people's lives. There
23 is a continual evaluation process that goes on in terms
24 of the spiritual development, the faith development,
25 the pastoral sense, the mastery of germane areas, well,

1 I guess we would say theological science. If on the
2 recommendation then of the faculty of the seminary,
3 they would write to a bishop and say this young man
4 has completed the courses, we have gone through a
5 serious four year period of spiritual formation of
6 counseling, of academic preparation, of supervised
7 pastoral practice, and we recommend that you ordain him.

8 So the bishop is free to do that or not to do that.
9 In most cases, obviously, you follow the recommendation
10 of the seminary because it is the thing they have been
11 involved in. So then there is a sacramental celebration
12 of the Sacrament of Holy Orders, which empowers the
13 priest to be the celebrator of the Eucharist, the Sacra-
14 ment of Reconciliation, and these important powers. It
15 is a mission in terms of being sent in the name of the
16 Lord to respond to the pastoral needs of the people.
17 If there are other things you want to ask about, that is,
18 the very multifaceted relationship to God, to people,
19 to the church, to the individual's responsibility.

20 Q. In other words, you are saying it is an ongoing process,
21 it's not just one particular procedure you go through,
22 once you are ordained that's it.

23 Q. Well, once you are ordained a priest there is always a
24 possibility of being a bishop, but in general there is
25 the understanding that having completed the seminary

1 course it is assumed, and rightly so, I guess, in the
2 majority of cases, that a level of maturity and
3 responsibility has been achieved to be an effective
4 pastoral person. In the meanwhile, retreats, which are
5 five or six days a year, where you are under the
6 direction of someone who gives conferences and helps
7 with growth and prayer to reflect on the responsibilities
8 of a priest and how they are being fulfilled. We have
9 workshops. We have sabbaticals, right now we have
10 Father Leo who is down at Notre Dame on a four
11 month renewal situation. So the educational process con-
12 tinues, but once you are a priest, yes, you are con-
13 sidered--as a matter of fact, you are to function as an
14 associate pastor or pastor or teacher in a college or a
15 chaplain, or wherever the needs might happen to be.

16 Q. Now, what is the procedure that you had in 1969,
17 actually between 1969 and 1976 that within the diocese
18 you had for the placement of various parish priests?

19 A. Well, at that time, obviously since I knew nothing about
20 the diocese of Winona when I came, and again in keeping
21 with the directives of Vatican II, we had a personnel
22 board and there were four or five people elected members,
23 elected by, well, age groups, so that there was sort of
24 an attempt at reaching the older priests, the middle
25 aged and the younger priests. I would meet with that

1 board and we would consider, okay in the coming year
2 there are priests who because of the length of time they
3 have been in parishes or because of their own personal
4 requests, would be given parishes say in June, usually,
5 so we would with the help of the members of the personnel
6 board, they would interview priests about possible
7 reassignment. Some of the priests would say, I prefer
8 to talk directly to the bishop, and that was always
9 their prerogative. So we had continuing meetings with
10 the personnel board over those years.

11 Q. In the early 1970's did the personnel board operate
12 much as today, the personnel board operates in the
13 Twin Cities Archdiocese?

14 A. I am rather familiar with how it operates in the Twin
15 Cities and I would say pretty much so because we were
16 following pretty much the same basic documents, so it
17 was a question of seeing the places where priests would
18 be leaving and obviously places where priests were
19 going, to try to indicate where would be a place where
20 this priest with this particular talent would be able
21 to do effective work and find out if he is interested
22 or not, and sometimes the priest would say for this
23 reason or that reason I wouldn't want to go there, and
24 we would respect that.

25 Q. Okay. Between 1970 and 1975, or '76, how often would

1 the personnel of the personnel board change?

2 A. I think they were on two year terms, or maybe it could
3 have been sort of a staggered thing, some were on a
4 one year term, or two years, or three years, so you
5 wouldn't have everybody going off the board at the same
6 time.

7 Q. As bishop, you, yourself, would not serve on that board?

8 A. I didn't serve on the board, but I attended the meetings.
9 Sometimes they would send me a report.

10 Q. And the members elected to the board, how would they be
11 elected?

12 A. By the members of the age group that they were repre-
13 senting.

14 Q. Okay. And they themselves would also be parish priests?

15 A. Yes, or we would have somebody like a chaplain at
16 St. Mary's or maybe a chaplain at St. Teresa's. In
17 other words, we have priests in parishes, we have
18 pastors, we have associate pastors, we have chaplains,
19 we have teachers. We like to get a representation from
20 that spectrum of pastoral positions.

21 MR. HULL: St. Mary's is a college?

22 BISHOP WATTERS: Yes, in Winona.

23 Q. (By Mr. Anderson) The members of that board are all in
24 this particular diocese then?

25 A. That's right, all are priests of the diocese.

1 Q. Would anybody be involved during that time in that
2 process of placement with the board outside of the
3 diocese itself?

4 A. No.

5 Q. The word incardination, is that the process of trans-
6 ferring of priests?

7 A. Yes.

8 Q. Why don't you describe what that means.

9 A. Well, for many reasons, sometimes for health reasons,
10 sometimes having a commitment to his particular talent,
11 or educational background, a priest will ask to work
12 in another diocese. We would consider the request.
13 For example, well, Monsignor John K. Ryan was one of
14 the great priests of the diocese. He taught at Catholic
15 U for thirty-five years. He at one point was incar-
16 dinated in the Archdiocese of Washington D.C. because
17 he was living in Washington and teaching at Catholic U,
18 and that was a satisfactory arrangement. So it's a
19 question of saying, here are the particular needs; well,
20 for example, when I was appointed to serve as spiritual
21 director of the American College in Rome, Bishop
22 O'Connor, who was the rector of the college, made a
23 request to Archbishop Binz, who was the bishop in
24 Dubuque, saying we need a spiritual director and have
25 someone who has the background in psychology and

1 spirituality who would do that. So Archbishop Binz
2 asked me if I would do that, and I knew from experience
3 that when Archbishop Binz asked that question that the
4 answer was yes, and I was happy to say yes, but I was
5 still always a priest of the Archdiocese of Dubuque.

6 But now on some situations where it is obvious
7 that the priest is going to stay there for a longer time
8 it simplifies the retirement, and the insurance and all
9 of that stuff that comes with being, I guess, an inde-
10 pendent contractor where the priest is given a stipend,
11 or however you want to say it, or compensation, for his
12 work; that there would be that canonical process where
13 he would be then considered to be a priest of good
14 standing say in the archdiocese rather than the diocese
15 of Winona.

16 Then there is that two-fold relationship: The
17 priest is obviously responsible for carrying out the
18 work of the church and of the diocese, and the bishop
19 is responsible to see that the priest receives the kind
20 of help and the kind of support that, well, I guess any
21 of us would expect from the people with whom we work.

22 Q. In 1975 the personnel board, in other words, was respon-
23 sible for reviewing the placement of parish priests?

24 A. They were at a position to make recommendations, yes.

25 Q. And in 1975, for example, that time period--by the way,

1 has the placement process in using the board changed
2 since 1975?

3 A. Significantly.

4 Q. When did it change?

5 A. Probably about '78 or '79. As you might suspect, one
6 of the problems with the personnel board is you might
7 just as well forget about confidentiality when four or
8 five people are involved in interviews, and it really
9 increased our telephone bills astronomically, with the
10 rumors and all that.

11 After I was here ten years the priests said, look,
12 Bishop, you know the diocese well enough, we would
13 rather deal with you and we don't want to deal with the
14 personnel board anymore, so it served its purpose, and
15 we needed it at the start because obviously I came in
16 without any knowledge of the parishes or the priests.

17 Q. Is it written somewhere that there must be a personnel
18 board, or was it?

19 A. No, it was one of those recommendations like it's
20 recommended that parishes have a parish council, but
21 they don't have to have a parish council. It is
22 recommended that the diocese has a diocesan council,
23 but you don't have to have one, and the same thing is
24 true with a personnel board. At that particular moment,
25 coming out of vatican II with the understanding of the

1 relationship between bishops and priests, and perhaps
2 it was needed at that time; personnel boards were pretty
3 much involved.

4 Q. In the early 1970's how would the personnel board make
5 a decision to place a priest or transfer a priest, how
6 did it operate?

7 A. Well, we would meet, and first of all I would say--
8 maybe we would meet in January, I know one or two priests
9 who would be retiring this year. I know one or two
10 priests who have asked to be reassigned. I know three
11 or four priests who have been in the parishes--when I
12 came here there were priests in parishes as long as
13 thirty years, some of them twenty, some of them fifteen,
14 and one of the things that vatican II indicated was
15 that for pastoral reasons perhaps there should be a
16 term of whatever the diocese would want to set, six
17 years or eight years or ten years, or whatever, so we
18 were working towards that goal, which we have accomplished;
19 so we would say, okay, that means maybe there would be
20 ten parishes that could be involved in changes and that
21 would mean ten priests that would be involved in changes.
22 Sometimes we would see special needs where the priest
23 wasn't really interested in changing and hadn't been in
24 the place a long time, but we would say, well, consider-
25 ing the particular needs of that parish, and in view of

1 your special gifts for administration or special gifts
2 for working in a hospital, whatever, we would like to
3 have you consider that, so the personnel board would
4 say, okay, there are these ten parishes, probably maybe
5 fifteen or twenty priests we would want to talk to
6 about these ten priests, and so each member of the
7 board would say, I will visit with four of them, and
8 there were five members, and they would do that, and
9 then we would come back and say, here are the responses.
10 In some instances they would say the priest indicated
11 he would be willing to do it if the bishop would assign
12 him, and they would sooner not, and others would say
13 they would sooner talk with the bishop.

14 Q. Was there anything written as to how the personnel
15 board would operate in holding meetings or when they
16 would meet, or anything like that?

17 A. They had a constitution or at least they had some guide-
18 lines; I don't know if it was a constitution.

19 Q. Do you have a copy of those guidelines?

20 A. I think we could find them for you.

21 MR. ANDERSON: I would ask perhaps maybe we could
22 get those guidelines as applied to the early 1970's, and
23 provide them to your attorney?

24 A. Okay.

25 Q. In the early 1970's before the placement would be made,

1 was it customary for a member or members of the per-
2 sonnel board to interview a priest before placing him?

3 A. There was a possibility of ten changes and we might need
4 to talk to fifteen or twenty people, and they would
5 sort of divide up the people and many of them would be
6 acquainted with the particular parish or the particular
7 priest and simply say they would discuss, well, I guess,
8 a profile of the parish with the particular character-
9 istics of the parish, whether it had a school or didn't
10 have a school and whether there were associates or not,
11 whether it had a mission or not, and there were other
12 things mentioned that were important in terms of making
13 an effective appointment.

14 Q. In terms of the interview of a prospective priest, for
15 example, for transfer from another diocese to this
16 diocese, would one member of the personnel board conduct
17 an interview customarily?

18 A. We never had that happen in this diocese, so I can't
19 answer that question. I guess if it's a single instance,
20 that's a little different thing than dealing with twenty
21 priests, so I would suspect maybe because of the
22 smallness of this diocese we could probably do things
23 that they couldn't do in the archdiocese because of
24 different numbers; I think I would talk to the individual
25 or involve the personnel board too, at that point because

1 they were very very much involved in appointments.

2 Q. So at the time to make a change the personnel board
3 would meet at a certain time among themselves and in
4 your presence would discuss the change among themselves;
5 is that right?

6 A. Yes, that's how it would operate.

7 Q. Were there any notes taken of those meetings or any
8 recordings taken of those meetings?

9 A. Yes, we've got minutes of those meetings.

10 Q. Who would keep minutes of those meetings?

11 A. Well, there was the secretary of the personnel board
12 who would write down the minutes of the meetings and
13 send me copies. I guess since the personnel board
14 hasn't operated in the last eight or ten years, I know
15 I have copies; I don't know if I have given you copies
16 of those or not, but I have copies of--I think the
17 personnel board started in 1970, and I have copies of
18 minutes that were kept less complete as years go on,
19 simply because there were many priests saying, I don't
20 want to get involved in this rumor mill. If I want to
21 be considered for a parish or if I want to be considered
22 for a transfer I don't want the whole world to know that.
23 I would like to have some confidentiality, but we do have
24 those minutes for the first years.

25 Q. You mentioned the personnel board makes a recommendation,

1 who do they make the recommendation to?

2 A. To me.

3 Q. And you in turn make the decision?

4 A. That's right. Sometimes I follow the recommendations
5 and sometimes I didn't, but I would explain it to the
6 personnel board. Once in awhile they would make a
7 recommendation, and when I talked to the priest, you
8 know, I'm not going to explain to those guys why I'm
9 not going to do this.

10 Q. As the bishop you don't have to?

11 A. That's right. One of the things I think, you know, I
12 have really respected the confidentiality of priests in
13 this diocese, and that's the only way you can operate.

14 Q. Okay. At some point there was a decision in this
15 diocese to request a transfer of Thomas Adamson, did
16 that decision come out of the personnel board or was
17 that one made by you individually as the bishop?

18 A. I would say that was one I made. I asked the personnel
19 board to review the basis on which they made a
20 recommendation to appoint Father Adamson to St. Francis
21 and there was no indication, and these were priests
22 who were acquainted with the diocese for many many more
23 years. Obviously I was here two years at that point.

24 Q. We will get back to that. I guess what I'm simply
25 asking is in the decision to initiate a transfer out of

1 this diocese, in your recollection, did the personnel
2 board have anything to do with that at all?

3 A. No.

4 Q. Had you, yourself, had any contact with Tom Adamson
5 until you came to this diocese in 1969?

6 A. No.

7 MR. GLEASON: Excuse me, the question before that
8 I was looking away and the answer might have been very soft
9 and I didn't hear it. Were the last two answers negative?

10 MR. ANDERSON: Yes.

11 A. That's right. I'm sorry. I will talk louder.

12 Q. (By Mr. Anderson) You turned over a number of documents
13 here through your attorney indicating some of the
14 materials related to Father Adamson; do you in this
15 diocese uniformly keep what is known as a priest's
16 file?

17 A. Yes, every priest has a file.

18 Q. What other documents are kept regarding the activities
19 of a priest except the documents that are kept in the
20 priest's file?

21 A. There aren't any others. They are all kept in the
22 priest's file; otherwise we would never find them.

23 Q. So I'm clear, any documents kept regarding Tom Adamson's
24 work in this diocese would be in his priest's file?

25 A. Yes; that's just standard practice.

1 Q. And there are no other records regarding his activities
2 as far as you know, any place else?

3 A. I don't know of any.

4 Q. Do you, yourself, keep records and notes of activities
5 of priests that don't go into the priest's file?

6 A. No, because again, I wouldn't have any way to recover
7 those.

8 Q. Do you yourself, have any records or notes or documents
9 relating to Tom Adamson and his activities in the diocese
10 that aren't included in the priest's file?

11 A. All of this material, you know, is in that file, and
12 again I don't have any other way of taking care of that.

13 Q. Okay, that's all I'm asking, and obviously there are
14 not; is that right?

15 A. Yes.

16 Q. When a priest is transferred out of this diocese to
17 another diocese or another position, does that priest's
18 file follow that priest?

19 A. No. On the other hand--the answer is no.

20 Q. What would typically follow the priest in transfer, if
21 anything, by way of documentation?

22 A. Well, usually I suppose what the other diocese asks
23 for, or at the same time I think you would volunteer
24 information as to why this change was being made.

25 Q. In the case of Tom Adamson, do you know if this priest's

1 file followed him out of the diocese when he was
2 transferred out of the diocese?

3 A. Part of this priest's file contains letters that were
4 written to Archbishop Roach, were written to the
5 Consultation Service in St. Paul, were written to
6 Father Adamson himself; that's part of the file.

7 Q. What about the rest of the file excluding the letters
8 you referred to?

9 A. Well, the letters I think in a sense, I guess, summarize
10 or sort of pick out from those germane facts that I
11 wanted the archbishop to know.

12 Q. Okay. In any case it wasn't the custom and practice
13 that when a priest was transferred out of the diocese
14 to just go and make a copy of their file and send it
15 out; is that right?

16 A. No, that was never done. At least to my knowledge it
17 hasn't been.

18 Q. What goes into a priest's file?

19 A. Well, I guess you start with the application of the
20 young man to study for the priesthood, and then the
21 response being accepted, then keeping, well, the
22 academic records, the evaluation of the seminary faculty
23 at the college level, year after year, and the request
24 the student would make at the end of college to be
25 assigned to a theological school, reviewing the

1 recommendations of the college faculty as to whether or
2 not that appointment should be made, making an applica-
3 tion to the seminary, sending the records to the
4 seminary of the individual, then year after year receiv-
5 ing from the seminary faculty a rather detailed
6 evaluation of the progress in all of those areas we
7 mentioned before. Then finally the recommendation that
8 the young man be ordained a priest. Then the bishop's
9 letter of acceptance and a formal call to ordination,
10 the ordination documents. Then the length of appoint-
11 ment to wherever. Then whatever follows from that, and
12 the letter of appointment, letters of, well, the priests
13 write in and ask questions and we try to answer those
14 questions; so in general any organization would carry
15 on the usual operations of the day in terms of commun-
16 ications with--although in the individual priest's file
17 we don't keep say letters that we write to all the
18 priests of the diocese. Those clerical bulletins or
19 directives that apply to everybody. We usually print
20 those in our diocesan paper so the lay people know them
21 just as well as the priests. In general, that's what
22 would be there.

23 Q. Does the personnel board keep any documents or records
24 relating to the priests that do not go into the priest's
25 file?

1 A. I don't think so.

2 Q. What documentation would the personnel board keep?

3 A. I think the minutes of their meetings; that would be
4 about it.

5 Q. Was there ever--has there ever been any policy of destruc-
6 tion of any of the priests' files or a cleaning out of
7 the priests' files, or anything like that?

8 A. Well, from the looks of things I would say no.

9 Q. In other words, as far as you know there isn't anything
10 in Father Tom Adamson's file that has been routinely
11 destroyed because you were going through the priests'
12 files and doing housecleaning, or anything like that?

13 A. I think usually, when a priest dies we go through there
14 and simply again form the question of storage space,
15 but when a priest is active all of the germane documents
16 are retained. Simply to, well, if questions come up
17 we have got some record.

18 Q. Bishop, are you aware of any documents that have been
19 destroyed or thrown away regarding Tom Adamson in this
20 diocese?

21 A. No, I am not.

22 Q. If there is, hypothetically, some problem that you have
23 a priest in the diocese and you receive a phone call or
24 make some notes regarding this priest, is there any
25 formal procedure for the retention of those notes and

1 the ultimate ending up in the file?

2 A. Usually when that happens I ask for a meeting with the
3 priests involved, and especially when there are
4 anonymous statements or when they are second hand state-
5 ments, and I simply say, what is your response, and
6 many times they will say, well I have a right to know
7 who my accuser is, and until I get some kind of a signed
8 statement from people who say they are willing to
9 confront the priest in my presence, that's where it
10 ends. I don't keep notes--ordinarily I throw anonymous
11 letters away, I just can't handle these so I don't keep
12 any notes of that. On the other hand, if I decide that
13 there is action to be taken I write a letter to the
14 priest and say this is what I want you to do. This
15 happened with priests who perhaps in the instances
16 where there are drug dependency, or whatever, I say we
17 are anxious to provide you the kind of care, the
18 opportunity for treatment, and this is what I want you
19 to do, so I don't usually -- to get back to your
20 question, I don't keep notes on that sort of thing.

21 Q. But if you decide to take some action regarding that
22 priest you will send a letter to them and that letter
23 will go in the file; is that what you are saying?

24 A. That's right.

25 Q. Are you aware of policy guidelines, the implementation

1 of the personnel board in the archdiocese?

2 A. More or less, yes, because they parallel pretty much
3 personnel boards, you know, across the state.

4 Q. I think Bishop Carlson at one point referred to that
5 particular document; I assume in this diocese there is
6 something similar to that, some guidelines as to how
7 the personnel board would operate.

8 A. That's right.

9 Q. And that was a document that I asked you to provide to
10 counsel?

11 A. That's right. I hope we can find it.

12 Q. Have you, yourself, ever read it?

13 A. Oh sure.

14 Q. Okay, you weren't instrumental in the preparation of it,
15 you weren't one of the preparers of it, were you?

16 A. Well, there again, the personnel board were to be of
17 service to the bishop so it was a collaborative kind
18 of thing. Again, I don't know how formal that was;
19 it was simply saying, the bishop has to make appointments,
20 and to make effective appointments you ought to have
21 some consultation with experienced priests of the
22 diocese, and I'm not sure how much of that was written
23 down in terms of guidelines, but that was the general
24 understanding of why we were dealing with the personnel
25 board.

1 Q. you talked at some length earlier about the process of
2 ordination; in the early 1970's was there any part of
3 that process that required psychological evaluation?

4 A. Very much so.

5 Q. In the seventies?

6 A. Again, I guess it's hard to pinpoint when there was
7 psychological testing as part of the entrance into the
8 seminary; I'm not sure if it was in 1970 or '71. It's
9 certainly part of it now. In fact we ask that kind of
10 screening for anyone who wants to come to our college
11 level seminary, but I wouldn't be able to answer--
12 from reviewing Father Adamson's file, I don't find any
13 reports in that area.

14 Q. When you have a priest, referring to the 1970's now,
15 who was referred out of the diocese for treatment for
16 either chemical dependency or psychological or psychiatric
17 treatment, was it your custom and practice to get
18 records from the treatment facility?

19 A. That would be, you know, part of the-- except for the
20 civil legislation and confidentiality, unless the
21 person wants to sign a release, I don't get that infor-
22 mation. I trust the center, you know, in terms of
23 saying this person has made progress or hasn't made
24 progress. Many times again, in terms of the confidential
25 question, I have no entree to that information.

1 Q. Regarding Tom Adamson's file, outside of the letters
2 you received from various treatment facilities, you,
3 yourself, never got any records regarding Tom Adamson
4 and his progress in those various facilities, outside
5 of the letters in the file?

6 A. Well, I guess you would have to make a distinction
7 between, you know, before 1984 and after 1984.

8 Q. I'm asking before '84.

9 A. Before '84, about the only indications we have is the
10 fact that, for example, in the Institute for Living,
11 in Hartford, where Father Adamson was involved for a
12 couple of months, about the only information we get is
13 he was there, and then when I insisted that that wasn't
14 adequate and he had to continue, and if he wanted to
15 get involved with the Consultation Services in St. Paul,
16 I would provide the time. The diocese would give him
17 the support. He could continue with his degree in
18 marriage counseling at the University of Minnesota. The
19 only thing we got from the Consultation center, for a
20 long period of time, was the bill, again saying that he
21 was there, and finally we got a letter from Father
22 Pierre, saying he would recommend that Father Adamson
23 be assigned to a parish in this diocese, and I wrote
24 back and I think I said I can't do that, and these are
25 my reasons.

1 Q. Okay. Well, what I'm asking you is this, Bishop: In
2 the priest's file that has been supplied to us there are
3 no records or notes of the various treatment centers
4 made by them while Tom Adamson attended those centers,
5 and I presume there are some, and they are not in the
6 priest's file, and because they are not there does that
7 mean you never received them?

8 A. Well, except for the letter from Father Pierre and what
9 he thought was the point in the therapy that called for
10 that recommendation, with the understanding that the
11 therapy would go on.

12 Q. That was a narrative letter from him, isn't that true?

13 A. Yes.

14 Q. And that didn't contain or attach any of his records
15 of notes of counseling or progress notes or anything
16 like that while he was in treatment; isn't that right?

17 A. Except just his conclusions that progress had been made.

18 Q. In other words, you don't have any of the actual treat-
19 ment records in the priest's file?

20 A. No; I think we-- the bill would indicate that psycholog-
21 ical testing had been done and there was counseling
22 going on, so again these centers, you know, they are
23 very very, and I think rightly so, concerned about the
24 confidential questions; if we are going to be effective
25 we have to be able to deal with this person on the

1 basis of psychological testing and the usual procedures
2 in counseling, so that's all we have previous to '84.

3 Q. So you had never seen the psychological profiles and
4 the tests and the MMPI, etc., if they were done of
5 Tom Adamson?

6 A. Nor of any other priest in the diocese.

7 Q. Have you ever requested them of Tom Adamson?

8 A. Well, no, I haven't because I guess I had confidence in
9 the Consultation Center that they knew what they were
10 doing.

11 Q. In 1980 through 1982 there was evidently some change in
12 the way priests would be transferred and moved around,
13 and the process went through an open listing; are you
14 familiar with that?

15 A. That was in the archdiocese.

16 Q. That was the archdiocese-- it didn't change here, in
17 other words, in this diocese?

18 A. No.

19 Q. When a priest would apply or recommendation be made
20 for transfer into this diocese in the early 1970's, what
21 process would you or the personnel board -- and the
22 personnel board go through to screen that person?

23 A. Well, this is all, I guess, hypothetical, because it
24 never happened.

25 Q. Okay. You never --

1 A. I can't answer that question.

2 Q. You never had anybody transferred into the diocese?

3 A. It's a beautiful place, but--.

4 Q. Okay. Has it ever been a requirement that a priest
5 at any time, either in ordination or in becoming a
6 priest or continuing to become a priest, take an MMPI,
7 as far as you know?

8 A. I would think, like many instances where the seminary
9 faculty would say here is a person who needs psycholog-
10 ical counseling, or whatever, that that was a standard
11 practice in the Consultation Services, like, for
12 example, here in Winona we had been, and continue to be,
13 in contact with Dr. who was the director of the
14 state hospital in Rochester, and as a psychiatrist he
15 has helped us in significant ways, and the MMPI is one
16 of those instruments, plus others; so I don't think it's
17 routinely administered to everybody, but there are
18 indications that there needs to be a more detailed
19 analysis of what might be emotional and psychological
20 problems that a MMPI is-- my work in the doctorate at
21 Catholic U was precisely in the area of psychological
22 testing, and so I have had a background in that area,
23 period.

24 Q. Okay. Other than Tom Adamson, have you ever transferred
25 a priest out of the diocese?

- 1 A. Well, just this past year we had a priest who went
2 through a malignancy question of the thyroid system and
3 went through chemotherapy, and his doctor indicated
4 that for health reasons, the rigors of the Minnesota
5 winter, it would be perhaps easier for him to work in
6 Louisiana, and we arranged that with the bishop in
7 Louisiana. Other than that -- then we had another priest
8 who had serious surgery and he's in the Albuquerque
9 area because of the climate. Yes, we have done that in
10 terms of looking for ways to get -- the priest in
11 Albuquerque was involved in a counseling program in
12 Albuquerque with the Paracletes for maybe a year and he
13 did receive significant help there, and he wanted to
14 stay down there so we arranged that he could. He's
15 working in a hospital in Albuquerque.
- 16 Q. So, Bishop, in your recollection, in your tenure as
17 bishop here, you recall two instances where you trans-
18 ferred two priests for health reasons?
- 19 A. That's right. I guess on their request -- or the
20 doctor's recommendation.
- 21 Q. In your opinion, was the transfer of Tom Adamson for
22 health reasons?
- 23 A. Well, the transfer of Father Adamson was in relationship
24 to my insistence that he get professional help and to
25 get that he was living in the archdiocese, so the

1 transfer kind of was an ongoing process, that he was
2 going to the university and getting his degree in
3 marriage counseling, and he needed some place to live,
4 and the archdiocese was willing to have him live in a
5 rectory and go to the classes and continue in the
6 therapy program at the Consultation Services; so I
7 guess that's -- at the beginning the question was if he
8 goes through therapy and it's effective and positive
9 and so on, would he be reassigned to a parish in the
10 diocese of Winona, and I said, we will wait and see
11 what the outcome of that therapy is, and being in the
12 archdiocese and having many many positive talents and
13 traits in parish administration, we were very hopeful
14 that the therapy would be effective and that there
15 wouldn't be any problems coming out of that, but it's
16 just like the drug dependent person that goes through
17 the program and you hope and pray that it's going to be
18 effective and sometimes it isn't; and that's a heart-
19 break and a disappointment, but I think the only thing
20 you can do is try to provide reasonable care and
21 reasonable therapy to prevent problems in the future.

22 Q. Can we go back to Tom Adamson; I have some general
23 questions of you about what governs priests' conduct
24 and the conduct within the priesthood. What does
25 govern the conduct of the priest?

1 A. Well, I guess we start with the Ten Commandments and
2 we say, all of us are obliged to follow the Ten Command-
3 ments. We have moral theology and ethics that teach us
4 about the responsibility we have in inner personal
5 relationships. We have many documents of the church
6 calling priests to authentic celibacy and obedience and
7 simplicity of life, so it's a general, I guess, part of
8 the seminary course that's important -- one of the parts
9 of the ordination ceremony, you know: Do you really
10 know what you are committing yourself to; understand
11 what you read, and follow what you teach others. So
12 it's a general effort at education and motivation for
13 responsible priestly work with the peoples of all ages.

14 Q. What is written that governs the priestly conduct?

15 A. Well, I guess -- we study moral theology and we have
16 moral theology books that answer almost any possible
17 question, but then as I used to say when I was principal
18 of a high school, there is a basic supposition in all
19 this that you have common sense. There is no difficulty
20 in finding out, you know, what the ethical and moral
21 teachings of the church are. It's written in any
22 number of theology books and manuals that seminarians
23 study through workshops and so on. Like this coming
24 summer we are going to have a workshop on social justice
25 and that whole question of the bishop-pastor on economics,

1 so you would have an ongoing education there, but in
2 general there is no difficulty in finding what the
3 teaching of the church is regarding the moral or
4 ethical conduct of the members of the church as well as
5 the clergy, as well as a bishop, as well as the pope.

6 Q. Regarding celibacy, where is it written regarding the
7 requirement of the vows of celibacy?

8 A. That would be in the moral theology books. Obviously,
9 celibacy involves not only not getting married but the
10 whole question of the virtue of chastity, which simply
11 means that people who promise to lead a life of celibate
12 chastity are saying that they are to, well, you can put
13 it negatively and you can put it positively. Positively
14 it says that one is willing to forego marriage and all
15 of the physical aspects of marriage, out of unselfish
16 love to be of service to people, and so that would
17 simply say that those particular kinds of expressions
18 of affection that are appropriate in marriage are the
19 renunciation of the person who feels the call to serve
20 people in a celibate life, and many many priests, of
21 course, and religious, and there are even lay people
22 who lead celibate life and who lead a life of chastity.
23 There is chastity for married people as well as for
24 single people.

25 Q. Does a priest during the process of ordination take a

1 Q. How is that dealt with in terms of --

2 A. I guess there are various components of chastity. There
3 is the -- you might simply say the information as to
4 what is a chaste life; then there is the motivation
5 that there is spirituality and there is a relationship
6 to being effective as a priest; all of that goes on
7 together; and in the seminary situation where people
8 are leading a celibate life and where they are being
9 challenged by example and by prayer and spirituality
10 to really embrace celibacy as a gift and to do it with
11 joy and with a great deal of gratitude to be called to
12 this kind of witness that indeed there is more to life
13 than sexual experience, and there is-- it has been, I
14 suppose in recent years, there has been more emphasis
15 on the psychological and emotional sociological aspects,
16 but there has always been, maybe it wasn't as detailed
17 as at the present time, but it certainly was adequate
18 because you could point to the number of priests and
19 religious who have really been exemplary as people who
20 are committed to celibacy and who have made significant
21 contributions to the pastoral needs of people, or
22 responding to the pastoral needs of people.

23 Q. Is there any formal training in the area of celibacy or
24 sexuality in the priesthood, any formal training that
25 you can point to and say this is what is done?

1 A. Well, again, I guess in reverse, you know, just to go
2 back again, there is the teaching in moral theology.
3 I guess if you want to characterize moral theology you
4 can look at it from one viewpoint and say, here is
5 listed every possible deviation that is in contradiction
6 to just the natural law, just what human beings ought to
7 be; there is that part to say that all of these devia-
8 tions are clearly explained. Then there is the
9 motivation as to saying, it's just not a negative thing
10 but rather it's the conviction to have the gift of
11 celibacy is to be able to serve people with disinterested
12 and unselfish love, and this can be supported through
13 prayer and through the celebration of the Eucharist, so
14 I guess that's all I can say. I don't know what more --
15 and again, looking at the people who have actually been
16 very happy and very constructive people in the life of
17 the church you say whatever was done, it worked because
18 here are the examples.

19 MR. HULL: I think you need to state more clearly
20 what you mean by formal; that was your original question.

21 Q. (By Mr. Anderson) Are there any required classes dealing
22 specifically with sexuality and/or celibacy?

23 A. Well, the classes in moral theology deal with this
24 very specifically and directly. The whole program in
25 spiritual formation in the seminary, that goes on day

1 after day in shared prayer, in participation in the
2 celebration of the Eucharist, in, you might say,
3 pastoral experience, teaching in schools, visiting
4 people in the hospitals, feeding the elderly; all of
5 these things are practical experiences in relationships
6 that would be appropriate for a celibate person.

7 MR. HULL: Enough?

8 MR. ANDERSON: You bet.

9 Q. A priest of this diocese, are there times when he is on
10 the job and other times when he is off the job or is it
11 an ongoing process that continues?

12 A. Well, I guess you say you are a priest wherever you are
13 at. You need, like everyone else, you need adequate
14 food, recreation, you need opportunity for cultural
15 development, but always within the framework of being a
16 priest.

17 Q. Do you remember your first contact with Tom Adamson
18 when you came to the diocese?

19 A. When I came we had an installation ceremony on March 13th,
20 and I keep saying that was not a Friday, and all the
21 priests of the diocese were there for that installation
22 celebration in the Cathedral, so I don't remember
23 specifically that I met Father Adamson at that point. I
24 suspect I did. Later on, either that year or the
25 following year in keeping with the ordinary Confirmation

1 schedule, I visit every parish -- some parishes every
2 year and some parishes every two years. Father
3 Adamson was pastor at Fountain and Wykoff and I suspect
4 I either met him in the spring or the fall, certainly
5 in '70, the spring or fall, at that time, of course,
6 you are interested in the pastor's evaluation of what
7 are the pastoral needs in this parish, how are things
8 going, what would be some of the areas that we ought to
9 look at for development and planning, and some of the
10 smaller parishes even at that time we were saying, here's
11 a parish with thirty families and this one has fifty
12 families, are there some ways that maybe we could put
13 these together; so that was my first contact that I
14 remember. I remember the one in Fountain. I don't
15 remember any previous ones.

16 Q. What is your recollection of the first time that you
17 were aware that Father Adamson may have been involved
18 in sexual misconduct?

19 A. That was, I will never forget the Christmas of 1973
20 because the day -- a couple of days before Christmas
21 and a couple of days after Christmas, I was receiving
22 telephone calls from faculty members at St. Francis
23 School in Rochester, and as far as I know none of them
24 identified themselves, they simply -- some said, we are
25 uneasy about some questionable contacts that Father

1 Adamson has with grade school boys, and the others were
2 saying, Father Adamson is the most effective person
3 working with young people that we have ever had and
4 don't believe what these other people are saying. Then
5 at the same time I got a second hand report that a
6 social worker in Rochester --

7 Q. Let's back up a minute here.

8 A. Okay.

9 Q. So it's your recollection that the first time that you
10 heard even a mention or a suspicion of any misconduct
11 of Father Adamson was at Christmas in 1973?

12 A. Exactly.

13 Q. So you had been a bishop for four years in 1973,
14 roughly; is that right?

15 A. Here in the diocese, yes.

16 Q. Yes, in this diocese. And the first mention of any
17 possible sexual misconduct was a phone call?

18 A. Right.

19 Q. Do you remember from whom that was made?

20 A. I'm not certain of a name. In fact maybe -- I asked
21 names but I don't think I ever got any.

22 Q. You are not certain of a name at this point in time -- at
23 some point in time if the name had been supplied you
24 would have written it down?

25 A. Well, again I think I mentioned that when I got these

1 kind of telephone calls I said -- until I talked to
2 Father Adamson I am suspending judgment here, so no,
3 I wouldn't have written this down.

4 Q. Is it fair to assume that until you talked to Father
5 Adamson you wouldn't ask the name of the person?

6 A. Well, I could have asked and not received an answer,
7 and, as a matter of fact, it's not unusual that bishops
8 and lawyers, I think too, get anonymous letters, so,
9 you know, I simply say, I will keep this in mind but
10 until I can get someone who is willing to sign a state-
11 ment or to confront with me as to the person whom they
12 are accusing, I say this priest, like all the rest of
13 us, have a right to due process. We have a right to
14 know who is accusing us and on what grounds, so that's
15 what made that Christmas such a happy time for me.

16 Q. Do you remember receiving the first call?

17 A. Oh, you know, that's thirteen years ago. I would say
18 it was sometime before Christmas and the only thing I
19 know is -- and then getting absolutely contradictory
20 calls from seemingly equally honest people, I was in
21 utter confusion, I remember that.

22 Q. Do you have any idea -- what is your best estimate as
23 to how many calls you received at Christmas of 1973
24 alleging misconduct by Father Adamson?

25 A. Well, probably two or three, and the same number on the

1 other side.

2 Q. Starting in time with those two or three calls, give us
3 your best recollection of what you would have told and
4 where you were when you were told this, and what you can
5 recall about those conversations.

6 A. They were just --

7 Q. Maybe you could break them down.

8 A. It was just vague statements: We are uneasy about what
9 seems to be an unhealthy relationship between Father
10 Adamson and some boys. On the other side, people
11 saying that Father Adamson is a most effective priest
12 working with young people, and that's exactly what I
13 remember.

14 Q. Okay. You mentioned earlier that there were calls from
15 faculty members -- what school was he in then?

16 A. He was at St. Francis parish and the school was
17 St. Francis.

18 Q. What were his duties at St. Francis parish then?

19 MR. HULL: This is in Rochester, counsel.

20 Q. (By Mr. Anderson) Okay. Now, I'm confused; he was
21 where at that time?

22 A. He was appointed to St. Francis parish June of 1971, so
23 he moved from Wykoff -- Fountain-Wykoff to Rochester in
24 June of '71.

25 Q. Okay.

1 A. Then in December of '73, while he was still pastor of
2 St. Francis, that included St. Francis school, these
3 anonymous telephone calls came from faculty members of
4 the school.

5 Q. Today you don't remember if you got names or not at that
6 time, is that true?

7 A. I think I asked but I don't recall any names.

8 Q. Did you have any reason to believe if you got the names
9 you would have recorded them anywhere?

10 A. Again, I don't think I would have recorded them until I
11 had a chance to talk to Father Adamson and to say --
12 which I did -- now here are the charges, we need to
13 settle this, and of course as happens with chemically
14 dependent people and other people with problems, there
15 is an insistence, who told you this, and you get these
16 people to come and talk to me, and I'd say, well I've
17 got problems with this because I don't know who they
18 are, but if we want to, let's go on to the school and
19 let's talk to these people; and so at that point I
20 said, you know, I'm going to at least insist that you
21 contact Dr. and that you get a psychological pro-
22 file and that we follow whatever he recommends.

23 Q. In other words, you are saying the faculty members that
24 contacted you in Christmas of 1973 you referred to Dr.

25 ?

1 A. No, not at all.

2 Q. This is the priest --

3 A. I talked to Father Adamson and said, these accusations
4 have been made and you have a right to know who your
5 accusers are; now obviously he denied that there were
6 any problems.

7 Q. Let's back up a moment. What I'm trying to find out,
8 if it does exist, if there is any way to find out the
9 names of any of these people who called, today. Is
10 there any way, as far as you know, to find out the
11 names of any of these people who called in Christmas
12 of 1973?

13 A. Well, I think the thing to do would be to go back and
14 get the names of the faculty members in 1971 and con-
15 tact each one of them and ask them.

16 Q. You don't have any record of those?

17 A. No; all of that information would be at St. Francis
18 school.

19 Q. And is not in the priest's file?

20 A. It's not in the priest's file; there would be no reason
21 for it to be there.

22 Q. If there had been a call from a faculty member who
23 identified himself and alleged sexual misconduct of
24 Father Adamson at that time, would it automatically go
25 in the priest's file?

1 A. Certainly if he was willing to say, give me his name
2 and I think I would say, please put this in writing too;
3 it would certainly be in the file.

4 Q. Did you ask any of these faculty members that made the
5 call that you are referring to, to send anything in
6 writing to you?

7 A. Absolutely; you know, you asked me to talk to Father
8 Adamson on what I consider to be rumors and I don't
9 have much of a place to stand, and if you want to con-
10 front Father Adamson with me, I will invite you to do
11 that.

12 Q. Why don't you give me the details of what you were told
13 in those phone calls as best you remember them.

14 A. I just said that they were uneasy about what they
15 thought were questionable contacts and it was always
16 in that vague thing, and I said, come on, what are you
17 talking about? How specific? What is the nature of
18 the problem? And they said, you know, and I said, I
19 don't know.

20 Q. Did you get the impression they meant sexual contacts,
21 sexual contacts of a sexual nature?

22 A. Well, it could be implied, but it was never explicitly
23 stated.

24 Q. In response to these calls -- you mentioned you also
25 received some calls from people saying that Father

1 Adamson was doing an outstanding job?

2 A. Yes.

3 Q. Do you know what or why those calls were initiated?

4 A. Apparently the members of the faculty were in disagree-
5 ment about Father Adamson's contacts with the students
6 and they seemed to -- you know, what do you do when
7 you have equally honest people make contradictory
8 statements about the same thing.

9 Q. What did you do?

10 A. I said I'm going to talk to Father Adamson.

11 Q. Did you?

12 A. I did.

13 Q. When?

14 A. I talked with him, I would say, at the earliest
15 possible date; either before the end of December or in
16 January of '74, in St. Francis rectory, and I said I
17 just have to --

18 Q. Let me back up a minute here. Do you remember where you
19 first talked to him and confronted him with these calls?

20 A. In his office in the St. Francis rectory. It's the
21 room on the right side as you face the front door.

22 Q. So this is a fairly significant conversation so you
23 have a specific recollection of having talked to him
24 about this?

25 A. Absolutely.

1 Q. And it was at his office where?

2 A. In the St. Francis rectory in Rochester, Minnesota.

3 Q. Was anybody else there?

4 A. No.

5 Q. Describe for us what happened in that conversation.

6 A. I simply said, I have these telephone calls, I don't
7 know who called, but I just want your reaction to what
8 was said, and he indicated that, you know, he had a
9 right to know who was accusing him, and I had to agree
10 with that. At the same time, I said, you know, even
11 if we can't get these accusers to come forward I'm
12 going to ask you to come with me to see Dr. at
13 the Rochester mental hospital. We set up the appoint-
14 ment. I think there is a letter here from Dr.
15 indicating that he recommended that Father Adamson go
16 to the Institute of Living in Hartford, Connecticut,
17 and we were able to arrange that. He was there, I think,
18 in June and July, and as far as I was concerned that
19 was not an effective period as far as therapy was con-
20 cerned because it was like the alcoholic who says, I
21 don't know why I'm in this treatment program, I don't
22 have any problems, I don't know why I'm here, and so
23 when he came home I said, I'm still not satisfied and
24 you are going to have to get into a therapy program. If
25 you want to go up to the Cities and use the Consultation

1 Center we will be willing to pay your salary and pay
2 your tuition at the University to continue your degree
3 in marriage counseling, and we hope that you will be
4 able to solve this problem; and I said to him at this
5 point, you know, either you do this or I will remove
6 you as pastor of St. Francis parish, and in clerical
7 terminology the removal of a pastor from a parish,
8 that's capital punishment, that's the ultimate in terms
9 of -- well, I guess there is one more thing we could
10 have asked, that he be dismissed as a priest, but then
11 as far as being asked to resign or be removed as a
12 pastor, that's a significant -- call it what you want --
13 it's a significant effort to indicate to a priest that
14 there are serious problems here and that's why we said
15 we will give you a whole year to take advantage of the
16 consultation services at the Consultation Center; that's
17 at 490 North Snelling Avenue in St. Paul, and Father
18 Pierre was the director at that time.

19 Q. Okay. Let's back up again a moment. You first con-
20 fronted him about calls in the rectory of St. Francis,
21 and you recall that conversation; is that right?

22 A. Exactly.

23 Q. What did you tell him about the details of the phone
24 calls, what did you tell him about them?

25 A. I told him just what I told you. I said, here are these

1 vague kind of accusations and I just ask you, you know,
2 what is your reaction to these, and I think he would,
3 predictably, say, I want to know who is saying these
4 things.

5 Q. Why don't you relate to us exactly what he said to you
6 about that conversation.

7 A. I can't quote his words. I know that obviously it was
8 a very painful situation for him. I didn't know Father
9 Adamson all that well at that point. For a priest to
10 be confronted by a bishop with this kind of question is,
11 well, it's a very threatening kind of situation, and so
12 I don't think he said much more than it's not true, I
13 would like to know who told you this, I'm being unjustly
14 accused and until you can either get a signed statement
15 or bring somebody here to confront me with, you know,
16 the specifics, I just deny this, and I think that's a
17 predictable kind of response.

18 Q. Did you make any effort to get more information?

19 A. Given my inability to get information over the telephone,
20 I elected to say, well if you say there is no problem
21 let's get Dr. to get a psychological profile and
22 let's find out if there are these tendencies, or what-
23 ever, and rather than go over to the school and
24 apparently stirring up this hornet's nest with people
25 on one side saying there was a problem and people on the

1 other side saying there wasn't a problem, and I elected,
2 and I think reasonably so, that you have to get pro-
3 fessional help and Dr. is a psychiatrist that I
4 have very very implicit confidence in.

5 Q. Did you or anybody in your behalf contact anybody among
6 the faculty at the school?

7 A. No, I didn't do that.

8 Q. You did, it's your testimony today, state that Father
9 Adamson in that meeting denied sexual misconduct with
10 boys at the school?

11 A. Well again, that thing of the vagueness of the accusation;
12 you say there is --

13 MR. HULL: Bishop, I think the question is: Did
14 he deny it?

15 BISHOP WATTERS: Deny what, the vague rumors? I
16 didn't know what those rumors were.

17 Q. (By Mr. Anderson) Did he deny the truthfulness of the
18 rumors?

19 A. Again, I don't know how you do that, because there is
20 something wrong between this relationship, and I don't
21 know what that is, and I never to this day, until I
22 read some of the testimony, found out the degree of
23 this kind of involvement. It was always, there is
24 something wrong and I don't know what you do with that.

25 Q. Let me just ask you a question: You have been referring

1 to a document in front of you, what is that?

2 A. That's just a summary of some dates and information.
3 that I thought I would have to have because I can't
4 remember, I am seventy years old and I can't remember.

5 Q. That's a thought; I just wanted to know what it was.
6 I'm sure you would have no problem making a copy of
7 this?

8 A. Not at all. I would be glad to have you have a copy of
9 this.

10 MR. HULL: May I see what you are looking at? I
11 haven't seen it either.

12 BISHOP WATTERS: Actually it's just simply a
13 summary of this card that gives the appointments of Father
14 Adamson and then the follow-up.

15 Q. (By Mr. Anderson) In other words, it's just a document
16 that you prepared in anticipation of this deposition to
17 help you review some of these dates?

18 A. Exactly.

19 Q. And some of these facts that you thought you would be
20 asked about; is that right?

21 A. Exactly. Having read Bishop Carlson's deposition I
22 thought, well, I can't trust my memory and rather than
23 say, as some of the people in the deposition say, I
24 don't remember.

25 Q. Okay.

1 A. I thought it would be more helpful if I could say here
2 is the document that gives that information.

3 Q. You just evidently prepared this very recently?

4 A. I prepared that this morning.

5 Q. Okay. What did you review when you prepared this docu-
6 ment?

7 A. Well, I guess I --

8 Q. You are referring to the priest's file?

9 A. That's right, and my own memory.

10 Q. Okay. Did you review anything else in the preparation
11 of this document besides the priest's file and relying
12 on your own memory?

13 A. No. Mr. Hull and I have gone over this thing so many
14 times that I can almost quote it to you from memory,
15 but I wanted to have down especially these dates of
16 December, '73 and January of '74 because apparently
17 that's a very significant kind of information that you
18 want.

19 Q. Okay. Other than your discussions with Mr. Hull, your
20 attorney, have you discussed, in preparation of this
21 deposition, these matters at all with anybody?

22 A. With Father Adamson, yes.

23 Q. When did you talk last --

24 A. And Mr. Blahnik.

25 Q. Other than Mr. Blahnik, your attorney, co-counsel, when

1 did you discuss it with Father Adamson?

2 A. Well, we have been in contact, oh, perhaps every two
3 weeks. The last time was probably ten days ago.

4 Q. Okay. I will get back and ask you about that a little
5 later. Have you discussed it with anybody else in
6 preparation for this deposition today, knowing that you
7 were going to be asked questions about it?

8 A. I guess Bishop Carlson, after I received his deposition,
9 I said, is that as tough as it looks like, you know.

10 Q. Is it?

11 A. He said the best thing you can say is, I don't remember.

12 Q. The best thing is if you do remember, you know that.
13 Did you read Bishop Carlson's deposition?

14 A. I certainly did.

15 Q. How many times did you read that?

16 A. Oh, a couple of times. I found it very depressing
17 reading, to tell you the truth.

18 Q. Have you reviewed anything else in preparation for this
19 deposition?

20 A. Yes, those documents of the deposition of Gregory --
21 well, you are more familiar in response to request for
22 production of statements and documents.

23 Q. So you have looked at some legal pleadings in this
24 matter and you looked at the deposition of Greg Riedle,
25 as well?

1 A. Mr. Hull has kept me up to date on that.

2 Q. Have you talked with anybody else in preparation for
3 this deposition today?

4 A. No.

5 Q. Have you discussed the contents in preparation for your
6 deposition today, with Archbishop Roach?

7 A. Oh, in a very general way, I guess, knowing -- certainly
8 not in any detail.

9 Q. When was your last discussion regarding this subject
10 with Archbishop Roach?

11 A. Let me think. Let me look at my calendar. We have a
12 quarterly meeting of the Minnesota bishops. It probably
13 was in January in relation to our -- on the occasion of
14 our quarterly meeting of the Minnesota Catholic Conference
15 in St. Paul.

16 Q. January of this year?

17 A. January of '86.

18 Q. Where was that discussion?

19 A. It was either in the Chancery office in St. Paul or
20 else it could have been -- in connection with that
21 meeting we make a retreat at Prior Lake, so we are
22 together for eight or ten days; it could have been part
23 of that, but at least it was within that ten day frame-
24 work.

25 Q. What was discussed at that time between Archbishop Roach

1 and yourself?

2 A. I simply said I know of Bishop Carlson's deposition, we
3 had been there with Mr. Eisenzimmer and Mr. Blahnik and
4 some other people in Mr. Eisenzimmer's office way back,
5 I don't remember when that was, so I said to the
6 archbishop, I honestly feel that we took prudent pre-
7 cautions to get adequate psychiatric and psychological
8 counseling for Father Adamson; I am sorry that it didn't
9 work out and I feel that, Archbishop, you had reason to
10 have confidence in the recommendation of your Consulta-
11 tion Center, and so I just hope that when we are called
12 for depositions that these facts come out, and that was
13 about where we left it.

14 Q. What did Archbishop Roach say to you on this subject
15 matter altogether?

16 A. I guess he agreed with me, and that's about all. It's
17 very unusual for an archbishop to agree with a bishop,
18 you know.

19 AFTER RECESS

20 Q. (By Mr. Anderson) Bishop, we were talking about and I
21 was asking you some questions about Christmas of 1973
22 when you first received these phone calls you say from
23 some faculty members at the school, and then sometime
24 shortly after Christmas you confronted Father Adamson
25 with the substance of these calls; is that right?

1 A. That's right.

2 Q. And at that time he did not admit to you that he was
3 having sexual misconduct with boys at the school?

4 A. (Witness nodded head)

5 MR. HULL: I think the testimony was he denied it,
6 Counsel.

7 MR. ANDERSON: He did not admit it, right?

8 MR. HULL: Yes, denied it.

9 Q. (By Mr. Anderson) In any case you decided to refer him
10 to a treatment facility personally?

11 A. I indicated simply that because of the information,
12 anonymous information, as big as it was, that I wanted
13 at least to have a psychiatric examination. It happens
14 that the Rochester mental hospital is about two blocks
15 away from the St. Francis rectory. It's just right down
16 the street two blocks away. Dr. Tyce was the director
17 of the institute and I said I want you to go with me and
18 talk to Dr. Tyce and we did that, we met in Dr. Tyce's
19 office at the Rochester mental institute. It could
20 have been, perhaps Dr. Tyce's records will indicate
21 this, but it was certainly soon after the first of the
22 year in '74.

23 Q. Did he receive psychiatric treatment?

24 A. Again, I don't know if he received testing, but as a
25 result of the contacts with Dr. Tyce we arranged another

1 meeting with Dr. Tyce and Father Adamson and myself and
2 Monsignor Janson, who was the pastor at St. John's in
3 Rochester, who was, you might say, was the dean of the
4 area, the senior priest, so with Dr. Tyce and Monsignor
5 Janson and myself and Father Adamson it was agreed that
6 Dr. Tyce should find a treatment program, and he said
7 he was able to find a spot in the Institute of Living,
8 in Hartford, because he had some friend who was the
9 director or he had some contacts with the institute in
10 Hartford.

11 Q. Did you receive after the initial meeting with Dr. Tyce,
12 apparently as a result of some subsequent meetings he
13 had with Father Adamson, what information did you receive
14 from Dr. Tyce about Father Adamson's involvement with
15 male juveniles?

16 A. The only -- I think there is a letter in the file, a
17 handwritten letter from Dr. Tyce that says he was able
18 to get a place for Father Adamson where he could continue
19 evaluation and I guess appropriate help, whatever that
20 was, but there was no indication from Dr. Tyce as to the
21 specific kind of problem. It has always been that thing
22 out there; and yet, as I said, until I read Gregory's
23 deposition I was never clear as to the degree of this
24 kind of involvement.

25 Q. Did you ask Dr. Tyce if he was involved with male

1 juveniles?

2 A. Again, confidentiality, I'm sure Dr. Tyce would say, I'm
3 sorry --

4 Q. Well, I'm asking you if you asked or not?

5 A. No, I didn't ask him because I knew what the answer was
6 going to be.

7 MR. HULL: That's plenty.

8 Q. (By Mr. Anderson) Now, because Dr. Tyce referred him
9 for further treatment, did you assume that he had been
10 involved with male juveniles and he was in need of
11 treatment for that problem?

12 MR. HULL: Will you repeat the question back, please.

13 (Question read by the reporter.)

14 MR. HULL: I don't think you have to guess what
15 was in the mind of Dr. Tyce.

16 Q. (By Mr. Anderson) I'm not asking him to guess, I'm
17 asking him what he assumed, what he was thinking at that
18 time as to his state of mind. You can go ahead and
19 answer, Bishop.

20 A. The fact that there were these anonymous calls, that
21 perhaps there was need for psychological evaluation,
22 maybe for therapy, I don't know, but in order to at
23 least take what I considered to be prudent precaution
24 for Father Adamson's sake and not the sake of the church,
25 I asked him to get involved in this program; and it's

1 just like I do with priests who are reported to have
2 drug dependency or an alcoholic problem; I don't know
3 if this is true but I want you to have an evaluation,
4 you can get into a treatment program and we hope that
5 it will work.

6 Q. Did Father Adamson resist your efforts to get him
7 involved in treatment?

8 A. Well, not really. He went down there, but I don't think,
9 as in many instances, people who are in a sense forced
10 to get into programs, cooperate a hundred per cent, so
11 it was a first step, I guess, and because of, well, the
12 unsatisfactory nature of what I considered to be the
13 program in Hartford, I said to him, you know, you have
14 got to get into the longer range program. This thing
15 at Hartford was two months, and I said I don't have any
16 confidence in it, and that's why I said to him, you can
17 pick out a consultation service or pick one out; you
18 can get involved with some program in the Cities or
19 some in La Crosse, but you have to get involved in some
20 program, and that's why he settled on the Consultation
21 Services in St. Paul, but I indicated to him very
22 clearly that either he would resign as pastor of
23 St. Francis or I would start canonical process to
24 remove him in order that he would have at least a year
25 to take advantage of the consultation program in St. Paul.

1 and it was convenient, of course, to be able to say
2 that he was going to complete his work in marriage
3 counseling at the University, which he did. He had
4 previously taken part in a counseling program there so
5 we gave him a year at the expense of the people of the
6 diocese of Winona to take advantage of the counseling
7 at the center, to take advantage of the time to complete
8 his degree in marriage counseling, so that's how Father
9 Adamson got to St. Paul.

10 Q. Incidentally, when these faculty members called you and
11 made these reports, or made these accusations in
12 December of 1973, did you refer any of them to the
13 police?

14 A. No, I didn't see any reason to refer them to the police.

15 Q. Did you contact the police personally?

16 A. No, I didn't because again, acting -- Father Adamson
17 has the right to due process; I could have been sued by
18 Father Adamson very very easily.

19 MR. HULL: That's fine.

20 Q. (By Mr. Anderson) Now, when was the next time that you
21 received information that Father Adamson was involved
22 in sexual misconduct with youths?

23 A. That had to be in, well, I think Bishop Carlson's
24 deposition indicates that was in '83, or whatever the
25 date is.

1 Q. Yes. And your answers to our request for admissions
2 you make reference to the report of a social worker.

3 A. This was at Christmas time of '73.

4 Q. Let's talk about the social worker; when did you receive
5 a report from the social worker?

6 MR. HULL: Counsel, we have been over and over that
7 same thing. He has told you repeatedly --

8 Q. (By Mr. Anderson) Faculty members of the school are
9 not necessarily social workers, and social workers have
10 been referred to by the bishop and I have a right to
11 inquire if he was contacted by a social worker and, if
12 so, who and when.

13 MR. HULL: All right.

14 A. The report from the social worker was a second hand kind
15 of thing. Again, people saying, I hear that a social
16 worker --

17 Q. (By Mr. Anderson) Let's find out when it was made and
18 by whom first. You say the social worker made contact
19 with you?

20 A. Not the social worker -- I said it was a second hand
21 report.

22 Q. Okay. Why don't you describe when this report was
23 received by you.

24 A. It was received either right before or right after
25 Christmas of 1973. I think it was probably after

1 Christmas because if I had heard it before I think I
2 would have done the same thing I did on hearing the
3 anonymous reports from the faculty.

4 Q. We aren't asking you what you did in response, I want
5 to find out what information you got and from whom.

6 A. I received a second hand report, I don't remember who
7 it was from. Again, it was an anonymous kind of thing
8 that it looked like there was a questionable relationship
9 with a young man who was a member of a family on
10 and the social worker, it seems to me that if
11 she thought there was any serious question she had the
12 responsibility to go to the police, but that never
13 happened.

14 Q. So it's your testimony that you received information
15 from somebody other than a social worker; is that
16 right?

17 A. That's right.

18 Q. And you don't remember who it was you received it from?

19 A. No.

20 Q. But you do remember the information related to his
21 possible involvement with the son of somebody on AFDC?

22 A. That was the burden, I guess, that the report -- but
23 again, second hand reports; I don't pay much -- especially
24 when social workers are involved, I feel they have a
25 much more serious legal responsibility to call it to the

1 attention to the authorities than I have, especially
2 when I have second hand reports.

3 Q. And this second hand report you referred to was close
4 in time to the report you received from the faculty
5 at the school?

6 A. That was part of the reason I confronted Father
7 Adamson and said these are two questions that I really
8 want to discuss with you.

9 Q. Have you ever received any reports from boys directly -

10 A. Never.

11 Q. - that Father Adamson had ever involved himself inappro-
12 priately with them?

13 A. Never.

14 Q. Have you ever received any reports from parents of boys
15 who have complained that Father Adamson has been
16 involved inappropriately with them?

17 A. Never.

18 Q. Have you counseled parents in that regard of boys
19 involved with Father Adamson at any time?

20 A. I visited with one set of parents who never even brought
21 the question up of homosexuality, but it was in an
22 entirely different area, so, yes, I visited with this
23 set of parents, but nothing was said explicitly or
24 implicitly in relation to homosexuality, and this was
25 well after 1973.

1 Q. You said you visited with some parents, when was that?

2 A. It probably was in, oh, after April of '75.

3 Q. Okay. Do you remember that visit?

4 A. Oh sure, I remember the visit.

5 Q. One set of parents or more than one set of parents?

6 A. I said one set of parents.

7 Q. And the subject of Father Adamson was discussed in that
8 visit?

9 A. Not directly. It was the case of a young priest who
10 was ordained in '74 who asked for a leave of absence
11 in '75, and his parents were utterly confused as to why
12 this happened, and the only thing they said was Father
13 Adamson had been an associate in the parish at Adrian
14 and they were really confused as to how this happened
15 in the life of their son. They didn't say anything at
16 all about homosexuality; they were simply looking for
17 some kind of explanation of the status of their son and
18 whether or not Father Adamson might be of some help in
19 resolving the problem, but that -- and, you know, again
20 you asked about people, young people, parents, the
21 vaguest kind of innuendo I have become conscience of,
22 especially after 1984, but no one ever directly,
23 explicitly said that here is a question of overt
24 homosexual behavior; that was never even mentioned or
25 or suspicioned.

1 Q. What caused you to meet with these parents, did they
2 contact you?

3 A. I was there for Confirmation, and I knew the parents,
4 they were part -- obviously they were there for the
5 ordination of their son, and they were friends and they
6 just came and said they were disappointed, in fact they
7 were really heartbroken that their son had decided to
8 ask for a leave of absence, and just saying that Father
9 Adamson had been a friend of the family and they just
10 wondered if he could be of some help in this situation,
11 and they were the only ones that ever -- where Father
12 Adamson's name ever appeared in any of the contacts I
13 have had with the parents of priests in the diocese.

14 Q. At some point he was transferred out of this diocese
15 and isn't one of the reasons he was transferred out of
16 this diocese is your knowledge of a sexual affair with
17 another male?

18 A. No. Father Adamson you say was transferred out; he was
19 asked to take part in a program that took him out of
20 the diocese. He still is a priest of this diocese. I
21 know nothing -- as I said once before, some people --
22 I know nothing about any kind of an overt homosexual
23 contact between Father Adamson and any male except what
24 I have read in Gregory's deposition.

25 Q. You are not aware that he ever had any sexual contact

1 with any adult male while in this diocese?

2 A. I will repeat again, I have no knowledge, neither
3 indirect nor direct; I have no written or verbal
4 communication that even suggests that he had overt
5 homosexual activities with a male over nineteen or under
6 nineteen.

7 Q. And at some point he asked to be returned to this
8 diocese and you made the decision it wasn't appropriate
9 for him to return; isn't that true?

10 A. I had the letter from -- every time I met Father
11 Adamson from the time he started at the University in,
12 when, January 6th of 1975, every time I went up to the
13 cities for a meeting of the Minnesota Catholic Confer-
14 ence of Bishops, I would arrange to have contact with
15 Father Adamson. I wanted to support and encourage him
16 in his treatment program and every time he would ask
17 me if he could come back and I would say we are going to
18 wait until we get a recommendation from Father Pierre,
19 director of the Consultation Services Center. When
20 Father Pierre wrote that letter I still wrote back, and
21 there is a copy in the files, I said at that point I
22 don't think that I can responsibly appoint Father
23 Adamson to a parish in this diocese. I would understand
24 if Archbishop Roach, given the information from the
25 Consultation Service Center, that if he would want to

1 ask him to serve in a parish in the archdiocese, I
2 would have no objection to that, but I know that Arch-
3 bishop Roach has confidence in Father Pierre as a
4 certified clinical psychologist, and that I could under-
5 stand that request or that arrangement with the arch-
6 diocese.

7 Q. Just so I'm clear in my mind then: Before he was
8 referred out of this diocese, for whatever reason, you
9 have told us every piece of information you received,
10 hearsay or not, regarding any sexual misconduct of
11 Father Adamson?

12 A. Yes.

13 (Marked Deposition Exhibit 1.)

14 Q. Bishop, I am going to show you what has been marked for
15 purposes of identification as Deposition Exhibit 1. It
16 is a photocopy, and I'm asking you if you can identify
17 what that is.

18 MR. HULL: Excuse me. The record should show this
19 is a letter written by Bishop Watters to Father-Doctor
20 Pierre, in confidence. We would object to its use in connec-
21 tion with this deposition and any other stage of this litiga-
22 tion.

23 Q. (By Mr. Anderson) You can go ahead now, Bishop, and see
24 if you can identify what that is; is that letter from
25 you?

1 A. Yes; I am familiar with the letter.

2 Q. And it was sent to Rev. Pierre under your signature on
3 April 19, 1975?

4 A. Yes.

5 Q. And in this letter do you state that in referring to
6 Father Adamson, that you had pieced together incidents
7 occurring over a fifteen year span?

8 MR. HULL: You are misquoting the letter.

9 A. If I might say: I wrote this letter after Father Pierre
10 (sic) had been up in the Cities, after he was involved
11 in the Consultation Service Center --

12 MR. HULL: That was Father Adamson, was it not?

13 A. In the therapy program. Once he had been removed as
14 pastor of St. Francis, then I keep hearing the same
15 thing, oh yah, yah, there was a question here. There
16 was a question there. What question? Who is involved?
17 Well, everybody knows there was a problem. Well, who
18 knows? Well, everybody knows. And so this all happened
19 after Father Adamson was up in the Cities, but again
20 when I would say give me the name of a person, give me
21 a date, give me someone I can talk to, it was again in
22 the rumor mill. It was again in the cocktail circuit.
23 This is what people talk about. So that was -- to be
24 honest, I wanted to make the strongest case to Father
25 Pierre that Father Adamson really needed help, and I was

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3 April 19, 1975?

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19 after Father Adamson was up in the Cities, but again
20 when I would say give me the name of a person, give me
21 a date, give me someone I can talk to, it was again in
22 the rumor mill. It was again in the cocktail circuit.
23 This is what people talk about. So that was -- to be
24 honest, I wanted to make the strongest case to Father
25 Pierre that Father Adamson really needed help, and I was

1 not about to interfere with his therapy program. Maybe
2 I overstated that, but it was still the possibility
3 again on the question of rumor that this thing could
4 happen.

5 Q. (By Mr. Anderson) Let me ask you this, Bishop: When
6 you state, and I quote: "You would only have to struggle
7 through the painful sessions I have had with heart-
8 broken and bewildered parents who only now have come to
9 discover the source of some of the problems of their
10 sons"; are you referring to people other than the
11 parents whose sons were abused by Father Adamson?

12 A. Not at all. I was referring to my experience when I
13 was principal of Loras Academy in Dubuque where one such
14 incident happened, and I dealt with some heartbroken
15 parents, and again I wanted to make the strongest
16 possible case, to say that I wanted to take every
17 reasonable step to see that this does not happen in the
18 life of Father Adamson.

19 Q. Well, I ask you then: When you say you had pieced
20 together incidents occurring over a fifteen year span,
21 I would like you to tell me and tell us exactly --

22 A. May I see the letter?

23 Q. Sure. What information or what pieces you received and
24 from whom that led you to make that statement.

25 A. Well, you know, again I say, well, I guess -- I want to

1 preface this by saying: I typed these letters myself.
2 This is not a revised letter. I typed it out and I
3 wanted to express in the strongest possible terms that
4 I would do everything I could to help Father Adamson
5 to get the kind of help he needed. Now maybe I over-
6 stated this.

7 Q. Well, I'm not asking you if you overstated it, I'm
8 asking you to tell me, tell us, what information led you
9 to make that statement?

10 A. Again, the rumor question of hearing people say, well,
11 yah, I remember there was a problem here, there was a
12 problem there, and I would say what problem, what was
13 involved? It still was on that vague kind of accusation.

14 Q. Okay. Now, is it fair to assume that by April of 1975
15 you believed in your own mind that there was good
16 reason to believe that Father Adamson had been sexually
17 involved with some youths in this diocese?

18 A. I would say / ^{the} degree of sexual involvement always
19 remained nebulous. I just don't know.

20 Q. You believed, at least enough, did you not, to not want
21 his return to this diocese?

22 A. Until there had been adequate indication, just as we
23 have priests in the drug dependency program, when you
24 have made progress we will talk about it, because I
25 firmly believe that there is a possibility of repentance

1 and conversion. If there had been the problem, I don't
2 give up on anybody, saying it's absolutely impossible,
3 you are a perverted impossible person.

4 Q. When you referred him out of this diocese, you referred
5 him to the Twin Cities archdiocese, did you not?

6 A. I wrote to the archbishop and said that Father Adamson
7 has agreed to take part in the program of therapy at
8 the Consultation Service Center. I want you to know
9 that he is present in the archdiocese, and that's just
10 a matter of courtesy.

11 Q. And when you referred him out for that purpose, and in
12 your contacts with the Twin Cities archdiocese, you
13 extolled his administrative virtues very highly, didn't
14 you?

15 A. That's a proven fact, yes.

16 Q. And was the reason you did that, or one of the reasons
17 you did that because he is a good administrator?

18 A. Exactly.

19 Q. Is the other reason you had that because you felt in the
20 interest of safety of young boys, particularly, it's
21 best that he not work at that particular time as a
22 parish priest?

23 A. I lost that question.

24 Q. Did you extol his virtues as an administrator because
25 you thought he was better as an administrator or because

1 you thought it was better he not be exposed to young
2 boys as a parish priest at that particular time?

3 A. It's almost impossible for a priest to be involved in
4 the administration of a parish and not have some contacts
5 with people of all ages, and I just simply said, and the
6 records would show, that Father Adamson was a superior
7 administrator at St. Francis parish in Rochester, and,
8 as a matter of fact I got all kinds of letters -- these
9 letters were signed about how unfair it was to remove
10 Father Adamson from St. Francis.

11 Q. What did you tell any members of the Twin Cities
12 archdiocese about the rumors or the information you had
13 received about misconduct of Tom Adamson?

14 A. Well, I suppose the very fact that he was involved in
15 the counseling program at the Consultation Services
16 Center said there are some problems here, but again, I
17 don't know what the problems were because again no one
18 has ever said to me, directly or indirectly or whatever,
19 that Father Adamson had homosexual contacts with anybody.

20 Q. Did you tell anybody at the Twin Cities archdiocese,
21 Archbishop Roach, Bishop Carlson, or then Rev. Kinney,
22 that there had been allegations, vague as you thought
23 they were, of sexual misconduct with male youths?

24 MR. RYAN: At what time, counsel?

25 MR. ANDERSON: At any time.

1 MR. RYAN: Right up to the present date?

2 Q. (By Mr. Anderson) Prior to 1980.

3 A. I guess we've got copies of letters that I wrote to the
4 archbishop; you probably have those too. At this point
5 I would have to review the correspondence.

6 Q. No, I'm asking you from your own memory?

7 A. I don't remember. I'm sure I indicated that obviously
8 there is some need for therapy here, and I think I'm
9 right when I say that I and the archbishop would have
10 confidence in the professional integrity of Father
11 Pierre at the Consultation Service Center, so whatever
12 the archbishop wanted to find out he could have found
13 out very easily from the Consultation Center; but again,
14 if you were to ask me was there any concrete, specific
15 instance that I could point to where there had been
16 homosexual misconduct, I would have to say no.

17 Q. I'm not -- I'm asking you what information did you
18 impart to them about the allegations of sexual mis-
19 conduct.

20 MR. HULL: At what time?

21 MR. ANDERSON: Prior to his placement in the
22 Twin Cities archdiocese.

23 BISHOP WATERS: Well, I would have to say, whatever
24 the correspondence says, I guess that's part of the records,
25 but I don't remember.

1 Q. (By Mr. Anderson) The correspondence speaks for itself.
2 I am asking what you remember, any telephone conversations
3 any personal conversations with anybody in the Twin
4 Cities archdiocese about Father Adamson and imparting
5 any information about the allegations of sexual miscon-
6 duct, to anybody?

7 A. Well, at this point I would say I don't remember, but
8 I'm pretty sure if any bishop receives a letter saying
9 here is a priest coming into your diocese for treatment,
10 he would assume that here is a danger signal. Here is a
11 signal that says, here is somebody who needs psycholog-
12 ical counseling, but again I guess I would be very
13 hesitant to say, do I report rumors that I can't sub-
14stantiate; I think I would hesitate to do that.

15 Q. Well, in our request for admissions, which you signed,
16 you state that you informed the archdiocese of rumors
17 and treatment; what rumors did you inform the archdiocese
18 of, and to whom did you inform them?

19 A. I guess again, whatever I wrote to the archbishop, I
20 wrote to the archbishop, and the fact that here is some-
21 one who is involved in a treatment program in the
22 Consultation Center, certainly says there is a reason
23 that this person is here, so the very fact that I
24 informed the archbishop that Father Adamson was involved
25 in that program, it seems to me it's saying, here is

1 something that should be looked at. Hopefully, that the
2 program at the Consultation Center would help resolve
3 the problem.

4 Q. Do you have any recollection of any conversations with
5 Archbishop Roach or anybody else, outside of the corres-
6 pondence, where you orally or verbally informed
7 them of rumors in this diocese?

8 A. I don't have any recollection of that, but I'm sure
9 that in those meetings that we would have the questions
10 well, every time that I was at the chancery at St. Paul
11 for a meeting of the Minnesota Catholic Conference,
12 over the years, the archbishop knew that I was talking
13 with Father Adamson, so I would suspect there might
14 have been some reference, but I can't remember that;
15 that's thirteen years ago.

16 Q. What prompted you to request Father Adamson's transfer?

17 A. Once again, the rumors, the anonymous rumors that there
18 was a problem, a possible problem, and the attempts I
19 made with Dr. Tyce and with the institute in Hartford,
20 saying that just to be on the safe side you should get
21 a psychological evaluation, you should get a psychiatric
22 profile, and if there is need for future counseling,
23 just as we were with the drug dependent persons, there
24 are perhaps available, and if indeed there is a problem
25 we want to protect you from, well, I guess from being

1 destroyed, and we are concerned about the people that
2 you might have contacts with. I offer you this oppor-
3 tunity and hopefully the program will be effective, and
4 that's why I encouraged Father Adamson to the point of
5 saying that removal as pastor at St. Francis parish
6 would follow unless he got involved in this program.

7 Q. Was it your decision to request the transfer or was it
8 in conjunction with the board?

9 A. I take full responsibility for this -- I didn't have
10 time to consult the personnel board.

11 Q. Were you aware that the Twin Cities archdiocese and
12 their personnel board went through a process with Father
13 Adamson of interviewing him?

14 A. Yes, I was.

15 Q. Were you aware that then Father Kinney did an interview
16 of Tom Adamson?

17 A. I wasn't aware, but I would assume that would happen,
18 yes.

19 Q. Okay. Do you remember having any discussions with
20 Father Kinney prior to that placement interview?

21 A. Gee, I don't know. I don't even know if there is a
22 letter in the file to Father Kinney when he was in the
23 chancery office.

24 Q. Okay. I guess I am just asking if you have any
25 recollection of any personal conversation, not the

1 letters, which will speak for themselves.

2 A. No.

3 Q. Do you recall any personal conversations with Archbishop
4 John Roach regarding Tom Adamson prior to his interview
5 with Father Kinney and the placement board?

6 A. Other than what I've already mentioned, I would say no.

7 Q. Do you recall any personal conversations with Bishop
8 Carlson regarding that subject, prior to his placement
9 with the personnel board?

10 A. Well, I think Bishop Carlson wasn't even a bishop in
11 the years that we are talking about.

12 Q. I don't think he was.

13 A. No, he was in Rome studying canon law.

14 Q. So you don't recall any conversations --

15 A. I didn't have any conversations.

16 Q. You did send a letter to the Twin Cities archdiocese
17 and in that letter requesting a transfer and mentioned
18 tension in the diocese, did you not?

19 A. I guess the letter speaks for itself.

20 Q. Do you recall writing that letter?

21 A. No, I don't really recall it, but if it's in your file,
22 it's there.

23 Q. Inchoice of your words, tension, what do you mean or
24 did you mean, do you remember?

25 A. Yes, I remember it distinctly there were many priests

1 who were really upset with me because I wouldn't
2 assign Father Adamson to a parish in the diocese, and
3 I felt as a matter of confidentiality I wasn't going
4 to explain to these people why I wasn't going to assign
5 him to a parish in the diocese of Winona.

6 Q. Did anybody in response to your letter saying there was
7 tension in this diocese ever call you up and say what
8 do you mean by tension?

9 A. No, I don't think anyone called, but I guess we know
10 what tension is.

11 Q. Well, tension is one word, not necessarily descriptive;
12 did anybody inquire of you as to what you meant by
13 tension in this diocese?

14 A. I don't recall.

15 Q. Now, when you made a recommendation for placement with
16 the Twin Cities archdiocese you attested that he was
17 fit for the ministry, did you not?

18 A. No; I simply said you know that he has been involved in
19 the Consultation Center program, if you are confident in
20 Father Pierre's recommendation I would have no objection
21 to that.

22 Q. Did you feel he was fit for the ministry in this diocese
23 at that time?

24 A. For the reasons we have already mentioned, I said I was
25 not able to assign him at this time.

1 Q. Are you saying you felt he was unfit for the ministry
2 in this diocese at that time?

3 A. I was saying and on the basis of Father Pierre's letter
4 I felt this was not the time to assign Father Adamson
5 to a parish in this diocese.

6 Q. It's your recollection that the materials that you sent
7 to the Twin Cities archdiocese surrounding his transfer
8 there, was the correspondence directed directly to the
9 Twin Cities archdiocese and nothing in the priest's
10 file went?

11 A. No. I have no memory of sending any other items from
12 Father Adamson's file because there was nothing in there
13 in regard to this particular question.

14 (Marked Deposition Exhibit No. 2.)

15 Q. I am going to ask you, Bishop, if you recall a conversa-
16 tion with --

17 MR. HULL: Let him read it, Counsel.

18 MR. RYAN: Is this a letter or memorandum?

19 MR. ANDERSON: I think it's a memorandum. It's
20 dated January 26, 1976, to Father John Kinney, Archbishop
21 John Roach, Father Tom Adamson. This is what we received
22 this morning in the material this morning -- no, this is the
23 original stuff we got from the Twin Cities archdiocese.

24 MR. EISENZIMMER: This is something we sent you.

25 MR. ANDERSON: I'm sorry.

1 A. Well, I guess it states the facts.

2 Q. Well, let me ask you: If you recall having a -- I'm not
3 sure if this is from Archbishop Roach or Father John
4 Kinney, but do you remember having a discussion with
5 either of those people around January, 1976 where you
6 called them, on January 23rd, concerning Father Adamson?

7 A. I don't remember.

8 Q. Do you remember stating that for reasons you are unable
9 to discuss on the phone, which you promised to share
10 later, that you are asking Father Adamson to continue
11 work in the diocese for another year and a half?

12 MR. HULL: That's not what Bishop Watters wrote,
13 but what somebody is attributing to him.

14 MR. ANDERSON: That's what I am asking him, if he
15 remembers it.

16 A. I don't remember that. That's ten years ago.

17 Q. Do you remember stating at that time that Father Adamson
18 was a good priest?

19 A. Well, I work with 120 priests and I assume that priests
20 are like the rest of us and are trying to be good people,
21 and the fact that he took part in a counseling program
22 reassured me that he was facing whatever problems there
23 were, so I think I can honestly say that Father Adamson
24 certainly had many many talents and he served the people
25 well, and I was hopeful with the help of the program that

1 he could continue.

2 Q. I'm just asking if you remember stating that on January
3 23, 1976?

4 A. I don't remember stating it on that date, but I think it
5 was my general frame of mind, and given his cooperation
6 in taking part in the therapy program that I certainly
7 wanted to assure him -- encourage him that was, I guess,
8 the background of that.

9 Q. Do you remember stating that he was a victim of a
10 situation in Winona?

11 A. Well, again, I guess the situation was unfounded rumors
12 that I never was able to get any concrete instance or
13 name or the willingness of any person to come and say
14 before Father Adamson and myself that there had been --
15 whatever this suspicious conduct was. I might add, it's
16 not unusual for priests to be unjustly accused of these
17 kind of activities, with absolutely no foundation in
18 fact, and it's one of the easy ways to destroy a priest,
19 obviously.

20 (Marked Deposition Exhibit No. 3.)

21 MR. ANDERSON: For the record, Exhibit 3 refers to
22 February 5, '76 letter addressed to Rev. John Roach, under
23 the signature of Bishop Watters.

24 MR. RYAN: Thank you.

25 Q. (By Mr. Anderson) Do you remember mailing this letter

1 of February 5, 1976, marked as Deposition Exhibit 3?

2 A. Well, I wrote it and I signed it. I don't remember
3 mailing it, no.

4 Q. Bishop, is the reason that you described Father Anderson
5 in that letter as a capable parish administrator,
6 experienced and working with councils and boards, the
7 reason you used that language is you were suggesting to
8 the Twin Cities archdiocese that they not place him in
9 a parish where he has direct supervision of children?

10 A. No.

11 Q. At any time do you remember communicating either by
12 writing or by phone or in person to the Twin Cities
13 archdiocese, or any of their representatives, that
14 Father Adamson because of the information you received
15 would best not be placed in a pastorship or in an
16 associate pastorship where he would obviously be exposed
17 to young children?

18 A. No; as a matter of fact, I state right in the letter
19 knowing that if he would continue his contacts with
20 Father Pierre, I'm more confident that he would do
21 effective work wherever needed, and again it's getting
22 back to the professional competency of Father Pierre as
23 his clinical psychologist and confident therapist, and
24 saying that we certainly have taken prudent precautions
25 as to whatever that problem was, and at this time if

1 you would ask me could I say that Father Adamson ever
2 had overt homosexual contacts with anybody, I would
3 say no.

4 Q. So you never specifically recommended against him being
5 placed as a pastor or an associate pastor or in charge
6 of youth contacts at any time to the Twin Cities arch-
7 diocese during the time of his transfer?

3 A. No, because again I had confidence in Father Pierre and
2 his Consultation Service.

10 Q. Well, you had asked initially for a transfer of one year;
11 is that right?

12 MR. EISENZIMMER: Counsel, I will object at this
13 point; you repeatedly use the term transfer and I think the
14 bishop has explained there was no transfer here and essentially
15 Father Adamson went to the Twin Cities in the geographical
16 boundaries of the archdiocese, went to school and was living
17 in a parish there.

18 MR. ANDERSON: Let the bishop use what word he
19 chooses to use.

20 Q. What would you call Father Adamson's leaving this
21 diocese to go to the Twin Cities, would you call it a
22 removal, a transfer, what choice/words would you prefer
23 to use?

24 A. I would say it was -- technically speaking Father
25 Adamson was on leave from this diocese for psychological

1 help and to complete his degree at the University of
2 Minnesota, and that leave continued. Now, he at this
3 point was free to arrange where he would stay, how
4 much involvement he would have -- depending always, of
5 course, on the analysis of the reports coming from the
6 Consultation Center and the archbishop and the personnel
7 board.

8 Q. Okay. I am responding to counsel's objection here; he
9 doesn't like the choice of words. I am asking what
10 choice of words would describe the action that was
11 taken here. Evidently you requested that he go to the
12 Twin Cities; if transfer is a choice of words -- is that
13 offensive to you, do you object to that choice of words?

14 A. Well, maybe Mr. Eisenzimmer can respond to that, but
15 really the word transfer has no place, I guess, in say
16 canon law. We don't use that terminology. The leave
17 of absence thing is part of the personnel policies, it's
18 part of the way the church operates.

19 Q. Well, it may be sematical but I am just trying to
20 choose a word that is acceptable; I'm going to use the
21 word transfer for want of a better word unless you have
22 a better suggestion.

23 (Marked Deposition Exhibit No. 4.)

24 MR. ANDERSON: For the record, this would be a
25 letter of June 6, 1976 from Archbishop Roach to Bishop Watters.

1 MR. RYAN: It's June 1st.

2 Q. (By Mr. Anderson) Okay. Referring to Deposition
3 Exhibit 4, do you remember receiving a letter from John
4 Roach stating that Father Adamson had been placed as
5 an associate pastor at St. Thomas Aquinas parish in
6 St. Paul?

7 A. To say I remember, I'd say no, I don't, but there is
8 evidence I did, because I get thirty-five, forty letters
9 a day, and to say do you remember that letter --

10 A. Okay. Well, in any case you remember getting information
11 that he had been placed at St. Thomas Aquinas parish in
12 St. Paul Park?

13 A. Yes.

14 Q. After finding that out did you make an attempt to
15 contact the Twin Cities archdiocese to say to them that
16 they may have misplaced him there because of the informa-
17 tion you had and the experience you had here in Winona,
18 in this diocese?

19 A. I would have no reason to. To say once again, outside
20 of those vague rumors, priests have rights, you know,
21 and for me to act on rumor and the statements of people
22 who are unwilling to identify themselves, I can't operate
23 that way because priests have a right to due process,
24 they have a right to know who is my accuser and what am
25 I being accused of.

1 MR. HULL: That's fine.

2 Q. (By Mr. Anderson) In April of 1977 do you recall Father
3 Adamson requesting to return to this diocese?

4 A. As I say, Father Adamson made that request many times,
5 so I guess I can say yes, I remember that.

6 (Marked Deposition Exhibit No. 5.)

7 MR. RYAN: Would you identify it?

8 MR. HULL: This is a letter from Father Adamson
9 to Bishop Watters, dated April 29, 1977.

10 MR. RYAN: Is this Exhibit 5?

11 MR. HULL: Yes.

12 Q. (By Mr. Anderson) Do you remember denying his request
13 around that time?

14 A. Yes. One of the reasons for the denial was simply to
15 say I want you to continue in therapy and I want to make
16 sure that you take advantage of all of these opportunities
17 to forestall any possible problems.

18 Q. You say that is one of the reasons, what were the other
19 reasons?

20 A. That was the reason.

21 Q. There were no other reasons?

22 A. No.

23 (Marked Deposition Exhibit No. 6.)

24 Q. Showing you Exhibit 6, which is a letter dated April 30,
25 1977, under the signature of Bishop Watters, to Rev.

1 Kinney; showing you Deposition Exhibit 6, can you
2 identify that as the letter you sent to Rev. Kinney?

3 MR. HULL: May the record show that all of the under-
4 lining in this letter, in the exhibit, are those of Mr.
5 Anderson's staff.

6 MR. ANDERSON: Somebody other than the writer;
7 that's right.

8 A. Yes.

9 Q. In that letter you referred to a conversation with
10 Archbishop Roach regarding Father Adamson, do you remem-
11 ber what that conversation consisted of?

12 A. No.

13 Q. No recollection?

14 A. No recollection. Obviously when we talked about Father
15 Adamson, we always talked about his involvement in the
16 Consultation Center, the work of Father Pierre, the work
17 that Archbishop Roach indicated that he was most effective
18 at, I think it was, St. Thomas Aquinas parish, or
19 whatever, as an administrator; those were the constant
20 -- and what else would we talk about in relation to
21 Father Adamson.

22 (Marked Deposition Exhibit No. 7.)

23 MR. RYAN: For the record, we have produced a copy
24 of that, and it's subject to all objections as to admissibility
25 at the time of trial, but as far as foundation and for the

1 questions here --

2 MR. HULL: I'm going to make the same objection at
3 this time, as to the use of this letter or any other letter
4 that postdates the fall of 1978, for use here or in trial
5 or for any other purpose.

6 Q. (By Mr. Anderson) I will refer you now, Bishop, to
7 Deposition Exhibit 7; can you identify that as a letter
8 you wrote August 15, 1984, or a photocopy of it?

9 A. Well, yes, I did write this letter the 15th of August,
10 1984.

11 Q. When you mention seeking a lawyer for the diocese, are
12 you referring to needing legal counsel in regard to the
13 Riedle matter that had come to your attention?

14 A. Well, I guess I haven't -- Do you have a copy of Bishop
15 Carlson's letter to me?

16 Q. I'm sure I do.

17 A. I was replying to a letter, so I guess this is --. I
18 think it was Bishop Carlson's statement that the Diocese
19 of Winona could well be involved in some kind of a law-
20 suit or some kind of legal process.

21 Q. Okay. So in response to that you inquired about legal
22 counsel; is that right?

23 A. Yes.

24 Q. Okay. That's all I'm asking you, what your understanding
25 is of the statements you made. When you state that when

1 I was convinced that he, referring to Adamson, still
2 did not accept his personal responsibilities as far as
3 celibacy was concerned, are you referring to the --
4 what information did you have that he was not taking his
5 responsibilities as far as celibacy was concerned?

6 A. Well, I guess in our contacts from January of '74 to
7 '84, having insisted that he get counseling and help,
8 that I didn't see what I had hoped to see, although
9 obviously judging from conversation it's very difficult
10 to know what a person's interior attitudes are, or whether
11 or not -- at this point in '84 with the letter that was
12 written by Gregory Riedle, there was the first indica-
13 tion I really had that there was any problem here, so
14 obviously with hindsight you get to be very smart, so I
15 would simply say that I have indicated to Father Adamson
16 -- well, it says here that he received treatment, and
17 again relying on the recommendation of Father Pierre --
18 I'm not a psychiatrist, I'm not a psychologist, I can
19 understand how any person would accept the diagnosis of
20 a competent psychologist, and you can reject it,
21 personally I was uneasy with it and I can see how some-
22 one else, knowing that this would be the first instance
23 of a case like this that Father Pierre ever worked with,
24 and so it could well be within the archdiocese that
25 Father Pierre has been very effective and successful in

1 these kind of questions, and so I just left that
2 decision up to the archdiocese.

3 Q. Were you aware at that time that this was the first
4 kind of a case like this that Father Pierre had worked
5 with?

6 A. No.

7 Q. Were you aware --

8 A. It was the first instance that I knew of that Father
9 Pierre worked with.

10 Q. You have no knowledge that it was the first case for
11 Father Pierre of this type?

12 A. No, I have no --.

13 Q. Has Tom Adamson ever admitted to you his incelibacy?

14 A. Only after his program at St. Louis, and I was involved
15 with that very personally, making three trips to
16 St. Louis.

17 Q. When was that, the first time?

18 A. It was in, I think it ran through January, February and
19 March of '85, but that was all post factum, you might
20 say.

21 Q. So the first time he ever admitted to you was in 1985
22 that he was incelibate during that period or any
23 period?

24 A. That's right.

25 Q. Or during any period.

1 A. That's right.

2 Q. Did Father Pierre or any other of the treatment counselors
3 or Father Adamson ever advise you directly that Father
4 Adamson had been incelibate and in fact engaged in
5 sexual misconduct with youths?

6 A. No. Again, I think that comes under the confidentiality,
7 or whatever statutes --

8 Q. Did you ever make a request or do you have any knowledge
9 that anybody made a request of Father Adamson that he
10 waive his right to confidentiality, if he had one?

11 A. No. At least I didn't. I don't know if anybody else
12 did.

13 Q. Now did you not take Father Adamson back here when he
14 requested to be returned here in 1977; is that right?

15 A. (Witness nodded head)

16 Q. You did not take him back in 1978 when he requested it?

17 A. Yes; in 1979, 1980 and 1981, and simply because I
18 wanted to say to him, you really have to -- if there is
19 a problem you have to get it resolved with competent
20 -- I don't see how I could have taken more effective
21 action to encourage him to take advantage of the counsel-
22 ing situation.

23 Q. What led you to believe in 1977, 1978, 1979 and 1980
24 that he hadn't dealt with the problem?

25 A. -- Well, I guess you would call it a hunch or call it, you

- 1 know, I guess like dealing with alcoholics, and I have
2 had some experience with that, that that denial syndrome
3 you can sense when this is operative, and at this point
4 I don't think Father Adamson ever faced the fact that
5 there could be -- like the alcoholic, I'm not hurting
6 anybody, you know, so it was just that kind of an
7 uneasiness that perhaps the counseling at the center
8 needed to be more intense or needed to be prolonged, and
9 I felt that he needed to be -- we don't have any con-
10 sultation service like that in our poor little diocese
11 of Winona, but to have him in the situation where the
12 counseling was readily available, and my thought was
13 certainly it was a responsible way to help him. As I
14 said in that letter, I'm sorry that counseling didn't
15 work out but when you deal with human beings you can
16 take the most prudent action and still be disappointed.
- 17 Q. Do you remember in 1976, 1977, 1978, 1979 and 1980 at
18 any time when Father Adamson requested transfer back
19 here that you contacted anybody in the Twin Cities
20 archdiocese and shared your uneasiness about his
21 activities and his rehabilitation, or whatever you want
22 to call it, with anybody there?
- 23 A. I think the facts speak for themselves. The fact that
24 I didn't do it must have indicated that I was uneasy
25 with it. I don't remember any direct statements to

1 anybody about that.

2 Q. You were aware that sometimes during those periods that
3 he requested transfer back here in '76, '77, '78, '79
4 and '80 that he was still involved in some kind of
5 therapy?

6 A. That was my understanding because we were paying the
7 bills for it.

8 Q. In fact the bills were coming to this diocese, were
9 they not?

10 A. Yes.

11 Q. And they were substantial and you were aware of that?

12 A. Well, we have an arrangement with the Consultation
13 Center, again with confidentiality, that we pay bills
14 not by names but by numbers, so to be honest I would
15 have to say I don't know what Father Adamson's number
16 was at the Consultation Service Center. We have several
17 people, for different reasons, taking advantage of that
18 and it has worked very effectively, but again the whole
19 confidentiality question, no priest is going to go to
20 one of these centers if the bishop is going to know
21 about it.

22 Q. Do you know if the Twin Cities archdiocese knew that he
23 was going through this treatment program, or not?

24 A. I would have reason to assume that they did know, because
25

1 I think I mentioned it in these letters. I know I did.
2 And again, I would state the archbishop and I have
3 talked and I have acted very responsibly in providing
4 this kind of counseling, and I think we did the best
5 that we could possibly do.

6 (Marked Deposition Exhibit No. 8.)

7 (A short recess was taken.)

8 Q. (By Mr. Anderson) I refer you, Bishop, to Deposition
9 Exhibit No. 8 and can you identify that as a letter you
10 wrote on October 30, 1984 to Archbishop Roach?

11 A. Yes.

12 Q. Do you recall making the comment: "And although the
13 moreso now that the irresponsible conduct has now become
14 a matter of public record"?

15 A. Well, I guess the whole sentence reads: "I am very
16 sorry that Father Adamson's many talents continue to be
17 compromised because of his involvement with juvenile
18 males, although moreso now that his irresponsible conduct
19 has become a matter of public record." That is a fact,
20 it was a matter of public record by October of '84, and
21 that's the first time that I knew about it.

22 Q. Okay. Why is it more compromised because it's a matter
23 of public record?

24 A. My understanding of a public record is it becomes public
25 information and obviously, well, I guess that's more

1 compromising that it's not a matter of public record.

2 Q. As opposed to -- the public record means the public
3 knowing about it as opposed to the church knowing about
4 it; is that what you mean?

5 A. No; I think it's equally serious if the church knows
6 about it or whoever knows about it, it places all of the
7 priests, some tremendously dedicated and honest priests,
8 under suspicion.

9 Q. If all the priests in the diocese know about it but
10 nobody else besides the priests, that's not public
11 record, is it?

12 A. Well, it certainly is public; priests are public, they
13 are citizens of the country as well as members of the
14 church.

15 Q. Where is Father Adamson now, do you know?

16 A. He is living in Winona.

17 Q. What are his responsibilities, if any, with the diocese?

18 A. He doesn't have any.

19 Q. He is still considered a priest?

20 A. Sure.

21 Q. But he's not associated with the diocese in any way?

22 A. Sure, he's associated with the diocese, he's a priest of
23 the diocese, but he doesn't have any appointment in the
24 diocese, any pastoral appointment.

25 Q. Does he do any work for the diocese in any way, shape or

1 form or anything at all?

2 A. He was involved, after he finished the program in
3 St. Louis, he got involved in a clinical pastoral educa-
4 tion program in St. Francis Hospital in La Crosse.
5 He took two quarters of that and finished that about
6 two or three months ago. Sometimes he goes down there
7 and fills in on weekends or on night calls, and that's
8 the extent of it.

9 Q. Now, he moved back to this diocese some time ago, how
10 long ago was that, roughly?

11 A. Well, when he completed the program in St. Louis which
12 would have been roughly in June -- maybe May or June
13 of '85.

14 Q. Hypothetically, if a priest in this diocese, or any other
15 diocese for that matter, committed a breach of conduct
16 or an act of sexual misconduct, is it written anywhere
17 as to what discipline within the church is mandated?

18 A. Well, I guess we would say any serious misconduct that
19 involves a violation of other people's rights, there
20 needs to be appropriate action taken as far as the
21 church is concerned. We can dismiss somebody from the
22 priesthood, and they are always liable to civil law,
23 whatever prosecution there is there.

24 Q. What I'm asking, is there anything in the church that's
25 written that says if a priest-pastor does this that the

1 church will take this action? For example, if the
2 pastor, you know, this conduct requires this action is
3 it written anywhere in the form of a regulation or rule
4 or anything like that?

5 A. Not in a specific situation, but just to say that in
6 general obviously any conduct that violates the rights
7 of other people has to be censored, has to be -- as a
8 matter of fact, the very fact that rumors about this
9 kind of problem prompted me to take the action that I
10 took, so you hope and pray that problems won't develop,
11 but as long as we are this side of heaven there are
12 going to be people that will make mistakes for one reason
13 or another, and certainly priests are no different than
14 other citizens, they have to give an account of their
15 actions to the law as well as to the church.

16 Q. So what discipline is taken in each case depends on the
17 case and in most cases the discretion of the superior
18 in the diocese would be yourself, and in the Twin Cities
19 diocese, for example, it would be the archbishop; is
20 that right?

21 A. That would be right, yes.

22 Q. Are the responsibilities of a pastor in this diocese,
23 as well as other dioceses, basically to run the church
24 and administer, and the associate pastor is to take
25 basically an assistant pastor's role, be under the

1 supervision --

2 A. In these days there is, I guess we have come to the
3 communality that a person is a person and age doesn't
4 make any difference, and we try to have the situation
5 where the particular talents and gifts of people working
6 together are used in the most effective way, so that
7 thing of who is in charge here, I guess it depends on
8 what the particular activity -- but ultimately the
9 pastor is responsible. If there is a problem in a parish
10 I talk to the pastor and say we have to discuss this,
11 we have to find a resolution for it, but in general our
12 priests work together very -- as equals, given -- and
13 they agree in areas of responsibility. In some parishes
14 the younger person is a better administrator or from a
15 financial point of view, and another person is more
16 effective in teaching, and another person is more
17 effective in working with parish councils, whatever.

18 Q. It's not unusual, for example, for the associate pastor
19 in a particular church to be in charge of the altar boys
20 and the choir, for example, or something like that?

21 A. Well, again, in these days we have hired lay people to
22 be directors of music and to work with other ministers
23 and so on, but in general, especially working with young
24 people, well to put it maybe -- that was on the bottom
25 of the totem pole; people weren't bending over backwards

1 to get that job, so there were things that we did because
2 it needed to be done. I enjoy working with young
3 people; there are some young priests that don't enjoy
4 working with young people.

5 Q. It's not unusual -- I am trying to understand if it's
6 unusual for a young associate pastor to work with altar
7 boys?

8 A. No, not at all.

9 Q. Okay.

10 A. I, as a seventy year old bishop, work with altar boys
11 in the Cathedral.

12 Q. Is it unusual for an associate pastor to be, in your
13 experience, in this diocese, as well as others, to be
14 involved in charge of altar boy recreation?

15 A. No. As a young priest I coached basketball, I coached
16 girls and boys basketball, I was in charge of dramatics,
17 I worked with young people; no, that's not unusual.

18 Q. I didn't ask you this because it's not clear in my mind,
19 who employs you?

20 A. Well, that's an interesting question. From one point
21 of view, the diocese of Winona employs me; in another
22 point of view, I guess Pope John Paul the Second employs
23 me. I guess that whole question of that relationship,
24 I guess I'm an independent contractor. Legally, from
25 the IRS and that stuff, a priest and a bishop is an

1 independent contractor. There are no withholding from
2 our stipends. We pay Social Security ourselves. We
3 get adequate housing and food and health care, so I
4 like to think I'm working for 120,000 Catholics in
5 southern Minnesota, but on the other hand I wouldn't be
6 here unless Pope John Paul the Second appointed me here,
7 and that's pretty much about the same thing that happens
8 with priests. On the one hand, they are given stipends
9 and housing and so on by the people in the parish they
10 serve, but they wouldn't be there unless I appointed
11 them there.

12 Q. So the priests in this diocese receive a regular check?

13 A. Yes, they do.

14 Q. And it comes from whom?

15 A. The individual parish.

16 Q. Okay. And they receive insurance through the parish
17 itself?

18 A. Yes, and retirement program, health and hospitalization
19 insurance.

20 Q. Food and shelter?

21 A. Food and shelter, yes.

22 Q. Received through the parish?

23 A. That's right. Although at a fixed rate. You don't con-
24 tract at different rates.

25 Q. Everybody receives the same amount of money?

1 A. Well, except there is a little adjustment for the
2 longevity factor.

3 Q. Now I've asked you a lot of questions here, but is there
4 anybody else you can think of by name here today who
5 has knowledge of any sexual conduct of Tom Adamson
6 prior to his leaving this diocese and going to the Twin
7 Cities archdiocese?

8 A. I have said it over and over again, the only thing I
9 had was vague references from people who were unwilling
10 to sign statements or to come with me to confront Father
11 Adamson, and I stick by that statement.

12 Q. Now, we have touched on this; you mentioned that recently
13 Father Adamson has admitted to you sexual misconduct?

14 A. Yes.

15 Q. When did he first do that, admit that to you?

16 A. I think I said to you, after he came back from this
17 program in St. Louis.

18 Q. Okay. And that was this year?

19 A. It would be May of '85.

20 Q. Okay, May of '85.

21 A. May or June, whenever that program ended.

22 Q. What did he admit to you regarding this sexual misconduct?

23 A. Well, when you read Gregory's deposition, he would say,
24 I'm sorry, unfortunately that it occurred.

25 Q. What admissions did he make to you regarding sexual

1 misconduct when he was in this diocese?

2 A. None.

3 Q. He didn't admit to you at any time that he had actually
4 engaged in sexual misconduct while he was in this
5 diocese?

6 A. No.

7 Q. Did you ask him?

8 A. No.

9 Q. Did he admit to you any sexual misconduct other than
10 with Gregory Riedle?

11 A. No.

12 Q. Did you ask him?

13 A. No.

14 Q. When a priest is transferred from one diocese to another
15 is there any method for determining if that priest has
16 been convicted of a crime in their past, that the church
17 goes through in checking?

18 A. Well, convicted of a crime in civil court?

19 Q. Criminal.

20 A. Criminal court, I couldn't possibly endorse a priest
21 for another diocese who has that kind of a record.

22 Q. How would you find out if they did?

23 MR. RYAN: We will object as to the relevancy of
24 the question. Go ahead, Bishop.

25 A. Well, you know, in reading the newspaper, I guess; that

1 seems to be the source of -- the court reporter, these
2 guys get that stuff in the paper or somebody gets it in
3 the paper. I guess I have never thought about that
4 question. It has never come up, but obviously if
5 someone has committed a serious crime, well, he ought to
6 be in jail or he ought to be someplace.

7 Q. It has never come up so you are not aware if Tom
8 Adamson has been convicted of a crime or not?

9 A. No. Well, again, I assume I work with honest, mature,
10 responsible people, and the last thing from my mind is
11 saying, has this person committed a serious crime;
12 until that's proven, I assume people are innocent.

13 Q. Outside of the problems you discussed here with Tom
14 Adamson and some of the statements that were made to you
15 about him and the subsequent treatment, were there any
16 other problems while Tom Adamson was in this diocese
17 that you can think of that made him -- any other
18 problems that you are aware of?

19 A. No; the only thing is he could beat me at golf, No,
20 honestly there weren't any other problems. As a matter
21 of fact, this whole thing of his ability as an admin-
22 istrator and teacher and a counselor, it really is one
23 of those paradoxes; here is somebody who really has
24 invested a lifetime in helping other people, and here
25 is this one area where there is, whatever, a blind spot

1 or just a -- and that happens in the lives of a lot of
2 people.

3 Q. Before he was transferred outside of this diocese were
4 you considered fairly close to him?

5 A. Oh, we were good friends. We probably played golf
6 together a couple of times in summer. Like with all
7 priests, I keep in contact. I visit them a couple of
8 times a year. We have a lot of meetings -- whenever the
9 priests are at the seminary for a retreat or a workshop,
10 I spend a few days there; we pray together and dream
11 together, we talk about challenges. Yes, I would say
12 we were certainly on a basis of friendship.

13 Q. I did request, I think, on the record, that you try to
14 find the notes of the board meetings?

15 A. Yes.

16 Q. Do you have any recollection of discussing personally
17 the subject matter of Tom Adamson with now Bishop
18 Kinney?

19 A. No, I don't have a recollection of it, but it could well
20 have happened, but I just don't remember.

21 Q. You do know that you discussed the subject of Tom
22 Adamson with Archbishop Roach, but you can't recall the
23 exact conversation at this time?

24 A. That's right, because again, here is a priest in the
25 diocese of Winona, and at the archdiocese and the

1 Consultation Service Center, and the conclusions
2 would be here is a person in therapy, here is a person
3 who is trying to resolve a problem, so I guess what
4 would you say about that, except, well, the reports from
5 Father Pierre is that there is progress being made and
6 so we are pleased about that. We are certainly dis-
7 appointed that it didn't work out the way we had hoped,
8 so I am sure that was the burden of the conversation,
9 but as to who said what, I just don't remember that.

10 MR. ANDERSON: I have nothing further.

11 MR. RYAN: No questions.

12 EXAMINATION BY MR. GLEASON:

13 Q. I will make it obviously clear, Bishop: Your contacts
14 were directly with the bishops or the people connected
15 with the chancery office of the archdiocese?

16 A. They would have to be, in terms of just what the pro-
17 cedure is. When a priest leaves one diocese, even to
18 go to graduate school, as a matter of courtesy you drop
19 a note and say a priest of our diocese is studying or
20 is going to be living in your area and obviously we
21 would appreciate whatever you can do to help him, or
22 whatever, and that's just common courtesy.

23 Q. Also, as a matter of common courtesy you did not
24 communicate below that level in the administration, you
25 did not communicate directly with any pastor of any

1 parish that he was assigned to?

2 A. No; although I got letters from pastors to which he
3 was assigned saying he is doing splendid work, we are
4 happy to have him here, he has a lot of talent and he
5 is an effective preacher, and counselor, and I would
6 write back and say I'm glad to hear that, and I really
7 was.

8 MR. GLEASON: I have no other questions.

9 MS. WAGNER: I have no questions.

10 MR. EISENZIMMER: No questions, Bishop.

11 RE CROSS EXAMINATION

12 BY MR. ANDERSON:

13 Q. The letter that you referred to just now did not make
14 it into his priest's file because it's not the kind of
15 things that you would normally put in the file?

16 A. I guess you would say, I'm happy when priests receive
17 compliments and I don't get excited about it because I
18 know tomorrow you can get a letter just the opposite of
19 that, and so I say that's fine and put it in the
20 (indicating the floor).

21 Q. So the good ones don't make it nor do the bad ones?

22 A. No, we just balance it out.

23 MR. ANDERSON: I have nothing further.

24 MR. HULL: We will read and sign.

25 - - -

1 I, the undersigned, have read over the foregoing
2 transcript of my deposition and hereby affix my signature
3 this _____ day of _____, 1986.
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7 Bishop Loras J. Watters
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1 CERTIFICATE

2 STATE OF MINNESOTA)
3) ss.
4 COUNTY OF WINONA)

5 BE IT KNOWN that I reported the deposition of
6 Bishop Loras J. Watters, pursuant to the agreement of counsel,
7 that I was then and there a Notary Public in and for said
8 county and state; that I exercised the power of that office
9 in taking said deposition; that by virtue thereof I was
10 then and there authorized to administer an oath; that said
11 witness before testifying was duly sworn and testified the
12 truth, the whole truth and nothing but the truth relative
13 to the cause now under consideration; that the said deposi-
14 tion having been transcribed was subsequently submitted by
15 me to the counsel for said witness, who thereupon read the
16 said deposition and affixed his signature thereon; that the
17 foregoing 108 pages contain a full, true, accurate and
18 correct transcription of all the testimony of said witness.

19 WITNESS MY HAND AND SEAL this _____ day of _____,
20 1986.

21
22 Donald W. Blake
23 Registered Professional Reporter
24
25

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CONFIDENTIAL

DATE: April 13, 1984
MEMO TO: Bishop Carlson
FROM: Archbishop Roach
SUBJECT: Father Robert E. Kapoun

cc- Father Korf
Bishop Bullock
Monsignor Hayden

I met with Father Robert Kapoun on April 13. Essentially we reviewed some of the circumstances of the situation in which he has been involved at St. Patrick's.

He will begin to work with Father Ken Pierre this coming Monday and he is very anxious to move. I discussed the possibility of his taking Heidelberg and Lexington. He has some little anxiety about that because while Montgomery is the trade center for Heidelberg and New Prague for St. Patrick, he feels that there may be some possibility of the father in the case being angry enough to spread the word in Heidelberg.

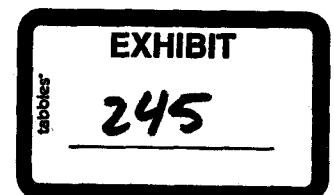
I am asking Bishop Carlson to call the father, to assure him that Father Kapoun is moving and ask the father now to drop the whole situation. I think that Father Kapoun needs that kind of assurance.

I am satisfied after talking to him as is Bishop Carlson, that this is a case of gross stupidity and immaturity and very inappropriate behavior, but not an indication of much more than that. Father Pierre will be able to shed some light on that.

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ST. BERNARDINE CLINIC

May 18, 1987

Most Reverend Robert J. Carlson, D.C.
Auxiliary Bishop of the Diocese of St. Paul-Minneapolis
226 Summit Avenue
St. Paul, Minnesota 55102

Re: Reverend Robert Kapoun
SLI #11612

Dear Excellency:

Thank you very much for the referral of Reverend Robert Kapoun, a 48 year old priest from your diocese. I appreciated the chance to talk briefly with you by telephone on Friday, May 15, 1987, and I am writing now to document more fully our evaluation of Father Kapoun. You are fully aware of the circumstances of referral, but to put the evaluation in context, I will summarize them briefly here. In the early eighties Father Kapoun had an ongoing friendship with the [REDACTED] old son of a family from his parish that he knew well. In 1983 he was confronted by the mother of this youth about some alleged inappropriate behavior with her son that had extended over time. After this confrontation Father Kapoun went to a fellow priest, and in a long morning of what sounds like a healing of memories process, felt relieved and delivered of many burdens in his life, but especially a long-standing obsession with conflicted sexual thoughts about young males. Father Kapoun reports that in the four years since this experience he has had neither overt sexual activity nor any feeling of internal conflict or preoccupation with sexual matters. In 1984 the mother of the young man in question registered a formal complaint with the diocese. Father Kapoun was removed from his parish assignment and required to have some counseling with Father Ken Pierre, a psychologist known to the diocese. In the light of recent media coverage and public sensitivity around the issue of child molestation, the diocese judged it appropriate to have a comprehensive psychological and emotional evaluation of Father Kapoun performed. Although he did not think this was necessary, Father Kapoun was cordial and cooperative throughout the assessment process, and gave extensive information about himself and his life's experience.

This evaluation was a difficult and challenging one. Father Kapoun's subjective experience since his healing in 1984 has been much more comfortable. In addition to his sense of freedom from his sexual obsession, he has felt healthier in other ways and has gotten positive feedback from friends and associates. To come to any valid understanding of his history of sexual problems required us to subject him to a very personal questioning, as well as the rehashing of painful experiences that he had long put behind him. We had to respect his religious experience while still pursuing the data which would allow us to make reasonable conclusions from a psychiatric perspective. At a conscious level Father Kapoun was fully cooperative and

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ARCH-027427

forthcoming. His psychological structure, however, included substantial use of the defense mechanisms of repression and denial. We saw these mechanisms demonstrated as information given in interviews was shared back with Father Kapoun later in the evaluation process. At those times he would disagree with the observations that interviewers had made. While fully acknowledging our capacity to make mistakes it is not likely that this would happen with several interviewers, and in so many specifics. What I think we were seeing was Father Kapoun reporting accurately at one time, and then at another time having those memory traces pushed out of awareness. These matters are discussed at the outset of this report because I see it as quite likely that Father Kapoun may disagree with certain specifics mentioned below. All I can say regarding any possible disagreements is that we endeavored to be as professional and careful as possible in recording our observations accurately.

We see human behavior as deriving from a wide array of motives, experiences and even physical factors. In evaluating behavior that is problematic we take a very broad approach. Our evaluation protocol is a comprehensive one and includes the following elements:

1. Structured interview by three members of the professional staff, including a psychiatrist
2. Physical examination and neurological examination,
3. Electrocardiogram (EKG),
4. Chest x-ray,
5. Electroencephalogram (EEG),
6. Computerized tomographic brain scan study (CT brain scan),
7. Neuropsychological testing including Wechsler Adult Intelligence Scale-Revised, Wechsler Memory Scale, Halstead-Reitan Neuropsychological Battery, and Minnesota Multiphasic Personality Inventory.
8. Informal meetings with current residents in the Saint Luke Institute rehabilitation program
9. Formal psychological interview with mental status examination
10. A dexamethasone suppression test. This is a biochemical challenge test which assesses the way the pituitary gland controls certain adrenal function. A positive test correlates highly with depressions that have a strong biochemical component and are frequently helped by antidepressant medication.

On Friday, May 15, 1987 after all of the elements of the evaluation had been accomplished, our team met with Father Kapoun and shared our findings with him along with our recommendation. Although stating that he felt fine, he seemed quite anxious and agitated at this time, particularly when hearing our recommendation for treatment. We tried to clarify for him our thinking about his situation, including the difficulty in using a conversion experience in a legal argument should any litigation arise out of his past behavior. I finally concluded the evaluation session and suggested to Father Kapoun that he await the arrival of the written report and go over it carefully before coming to any final conclusion about our recommendations. The remainder of this report will largely consist of what was shared with Father Kapoun in the feedback session.

PSYCHOSOCIAL HISTORY: While with us Father Kapoun gave a great deal of information about his family background. For the purposes of

this report it is not necessary to repeat all of that here. A few highlights however will be mentioned. He is the older of two children born to an intact family who lived in the Minneapolis-St. Paul area. He was able to identify both positive and negative elements in his family experience. He felt some love and security in the family setting, although direct physical affection was rather minimal. His father worked as an inventory clerk and apparently was only modestly successful in the business world. His mother was a strong and dominant woman who, despite her husband's occasional criticisms of her, appeared to be more in control of the family. Father Kapoun described some closeness with his father in terms of activities, but he also described a distance in terms of his experience of his father as perfectionistic, critical and unable to share very much on a feeling level. Father Kapoun recalls feeling guilty when his mother would react to his recurrent teasing of his younger sister. What follows is speculative but one gets a sense of some internalized conflict here. On the one hand the family providing security and a degree of affirmation and nurturance, but on the other hand leaving a variety of needs associated with emotional comforting and the build up of self-esteem somewhat unmet.

In addition to some of these negative factors Father Kapoun has many positive memories. Music and prayer were both valued in the family. As regard the former, he played with his father in music ensembles, and the family also took many vacations, sometimes traveling as far as California. As a youngster Father Kapoun was generally healthy and entered school without difficulty, and did well academically. One exception to his general good health was the appearance early in his life of severe migraine headaches. He would get them on occasions of great excitement, such as holidays. Many holidays were spoiled by these intense headaches which would start in the temple area on either side, and progress to intense pain with nausea and photo-sensitivity. They would last for several hours, and be over the next day. Despite the recurrence of these headaches he rarely missed school and when they were not present he felt in good health. It was only in the 1950s when Cafergot was tried and found helpful in interrupting the development of the full headache cycle.

Father Kapoun went to a military high school run by the Christian Brothers. It was generally a good experience. On the negative side he encountered academic difficulty for the first time, and had a lot of problem with geometry. He was very confused by this subject and recalls being angry at a teacher who did not understand his difficulty and did not help him. He did a little bit of dating in high school and managed to attend the formal functions such as proms. As he neared the end of the high school years he was more committed to pursuing priesthood and stopped dating altogether.

Father Kapoun does not recall any particular difficulties through his seminary formation, and he was ordained in 1964. His assignments since that time are undoubtedly a matter of record but in general he has enjoyed his priestly work. He has endured some medical problems associated with trauma to his back. He was in an automobile accident in 1967 and the neck injury he sustained eventually required cervical fusion. Further injuries in the seventies have led to additional surgery. Although he has experienced physical healing through his charismatic renewal experience he still has some back pain and needs to be careful.

SEXUAL DEVELOPMENT HISTORY: Because of the nature of the referral extra attention was paid to the development of Father Kapoun's sense of his own sexuality. Much of what follows is intensely personal and sensitive in nature and we trust it will be treated with the confidentiality such material requires. As stated above, there was a low level of physical affection at home. In addition, sexual matters were not discussed in any open way. He recalls one episode of sexual curiosity play in junior high school. In general, his level of sexual awareness and interest as a youngster was below average. His masturbatory experience was minimal. While in high school, however, he became aware of an obsession to look at the genital areas of fellow students. He applied strictly moral terms to this impulse. He was never able to talk about it with anybody and he did not act out on it. He experienced this obsession in varying degrees of intensity and with a variable amount of conflict for many years, apparently through seminary and into the earlier years of his priesthood. In his second parochial assignment after ordination he found himself spending quite a bit of time working with youngsters. He also would take youngsters to the family camp on a lake north of Minneapolis. On at least one occasion in the late sixties, while wrestling with a youngster, he became aware of touching him in the genital area. His emotional response to this was fairly intense conflict and guilt. In the early seventies he recalls another one time experience of mutual masturbation with a male adolescent, perhaps [REDACTED] at the time. The friendship with the young man cited at the beginning of this report, extended from approximately [REDACTED] Father Kapoun's recollection of some aspects of this relationship seem at variance with what the young man remembers. Father Kapoun emphasizes more the element of friendship and companionship, and plays down the sexual component. It does appear that overt erotic activity was a minor part of the relationship, yet on perhaps five or six occasions things happened which in the judgement of the average sensible person would be considered sexual in nature. As noted above, since his healing of memories experience in 1983, Father Kapoun has not been aware of either his former obsessive thoughts about the sexual organs of adolescents nor has he acted out in a sexual manner with any youngsters or adults. Given his subjective sense of healing it was difficult for Father Kapoun to explore in any free and spontaneous way his sexual awareness and experiences of the past. He was able to admit that when his obsession was active he was afraid of youth. When asked to explore what he meant by afraid he indicated a clear awareness of some potential for acting out and that this potential would be activated when he would brush up against youngsters in some situations of casual social contact. The acknowledged instances of sexual behavior, though infrequent, and scattered over time, are significant when considered along with the obsessional thinking which afflicted Father Kapoun from adolescence until four years ago. Taken in toto these data support a diagnosis of ephebophilia, that is, sexual interest and preference for adolescent males.

ALCOHOL USE HISTORY: Because alcohol is such a common substance in our culture and its disinhibiting effects on behavior so well known, we take care to include an alcohol use history as part of our assessment protocol. As regards predisposition to alcohol problems, the use of beverage alcohol by his parents appears to have been occasional and insignificant. Early in his life he would drink occasionally and could only recall one instance of intoxication. Since his active interest in the charismatic renewal from the mid seventies he has used very little beverage alcohol. We were particularly careful to examine whether the use of alcohol was involved in any of his sexual behaviors. It was our

conclusion that it played no significant role, and that alcohol abuse problems are not of concern.

PHYSICAL EXAMINATION AND LABORATORY EXAMINATION: While with us Father Kapoun received a thorough physical examination and a neurologic screening examination by Dr. David Isaacs, our consultant in internal medicine. As noted above, his medical history is significant for a long pattern of migraine headaches and multiple back injuries with various surgical interventions. He currently takes no regular medication. ON physical examination Father Kapoun was noted to be 75 inches tall with an appropriate weight of 187 pounds. His pulse was 72, his blood pressure 120/58. Examination of the head and neck showed normal eye movement and no evidence of thyroid pathology. The chest and heart examinations were normal. Abdominal examination showed no liver or other organ enlargement. There was no evidence of hidden gastrointestinal bleeding. Neurologic examination showed symmetrical reflexes and normal cerebellar function. Chest x-ray and an EKG were both normal.

An extensive laboratory review was undertaken yielding results almost entirely within normal limits. Some of the important normals included blood sugar, serum electrolytes, tests of kidney and thyroid function, normal liver enzyme and normal hematocrit. Special tests of those hormones associated with sexual function were all within the normal range. Antibodies for Hepatitis A, Hepatitis B and the HTLV-3 virus were all negative. There was a minimal depression of blood platelets. There was nothing to suggest an ongoing problem in this area, and it is just mentioned so that a repeat determination can be made in four to six months time, lest any unsuspected problem emerge. The dexamethasone suppression test was negative with both post-suppression values less than 1 meg./deciliter. With the exception of his back problems, Father Kapoun appears to be in good physical health.

NEUROPSYCHOLOGICAL EXAMINATION AND PERSONALITY ASSESSMENT: The human brain is the organ of the body responsible for the highest level of integration of both experience and behavior. In assessing behavior that is problematic it is necessary to establish the health of this organ. To this end we use the CT scan, the EEG, and an extended battery of specialized tests. With regard to the CT scan, Father Kapoun's study showed mild cortical atrophy, particularly noted in the region of the frontal poles. This is not a serious cause for concern at this time but does suggest that Father Kapoun continue his abstinent lifestyle regarding alcoholic beverages. Alcohol is known to accelerate cortical atrophy. The EEG was normal in both the aware and asleep modes and nasopharyngeal leads and photic stimulation were used to enhance yield. The neuropsychological tests themselves did not point to any major problems with cortical function. His verbal IQ is 112, his performance IQ was 99, and his full-scale IQ of 106 put him well into the normal range of basic intellectual capacity. He was noted to do slightly better with visual memory material than verbal. Motor skills were very good and supplemental tests of frontal lobe functioning were done in the unimpaired range. This is important considering the role of the frontal lobes in mediating judgement and the inhibition of behavior. Some mild scattered deficits were noted in the neuropsychological record and our interpreting psychologist thought that there may be some attention concentration problems related to situational anxiety that may have falsely lowered some of the readings. Overall, the neuropsychological findings are not a cause for concern.

The formal personality testing measures were very important in understanding Father Kapoun's current state. His MMPI profile was valid but showed considerable evidence of defensiveness. This often occurs on an unconscious basis when a person feels an unusual need to look good and deny psychological or emotional difficulties. Paralleled with this defensiveness is a very poor level of self-awareness. One of the projective measures, the Draw A Person Test, indicated a major degree of sexual preoccupation and concern. Father Kapoun's conscious experience is that he is no longer troubled by sexual matters. The psychological testing measures pointed to certain obsessive compulsive features and a tendency to focus on selected aspects of a situation with a correlary difficulty in grasping the whole picture. Much mental activity is expended in dealing with the pressure of feelings. There were indicators of a fair amount of unmet emotional needs with a stronger than average need for emotional closeness and connectedness. Fantasy is somewhat excessively used to avoid real life situations. Poor capacity to tolerate stress was noted. In this regard a marked tendency to misinterpret and distort perception can be expected in the following circumstances: (1) new situations, (2) affectively charged situations, (3) situations with sexual overtones or stimulation. Regarding his needs for emotional closeness, Father Kapoun appears to make attempts to develop relationships and be friendly. He has a normal amount of interest in others, yet he continues to feel lonely. His preferred mechanisms of defense are repression and denial which on a conscious level keep his marked sexual preoccupation out of awareness. The projective measures which give some access to unconscious material indicate a marked degree of sexual preoccupation.

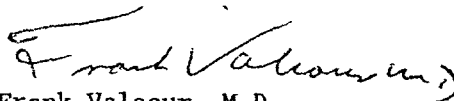
DIAGNOSIS: Axis I: Psychosexual disorder not otherwise classified.
 (Ephebophilia)
 Axis II: Mixed personality disorder with obsessive compulsive
 features.
 Axis III: 1. Spinal injury by history.
 2. Mild cortical atrophy.

RECOMMENDATION: As indicated to you by telephone, Excellency, our recommendation for Father Kapoun is for comprehensive inpatient treatment here at the Saint Luke Institute. Although he does not see the need for such treatment and is probably telling the truth in describing his lack of sexual activity over the last four years, we see him at rather substantial risk. His lack of self-awareness in these matters would make it difficult for him to show some foresight in avoiding risk situations. At many times during the evaluation process he seemed very tense and anxious. When questioned about this he consistently denied feeling anxious, stating that what he was actually feeling was excitement over the healing blessings he has received. Should the diocese seek alternatives to the recommendation for inpatient therapy, I would suggest that some measure of external accountability be required. Father Kapoun's repression and denial are such that he clearly is not the best judge of what he needs in terms of sexual sobriety. For example, I am not sure he understands that it would be essential that he not associate with youth in any recreational or counseling setting. Any necessary contact with adolescents in the course of his ministry should be done with another responsible adult present. Father Kapoun's case poses a very difficult judgement in terms of giving him the help and support he needs to guard against any recurrence of the inappropriate behavior of a few years ago, while at the same time supporting and validating the importance of his

yhealing experience. While being thankful for the benefits he has received, one cannot necessarily assume that it will provide enduring insurance against the repetition of any of his previous dangerous behavior.

Acknowledging that our findings are not as clear and conclusive as we might want, we hope that they provide some guidance to yourself and the diocese, as well as Father Kapoun, in dealing with these extremely sensitive issues. If after reviewing this document doubt remains, I would think a second opinion would be entirely in order. With Father Kapoun's consent, perhaps Father Pierre would be willing to review our findings or provide alternative suggestions. In closing I would like to thank you again for calling on our assistance in this difficult matter. I ask for your continued prayers and support of ourselves and those we try to help.

Respectfully,



Frank Valcour, M.D.
Medical Director

FV:jf

CC: Reverend Robert Kapoun

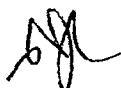
DATE: June 1, 1987
MEMO TO: Archbishop Roach
FROM: Bishop Carlson
SUBJECT: REVEREND ROBERT KAPOUN

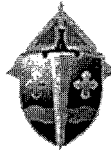

After Confirmation at Heidelberg yesterday, I met with Father Bob Kapoun, concerning his report from the St. Luke's Institute in Maryland.

I reviewed the report with him and we have reached the following agreement:-

1. Father Kapoun will continue to see Father Dave Smith once a month.
2. Father Kapoun will meet with me every three months.
3. Father Kapoun will meet with a counselor of our choosing and Archbishop, I intend to have him see the same counselor that Father O'Connell has recommended for Father Lee Krautkremer. I will get that name from Father O'Connell and Father Kapoun will make an appointment.

I feel that Bob is in complete agreement with this decision and hopefully it would provide the spiritual and psychological support that he needs. Father Kapoun's mother has moved into the rectory at Heidelberg, and I think that would be very helpful for Bob. According to Father Kapoun, his relationship with the family at Cedar, is very positive and he feels that the evaluation at the St. Luke's Institute, while difficult, was very rewarding.



Select Language 

Archdiocese of Saint Paul and Minneapolis
 2017-2018
 Yearbook

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[Home](#) > [Misc Content](#) > Robert Kapoun**Robert Kapoun**

Date of birth: 12/1/1938

Date of ordination: 1964

Cleric's prior assignments:

- Associate priest, Holy Redeemer, Montgomery, 1964-1967;
- Associate priest, St. Kevin, Minneapolis, 1967-1971;
- Associate priest, St. Raphael, Crystal, 1971-1974;
- Chaplain, Home of the Good Shepherd, St. Paul, 1974-1976;
- Medical leave, 1976-1977;
- Pastor, St. Patrick, Cedar Lake, 1977-1984;
- Administrator, St. Catherine, Spring Lake, 1977-1984;
- Pastor, St. Scholastica, Heidelberg, 1984-1996;
- Administrator, St. Joseph, Lexington, 1984-1996;
- Pastor, St. Thomas, St. Thomas, 1991-1996;
- Resigned, 1996;
- Retired, 1998

Diocese or religious order: Archdiocese of St. Paul and Minneapolis

Date permanently removed from ministry: 2002

Current location: Cold Spring, Minn.

Current status: Permanently removed from ministry


 Clergy Abuse
Disclosures


 Recent
Depositions


 Safe Environment and
Ministerial Standards Task Force
Report and Recommendations


 Protection of
Children and Youth


 Advocacy and
Victim
Assistance


 Rediscover


 AIM
HIGHER


 Seek first
THE KINGDOM
OF GOD
MATTHEW 6:33-34


 Latino Ministries
(En Español)


 Most Reverend
John C. Nienstedt
MEET THE ARCHBISHOP >


 Pray for Life, Marriage,
and Religious Liberty
JOIN THE MOVEMENT

EXHIBIT

250



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and Minneapolis
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JOSEPH L. GENDRON, M.D.
JUDITH M. GENDRON, M.A.
Suite 823, St. Mary's Hospital
2414 South 7th Street
Minneapolis, Minnesota 55454

February 14, 1986

His Excellency
The Most Reverend Bishop Robert Carlson
Chancery, Diocese of St. Paul and Minneapolis
226 Summit Avenue
St. Paul, Minnesota 55102

RE: Father Kenneth LaVan

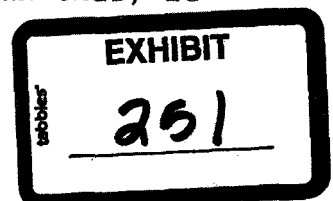
Dear Bishop Carlson:

I saw Father Kenneth LaVan for psychiatric evaluation and had Dr. Paul Arnold see him for psychological testing. As you know, we together had a scheduled meeting with Father LaVan which he, unfortunately would not agree to, and instead, asked if I would write to you and give the results of our sessions and evaluation. He then told me that he was seeing Dr. Lakoski who, unfortunately is what he calls an old friend and my guess is he does not see him very often or in any depth. Nevertheless, this tended to be his way of ending our consultations and he was then discharged from my care.

I saw Father LaVan for the first time on October 17, 1985; again on November 7 and December 10 and for the last time on December 20, 1985.

He reported a series of circumstances that had occurred when he was pastor of the Guardian Angel Parish in Lake Elmo. He said that he had a relationship with a woman volunteer and she then informed her husband who then informed on him, as he put it. He said that the facts were very distorted by this woman, that he felt betrayed by her, and this caused him severe agony and depression. He said that subsequently he had been evaluated by the Paraclete House and left there, I take it, somewhat on his own accord prior to the evaluation being completed.

Father LaVan appeared to be a seriously deluded gentleman, depressed and not at all in touch with the seriousness of his action or activity. He resented very much my stating that he was depressed or that he had any problems and seemed to be coming to me essentially for a whitewash so that it could be reported that he was fine, no problems and could go back to work. The reverse, however, is my feeling. I feel that he is a somewhat unusual depressed man who would probably act out this depression in relationships with others. He seems to have proved this in his track record but, more than this, it



ARCH-002135

2/14/86

TO: Bishop Carlson

RE: Father Kenneth LaVan

Page 2

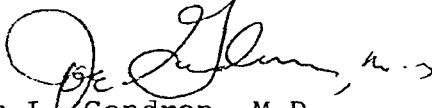
would be that he seems to be denying of the seriousness of his previous activities and thus would appear somewhat treacherous or dangerous to me if he could find someone who would be vulnerable.

He seems to need intense psychotherapy which he does not want and it would certainly be my recommendation that before he is given any meaningful kind of privilege or responsibility that he have intense psychotherapy, either of an institutional nature such as the Parclete Fathers might provide or on an individual psychotherapy basis with a very competent counselor that will not be a so-called friend.

Dr. Paul Arnold's testing supported my feelings and he is seen as a dysphoric (depressed) hysteroid kind of person who could easily deny depression and the circumstances leading up to this.

Thank you very much for asking me to see Father LaVan. I am sorry that we did not develop much of a relationship but, as I say, I think his purposes were not therapeutic in nature.

Very sincerely yours,

A handwritten signature in dark ink, appearing to read "J. L. Gendron", with a stylized flourish at the end.

Joseph L. Gendron, M.D.

JLG:jh

DATE: February 25, 1986
MEMO TO: Archbishop Roach, Fr. Michael O'Connell, Fr. Bill Kenney
FROM: Bishop Carlson
SUBJECT: Report from Dr. Gendron

I am attaching to this memo the psychological report from Dr. Joseph Gendron. You will note that it is dated February 14th and the six week delay is due, in part, to the fact that Fr. Ken LaVan refused to have a joint meeting between himself and Dr. Gendron and me at Saint Mary's hospital. This left Dr. Gendron no other option but to prepare a written report as time would permit.

Given the facts in this psychological report I think we will have to sit down and discuss the LaVan case. It seems to me we will either need a third consultation or we should meet with Fr. LaVan and set out a rather definite plan for his own welfare and mental health. It is obvious to the Gendron report that Fr. LaVan is not ready for a regular assignment at this time.

Given the liability it involves and the fact that this report puts on notice, I think we will have to treat this as a rather serious case.

BJL



ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

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

DATE: April 11, 1991

FROM: Father Kevin M. McDonough

RE: ANOTHER ALLEGED VICTIM OF FATHER RICHARD JEUB

On April 5, 1991, I met with [REDACTED]. [REDACTED] was accompanied by [REDACTED] from the Walk-In Counseling Center. [REDACTED] came to tell the story of her sexual abuse by Father Jeub.

The meeting was an extraordinary one because it appears to have been the first time that [REDACTED] has described her abuse to anyone in any detail. [REDACTED] had not heard the full story before. We have scheduled a follow-up meeting, and my guess is that we will be involved in conversation with this woman for a number of months or even years. She is very early in her process of facing what all of this means. In fact, the story that she told is very convincing in its emotional intensity but it is somewhat confused in its details. This is typical of an early recounting of abuse. For that reason, I will not record the details of her story at this time. I do want to note several things, however, which seem to be of particular importance:

First, this woman was a childhood friend and associate of another young woman who as a teenager was also the victim of some sexual misconduct on the part of Father Jeub. [REDACTED]'s story is similar, although not identical, to the story told by [REDACTED]. These two women have only acknowledged their abuse to one another in the past several months. In fact, [REDACTED] first approached me because she said she wanted to offer a story supportive of that of [REDACTED]'s.

Second, [REDACTED] indicates an even greater degree of pain than most of the other Jeub victims we have spoken with. She made two suicide attempts while a teenager, and she recalls both of those attempts as being explicitly aimed at showing Father Jeub how badly he was hurting her. She also indicates that she has struggled with psychiatric problems as an adult. I want to note, however, that she gave some indication in our first conversation that there were difficulties in her relationships with her family, too. I did not explore any of this in great detail, but am only communicating a first impression.

Third, there is another difference between the story told by [REDACTED] and that told by [REDACTED]. [REDACTED]'s recollection of Jeub is of someone much more intimidating. She reports that he would "yell" in anger, and so she felt real fear around him. I do not recall anyone else saying this about Father Jeub before.

Fourth, [REDACTED] reports a particularly chilling detail surrounding both of her suicide attempts. As she currently recalls them, she took an overdose

EXHIBIT

260

ARCH-011413

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

April 11, 1991

of medicine and then called to tell Jeub that she had done so. Her recollection is that in both cases Jeub then came to see her and, in the process of pretending to offer care to her, engaged in fairly explicit sexual contact with you. Furthermore, she indicates that Father Baglio came into the rectory on one of these occasions. When Baglio asked why Jeub had this young woman on his bed, Jeub explained his concern about a drug overdose. [REDACTED] reports that Baglio became incensed and called Dr. William Hedrick. Father Baglio and Dr. Hedrick had [REDACTED] admitted to the hospital.

[REDACTED] says that on this occasion she was transferred to a psychiatric unit and, while she was a patient there, Father Jeub was transferred to St. Mark's parish. She has always believed that this transfer happened because Father Baglio spoke with someone at the Chancery in order to get Jeub out of the parish. I tried to reassure her that our records showed absolutely no evidence of that, but that usually our records would indicate if a transfer were being made for disciplinary purposes. She counted that a priest (she will not identify him, but I believe she is referring to Father Jerry Kern) came to visit her several months later. He explicitly told her that Jeub was removed from the parish because of his involvement with [REDACTED], and that she should make every effort she could to stay away from him.

This is the first allegation I have heard that the Archdiocese had prior knowledge that Jeub exhibited abusive or exploitative behavior. Clearly, if such knowledge could be demonstrated, it would indicate a serious problem with our dealing with him in the late 1960s or early 1970s. So far, [REDACTED] is refusing to name the priest who came to speak with her because she is fearful of retaliation against her by her own family, with whom that priest maintains a friendship. I will try to work with her to obtain the name of the priest so that I can track down these allegations of knowledge on the part either of Father Baglio or of the Chancery. I also intend to speak with Dr. Hedrick once I have had a subsequent meeting with [REDACTED].

As I have indicated above, this meeting appears to have been the first time that [REDACTED] has told her story to anyone. As a result, it is to be expected that many of the details will be confused and perhaps completely inaccurate. We are going to have to track with this person for a while before we can have any assurance that we are getting a more complete story. I will keep you informed as that process continues.

One final note in regard to Father Jeub: I am personally very disturbed that Father Jeub's memory of his relationship with [REDACTED] and [REDACTED] differs so strongly from the stories that they tell. Father Jeub has spoken with me about these two young women. His memory of his relationship with them is of a quasi-paternal, quasi-older brother type of relationship. He has very fond memories of them and, at least in the case of [REDACTED], is very surprised that she has any other kind of memory. Although he can say at an intellectual level that what [REDACTED] has alleged could have

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

April 11, 1991

happened, he seems absolutely unable to discover memories within himself of anything but positive contact with these young women. He has mentioned [REDACTED]'s name to me, but I do not have her permission to talk with him about her. In fact, she is very firmly opposed to that. I am afraid, however, that Jeub's recollection would be just as idyllic and inaccurate.

This leads me to question the progress that he has made in therapy. I do not deny that Jeub has probably learned many things about his own need for emotional support and emotional honesty. It strikes me, however, that there are whole areas of abusive behavior in his life with which he can make no conscious contact. This suggests to me that he is a very poor candidate for further ministerial placement.

Obviously, I am not qualified to make the psychological judgement which I am suggesting. I simply want to bring it to your attention because it causes me a good deal of anxiety in his regard. I also intend to communicate all of this to the people at St. Luke Institute when he returns there this summer for his first aftercare session.

KMM:ggf

cc: Mr. Andrew Eisenzimmer

April 7, 1992

F	Location <u>Sex Abuse</u>
I	Date <u>4-7-92</u>
L	By <u>DA</u>
E	

MEMO TO: Bishop Carlson, Father McDonough

FROM: Archbishop Roach

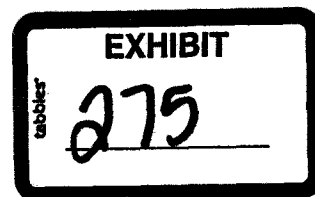
I met with [REDACTED] on April 6, 1992.

They reviewed with me the long history of their family association with Michael Kolar, Ken LaVan, Bob Kapoun, Jim Finnegan, Joe Wajda, Tom Adamson and Sister Sue Ahmiller. As I think you know, [REDACTED] has filed a suit against [REDACTED] who was [REDACTED]. Apparently [REDACTED] has been in treatment for some time and Jeff Anderson has [REDACTED] case.

They wanted to talk and did at great length. Theirs is a terribly painful story.

They feel that I have to be more forthright in admitting the extent of the problem we have with sexual abuse among clergy. We do need to talk about that.

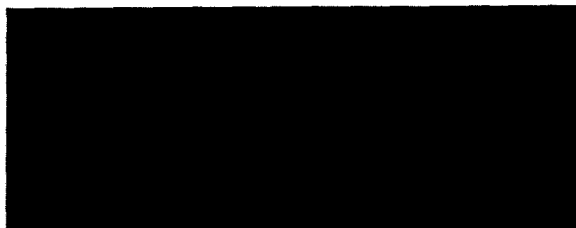
The meeting was difficult but necessary.



ARCH-024710

April 7, 1992

Sex Abuse



F	Location	<i>Sex Abuse</i>
I	Date	<i>4-7-92</i>
L	By	<i>PA</i>
E		

I am enclosing two things we discussed at our meeting. The one is an interview which we did on the sexual abuse question and my statement made on civil rights of homosexuals in connection with the St. Paul Referendum.

Again, let me tell you that I am deeply grateful to you for your honesty with me.

Let us pray for one another.

Sincerely yours in Christ,

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



DATE: April 12, 1984

MEMO TO: Archbishop John R. Roach

FROM: Bishop Carlson

SUBJECT: Father Robert Kapoun

Bishop Bullock and I met with Father Kapoun on Wednesday, April 11, 1984 to discuss his relationship with [REDACTED] and the [REDACTED] family.

[REDACTED] is saying that Father Kapoun invited him to the house rather often, they would give each other back rubs, for a period of about two years Father would give [REDACTED] haircuts. He had the boy strip down to his underwear shorts and Father Kapoun was nude. After the hair cut they would take showers together washing each others back and [REDACTED] said that Father Kapoun would masturbate himself.

Father Kapoun states that masturbation never took place and that he has no problem with masturbation. The boy described it as a flow of mucous.

The boy stated that on several occasions he and Father would sleep in the same bed and Father Kapoun had to be very close to him. This would happen even when there were other empty beds in the same room.

Father Kapoun would take [REDACTED] to Racketball Clubs and insist that they take a sauna together in the nude. What is significant is that Father Kapoun would insist on this even when the boy was not comfortable doing this.

This relationship started when the boy was [REDACTED] and lasted for 3 years.

Recommendation:

The family insists that Father Kapoun move. If this does not happen they will go to the County Sheriff. The father of the boy stated this to Bishop Bullock.

Father Kapoun has agreeded to resign the parish, do an evaluation with Father Ken Pierre and seek whatever treatment will be needed.

Once you have had a chance to talk to Father I will call the family to let them know we are acting on this.



DATE: June 15, 1987
FROM: Fr. Michael J. O'Connell
SUBJECT: AN INCIDENT OF ALLEGED SEXUAL ABUSE OF MINORS
BY FR. JEROME KERN

On May 4, 1987, Bishop Robert J. Carlson and Father Michael J. O'Connell met with [REDACTED]

[REDACTED] They asked to meet with us because the publicity around the Fr. Adamson sexual abuse of children case in the [REDACTED] brought the [REDACTED] events back. They are not vindictive about their motives. Rather they felt they were never given any information by the Archdiocese after Fr. Kern was moved from [REDACTED] and they wanted to know if he had been given any treatment or had any follow-up after he was moved to Edina in 1969.

[REDACTED] related the following incident that happened in the summer [REDACTED]

In the summer of [REDACTED] were invited, along with two other minor girls, to go swimming by Fr. Jerome Kern at Lake Nokomis, Minneapolis. The two boys had cut-off jeans on at the time. They went to Lake Nokomis with Fr. Kern in one car. Shortly after they commenced swimming, a game of tag began in the water. Fr. Kern kept pushing the boys out into deeper water. At this point, he began to grab them, claiming that he would help them swim.

[REDACTED] indicated that he was picked up by Fr. Kern, allegedly to help him to swim, although [REDACTED] indicated that he could swim very well without assistance. [REDACTED] alleges that Fr. Kern slipped his hand inside his tight, cut-off jeans and in fact, touched his genitals.

[REDACTED] indicated that on several occasions, possibly 4 or 5 occasions, Fr. Kern also, in forcing him into deeper water and claiming that he was helping [REDACTED] to swim, forced his hand into [REDACTED] cut-off jeans and touched his genitals on a number of occasions (4-5).

When all of the swimmers got out of the water and went ashore, Fr. Kern initiated a wrestling match and again, there was a great deal of touching through the clothes that commenced, even though [REDACTED] said that he indicated that he didn't feel well and didn't want to wrestle. Finally, Fr. Kern ceased in this game.

Later that day after the boys had returned to the [REDACTED] home, one of the older [REDACTED] daughters heard the boys describing the events that had happened at Lake Nokomis and she told her mother, who in turn talked to [REDACTED] and they, in turn, brought it to the attention of the Chancery and then to Msgr. Gilligan and ultimately to the St. Paul Police.

Fr. Kern was made aware of this situation, probably by Msgr. Gilligan and Fr. Kern did come over to the [REDACTED] home and met with [REDACTED] and [REDACTED]. His attitude at the time was, in their words,



"brazen". Fr. Kern did not deny that he did these things to the boys. He said that this sort of thing was done all of the time in Europe and it was a common occurrence. Fr. Kern also said that this is the way things are in the world and they should not be disturbed by it. Both of the [REDACTED] were terribly offended by Fr. Kern's attitude and the fact that he did not seem to be sorry for what he did, nor did he feel that it was wrong, nor did he apologize to them.

Some time after this in the fall of [REDACTED] the police investigated these accusations by interviewing each of the boys and subsequent to that, the Chief of Police of St. Paul at the time called [REDACTED] and assured her that Fr. Kern would no longer be assigned in St. Paul, nor would he be assigned in the St. Paul area in the future. Fr. Kern was moved.

As far as any Chancery records show, there was no contact by the Chancery with either the [REDACTED] after they accused Fr. Kern of these activities.

On June 5, 1987, Bishop Robert Carlson, Fr. Michael J. O'Connell and Fr. Jerome Kern met in Fr. O'Connell's office. Fr. Kern was asked to read the summary of events previously described. Fr. Kern did not deny the general description of what happened, although he said he did not invade the cut-off shorts so far as to touch the genitals of the two boys.

When Fr. O'Connell asked him if his motives and intentions were as inappropriate as the events seemed to describe, he admitted that his actions were totally inappropriate. Fr. Kern felt that none of the Chancery personnel at the time were direct with him as to why he was transferred to Edina in January, 1970, except that Fr. William Kenney, the Priest Personnel Director, said it was "in reference to the [REDACTED] case."

Bp. Carlson told Fr. Kern that he saw Fr. Kern enter a part of Loring Park in Minneapolis at a time of night when a high degree of homosexual soliciting takes place. Fr. Kern admitted that it was probably true that he was in the park, but denied that he was a homosexual.

Fr. Kern said that he was willing to go to Jemez Springs to get an evaluation. He seems genuinely interested in getting some help.



+
DIOCESE OF WINONA
275 HARRIET STREET
WINONA, MINNESOTA 55987

Office of the
Bishop

February 5, 1976

The Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis
Chancery Office
226 Summit Avenue
Saint Paul, MN

Dear Archbishop Roach,

As you recall from our telephone conversation of two weeks ago, Reverend Thomas P. Adamson completed his work at the University of Minnesota and is now available for full-time pastoral work. I and Father Adamson are both grateful to you for your willingness to have Father Pierre and Father Kinney discuss possible assignments with him. While Father Adamson has been involved to some degree with the Marriage Encounter Program in the Archdiocese, he is also a very capable parish administrator with successful experience in working with parish councils and boards.

Our Priests' Personnel Board and I have been in close contact with Father Adamson and all of us agree that for at least a year or two he needs to be engaged in pastoral work outside the diocese of Winona. To help with whatever decision you might make regarding this request I can assure you that Father Adamson will not be recalled to this diocese before July 1, 1977. Knowing that he will continue his contacts with Father Pierre, I am more than confident that he will do effective work wherever he might be needed.

Once you have reached a decision about what assignment you are willing to give Father Adamson, I will visit with him regarding such mundane considerations as health and hospital insurance and payments to our Bureau of Priest Retirement. Obviously, these are not the most important considerations in this case; however, they must be considered and I am confident that we can reach a satisfactory arrangement.

This letter gives me the opportunity to thank you for arranging for Father Adamson to live at St. Leo's Rectory for the past year; he deeply appreciated Father Dolan's kindness and he enjoyed the contacts he had with the people of that parish.

If you need any additional information, please telephone or write. Our brother priests do need help from time to time; I am grateful to you for your understanding in the case of Father Adamson.

With kindest personal greetings and a request for your prayers, I remain

Cy p 30 Personnel Bd.

Fraternally in Christ,
J. J. Watt
Bishop of Winona

ARCH-035030

FRIDAY, FEBRUARY 6, 1976

1. Interviews and Correspondence:
Interviews by Fr. Kennedy:

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Each received a letter from Mr. [redacted]
 All better be assigned as
 Sillo Movement in the Archdiocese.

Fr. Thomas Adamson, Priest from Winona Diocese: Archbishop Roach referred a letter to the Board from Bishop Watters of Winona in which he asks if Fr. Adamson could be assigned here 1 year or possibly 2 years. He is a very good priest, has been a pastor, is engaged in Marriage Encounter work and is ready for assignment March 1st. Suggestions were that Fr. Adamson 11687

Adamson 11687

to be an Associate at some parish which needs help such as St. Matthew's, Nativity, Bloomington. However, with Fr. Grzeskowiak undergoing surgery and needing several months recuperation, Fr. Adamson might be asked to be Administrator at St. Boniface. Fr. Kennedy and Fr. Kinney will pursue this.

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June 1, 1976

Reverend Thomas P. Adamson
Church of St. Boniface
St. Bonifacius, MN 55375

Dear Father Adamson,

Upon the recommendation of the Personnel Board, I am pleased to offer you an assignment in the Archdiocese of St. Paul and Minneapolis as an Associate Pastor of the Church of St. Thomas Aquinas, St. Paul Park.

This appointment will become effective on Tuesday, June 15, 1976 at noon. I would ask that you report to the Pastor, Father Keller, before noon on that date and that you take up your residence in the parish rectory.

Unless you feel otherwise, this appointment will be published in The Catholic Bulletin of June 4, 1976.

I am very grateful to you, Father Adamson, for your willingness to take this assignment. I would be grateful if you would keep me posted on approximately how long you will be staying in the Archdiocese as future planning for St. Paul parishes will require that. I do want you to know that you are most welcome to remain on until Bishop Watters and you can work out an assignment in the Winona Diocese.

In expressing gratitude for your willingness to go to St. Paul Park, I want to take this opportunity to thank you for your excellent priestly work both at St. Leo's and at St. Bonifacius.

Sincerely yours in Christ,

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

cc: Bishop Watters
Fr. Keller
Fr. Grzeskowiak



ARCH-035025

DATE: November 25, 1980

MEMO TO: File of Father Thomas Adamson

FROM: Father Robert J. Carlson

SUBJECT:

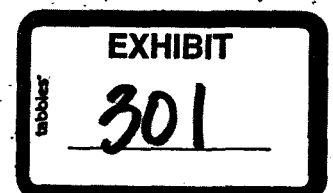
On Monday November 24, 1980 Father Korf and I met with Father Adamson to discuss the report that Father Wajda brought to the Chancery. He admitted the sexual contact with [REDACTED] and I pointed out that this activity reflects a pattern which is both a gross case of misjudgement on his part and it destroys his long term effectiveness in the Archdiocese. This behavior can not be tolerated.

I told him that the Archbishop had asked me to accept his resignation or if he did not give it to suspend him. He asked if another course of action was possible and I spoke with the Archbishop.

It was agreed that we would meet again on Tuesday in the Archbishop's office at 10:30 a.m.

At this meeting the Archbishop spoke with Father and it was agreed that:

1. Father Adamson would begin an immediate evaluation with Father Pierre as to the proper treatment.
2. This report would be given to the Archdiocese A.S.A.P.
3. Father would see his Bishop in Winona when the evaluation is finished.
4. Father Carlson would meet with Father Adamson and Wajda.
5. Father Adamson would cease all youth involvement.
6. If it gets out any further Father would have to leave.



Confidential



DATE: 12-4-80
MEMO TO: File of Father Adamson
FROM: Father Robert J. Carlson
SUBJECT: Father Adamson/

12-1-80

Father Joe Wajda called to tell me that Father Tom Adamson was the subject of a conversation he had with Mr. the father of Mr. has been told by his son of certain homosexual advances made to the boy by Father Adamson --- touching his penis in the sauna at the Seminary, grasping at him in the Seminary pool, and the incident at the YMCA.

Mr. is angry because he had encouraged his son to go with Father Adamson thinking that he would be a good influence on the boy, he is also angry because of the tension it has caused in his family life, and finally because the guilt he had carried about a homosexual experience he had had years ago as a boy with a priest who was chaplain at the reform school he was sent to.

Father Wajda said the talk went well and was out side of the sacrament of penance --- the original reason for Mr. coming to see him. Father Wajda has also talked to the boy and feels that he is doing fine.

Mr. also expressed some concern with a boy by the name of but Father Wajda has no details and Adamson says there was nothing to it.

Mr. does not want to talk to Adamson but I will probably give him the opportunity if he wishes. I told Joe Wajda to have him call me if he would like or if I could be of any help.

Father Wajda also related an incident in the drug store when he was waiting in line on Sunday in his collar. Some high school sophomore or junior said, "Is that the priest who is the fag at I.C." Joe said he did not know who they were.

12-1-80

Sr. Patrice Newberger, OSJ, the parish worker came to see me about a report coming from Sister Susan that 3 8th grade boys told her that Father was gay. Sr. Patrice was not sure who they were but she said the boys told sister that they reported this to Father Wajda.

As Sr. Patrice knew me she said she felt that she should inform me. She said Father Adamson is a good priest and a very hard worker, she would hate to see him have to leave. On the other hand she feels the situation could easily blow up. She said she would get back to me if anything else comes to her.

Sister feels that Father Adamson was also involved with the boys.

ARCH-036193

DATE: November 25, 1980

MEMO TO: File of Father Thomas Adamson

FROM: Father Robert J. Carlson

SUBJECT:

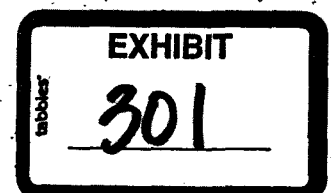
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2. This report would be given to the Archdiocese A.S.A.P.
3. Father would see his Bishop in Winona when the evaluation is finished.
4. Father Carlson would meet with Father Adamson and Wajda.
5. Father Adamson would cease all youth involvement.
6. If it gets out any further Father would have to leave.



Confidential



DATE: 12-4-80
MEMO TO: File of Father Adamson
FROM: Father Robert J. Carlson
SUBJECT: Father Adamson/

12-1-80

Father Joe Wajda called to tell me that Father Tom Adamson was the subject of a conversation he had with Mr. [redacted] the father of [redacted]. Mr. [redacted] has been told by his son of certain homosexual advances made to the boy by Father Adamson --- touching his penis in the sauna at the Seminary, grasping at him in the Seminary pool, and the incident at the YMCA.

Mr. [redacted] is angry because he had encouraged his son to go with Father Adamson thinking that he would be a good influence on the boy, he is also angry because of the tension it has caused in his family life, and finally because the guilt he had carried about a homosexual experience he had had years ago as a boy with a priest who was chaplain at the reform school he was sent to.

Father Wajda said the talk went well and was out side of the sacrament of penance --- the original reason for Mr. [redacted] coming to see him. Father Wajda has also talked to the boy and feels that he is doing fine.

Mr. [redacted] also expressed some concern with a boy by the name of [redacted] but Father Wajda has no details and Adamson says there was nothing to it.

Mr. [redacted] does not want to talk to Adamson but I will probably give him the opportunity if he wishes. I told Joe Wajda to have him call me if he would like or if I could be of any help.

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12-1-80

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As Sr. Patrice knew me she said she felt that she should inform me. She said Father Adamson is a good priest and a very hard worker, she would hate to see him have to leave. On the other hand she feels the situation could easily blow up. She said she would get back to me if anything else comes to her.

Sister feels that Father Adamson was also involved with the [redacted] boys.

ARCH-036193

DATE: December 9, 1980

MEMO TO: Archbishop Roach

FROM: Father Carlson

SUBJECT: FATHER THOMAS ADAMSON

I have concluded the investigation concerning Father Thomas Adamson and the very serious charges which are brought against him by [REDACTED]

I have spoken to Father Wajda, the associate pastor at Immaculate Conception, Columbia Heights, Sister Patrice, the Parish Worker at Immaculate Conception, [REDACTED]

[REDACTED] All of these people requested to see me.

On Friday, December 5, 1980, I met with Father Ken Pierre concerning his evaluation session with Father Adamson. I believe I represent Father Pierre's thoughts when I say that there are two ways we can go.

- a) Father Adamson would prefer a kind of maintenance arrangement where he saw Father Pierre every month for a year.
- b) If we wish to seriously deal with his problems, that we ask him to return to the inpatient program that he was in before in Hartford, Connecticut, or that he go to the House of Affirmation. Father Adamson is against any inpatient program.

Father Pierre says that he is willing to see him, but doubts that there would be any effective change unless Father Adamson could bring himself to deciding that inpatient treatment was in his best interests. Apparently they challenged him pretty hard last time, and he found it very painful.

I have discussed the incident with [REDACTED] and Father Adamson was as truthful as he had to be. Father Pierre also indicated to me that there have been other incidents of this nature.

In my meeting with [REDACTED] I found them to be very angry, but feel that [REDACTED] is dealing with this situation very well. They are unwilling to let the matter drop, but felt they should come to us first.

Recommendation: I would recommend one of the following approaches:

- a) That you contact Bishop Watters and inform him that you are moving Father Adamson from the Archdiocese right after Christmas, thereby giving the Bishop the opportunity to prepare for Father's return to the Winona Diocese.

- b) That you call Father Adamson in and tell him that if he wishes to continue in this Archdiocese he will have to go for inpatient treatment as soon as there is a place for him. We would give the choice of Hartford or the House of Affirmation. Whether or not he could remain at Immaculate Conception would be decided after we get the reports from his counselors.
- c) That we accept Father Adamson and the orientation he has, and we state firmly that he must see Father Ken Pierre on a regular basis. At the same time we would transfer him from Immaculate Conception.

It is my opinion that this situation is well known and just below the surface. I don't think we are dealing with an isolated instance, but I can't prove that. There are some details I have decided not to put in writing, and would be happy to discuss them with you in person. I feel a decision should be made by the end of this week.



Inpatient therapy -

DATE: June 29, 1984
MEMO TO: Archbishop John R. Roach
FROM: Bishop Carlson
SUBJECT: Father Tom Adamson

CONFIDENTIAL

On June 28, 1984 I was contacted by Mr. Paul Ringsmuth, vocational rehab. counsellor at St. Cloud reformatory, to inform me that one of the inmates --- Gregory Riedle --- serving 13 month sentence for rape was the victim of sexual abuse from the age 14-16 ending in 1982 by Thomas Adamson. This began when he was a priest serving in St. Paul Park and continued at I C Columbia Hts.

Some of the incidents took place while he was seeing Father Pierre and while we had him in counseling with Dr. Cendron.

Gregory's parents are Janet and John Riedle and Janet is the housekeeper at the parish in Lindstrom.

I will see the parents on Thursday, July 5, 1984. They have some anger that there son is in prison because they attempted to get help for him after they became aware of the boys sexual acting out toward women and Tom Adamson who abused the boy and should bear part of the blame is out and free and does not seem to care.

The boy, apparently, still sees Tom Adamson --- at least according to the counselor. Because he is now 18 they are not concerned about sexual contact at this point.

The statute of limitations does not run out for 2½ years. The mother and father are considering reporting this to the police.

Paul Ringsmuth
Voc. Rehab.
Box B - DVR
St. Cloud, MN. 56302
(612) 255-5056

Janet and John Riedle
10090 200 82nd st
Chicasso City 55013
(612) 257-4857



STRICTLY CONFIDENTIAL

DATE: July 9, 1984
MEMO TO: Archbishop Roach
FROM: Bishop Carlson
SUBJECT: FATHER THOMAS ADAMSON

On Friday, July 6th, 1984, Father Kevin McDonough and I met with the Reverend Thomas Adamson concerning certain charges which have been made by Gregory Riedle which currently is an inmate at the St. Cloud Reformatory. Mr. Riedle is at St. Cloud, having been charged with two incidents of exposure and indecent liberties with a minor.

In the counseling process at St. Cloud, it has become evident that Gregory was also sexually abused from 1978 to 1982. I asked Father Adamson about this and he admitted and, in fact, he had abused the boy during that period of time. I did not go into the sexual activity, but Father Adamson agreed that it probably would be first degree criminal sexual contact.

I informed Father Adamson that it is highly probable that this will be reported to the Washington County Attorney. According to information I have, this has not happened yet, but the psychologist at St. Cloud is not sure what he will do. In talking with one of the counselors at St. Cloud, he told me that a great deal will depend on what the Archdiocese does with Father Adamson.

I asked Father Adamson to see Dr. Gendron and recommended to him that he obtain a criminal attorney. I specifically recommended Mr. Ted Collins or Mr. Andrew Eisenzimmer. I told Father Adamson that the retaining of these attorneys was at his discretion and the financial burden at this point would be borne by him.

Further, I told Father Adamson that I will be in contact with him after I visited with the Archbishop and Bishop Watters. On Friday afternoon, I called Bishop Watters to inform him of the possible legal exposure and also to tell him that I had asked Father Adamson to see Dr. Gendron, obtain a criminal attorney and discuss this case with the Archbishop.

Father McDonough called Father Pat Griffin at Risen Savior, to apprise him of the possible charges, and Father Griffin noted that he would not be upset to have Father Adamson transferred. In fact, Father Griffin told Father McDonough that he was thinking of asking for Father Adamson's transfer in June of 1985.

In reviewing the file, it is clear that Father Adamson broke the original agreement by his involvement with the [REDACTED]. However, whether or not he broke the March 16th, 1983 agreement is up in the air. He did visit with Gregory Riedle at St. Cloud Reformatory about two weeks ago. The first point of the revised special agreement indicated he would have no youth contact.



ARCH-034952

FATHER THOMAS ADAMSON

RECOMMENDATION.

It is my recommendation, given the seriousness of our exposure, that the Archdiocese posture itself in such a way that any publicity will be minimized. I would recommend that in cooperation with Bishop Watters, that Father Adamson be sent to the Paracletes in Albuquerque, or to the House of Affirmation. It is obvious to me in dealing with Father Adamson at this time that he has little remorse other than the fact that we found something else out and completely minimizes the entire situation.

At one point in his treatment Dr. Gendron told me that Father Adamson will have to choose between his sexual problem and the priesthood. I would be hopeful that his time at the Paracletes or at the House of Affirmation, would push him towards the priesthood and perhaps some awareness of the sacred trust he carries. I have never been convinced that Father Adamson has come to grips with his priestly responsibility.

