

MEMO

TO: Archbishop Flynn
FROM: Fr. Kevin McDonough
DATE: February 2, 2006
RE: Father Michael Keating

Archbishop, I would like to provide an overall summary of what is happening with Father Keating. I am sorry that the timing of my vacation means that I will be away for two weeks, just as this investigation is really taking shape. I have kept Andy Eisenzimmer fully informed, and he in turn has kept me well informed also. I know that Andy can keep all of this moving in my absence.

I met with [REDACTED] on Monday and Tuesday, January 30 and 31. The first of those meetings was set up by Andy, and he had spoken on at least two occasions with [REDACTED]. [REDACTED] have been friends of Father Michael Keating for over twenty years.

Without reciting all of the detail here, let me summarize to say the concerns are as follows.

1) Father Keating and [REDACTED] were engaged in a relationship that she found deeply confusing. Father Keating (before he was a priest) spent many many hours in their home and was very attentive to her. When finally she and her husband spoke with Michael Keating about putting their relationship back on a proper footing, he seemed both unaware of any inappropriateness and unwilling to take any responsibility in the relationship.

2) While this is of concern, even more challenging is that Michael Keating (before his ordination) had an equally confusing relationship with the young daughter of [REDACTED]. Her name is [REDACTED]. At the time I first visited with the [REDACTED] was hospitalized in a psychiatric unit, dealing with the trauma of her emotional relationship with Michael Keating. To make matters worse, [REDACTED] has recalled at least one occasion in which Michael's behavior with her may have constituted sexual abuse. At the time I am sending you this memo, we have either already reported this to public safety officials in [REDACTED] or are about to do so. She recalls only one such incident, which involved Michael Keating rubbing her chest for a prolonged period of time. She was about [REDACTED] then.

3) [REDACTED] with whom I spoke directly on February 1, believes that Michael Keating had very emotionally intense and perhaps physically sexual relationships with two under aged young women. We are currently trying to track down information about

Archbishop Flynn
February 2, 2006
Page two

that. One is named [REDACTED] Michael Keating befriended [REDACTED] when he was a seminarian [REDACTED] A number of people have commented on the intensely connected emotional relationship that Michael Keating and [REDACTED] had, and a variety of kisses and other embraces that were publicly visible. The other young woman, whose name I do not know, was someone with whose family he lived about fifteen years ago. [REDACTED] reports that this young woman is still carrying a great deal of emotional distress because of the relationship that she had with Michael Keating. [REDACTED] is not in direct contact with this woman but rather with another woman who knows her. I have contacted the other woman, someone [REDACTED] and have asked for her help.

Archbishop, it is not clear at this point where all of this will go. I would suggest that there are one of two outcomes likely. The better of the two, from the point of view of Michael Keating's continuation in priestly ministry is that he has never committed any form of sexual abuse or even improper sexual engagement with an adult, but has a deep inability to understand when a relationship with a woman has crossed emotional boundaries. If this is the case, I will suggest that we have him undergo a psychological assessment and then follow through on the results of that.

Of course, the other possibility is far more painful to imagine. It may be that the [REDACTED] officials will find that Father Keating's behavior with [REDACTED] constitutes and act of sexual abuse. Or, even if they decline to investigate a matter which is now some years old, it may be that our investigation will come to the same conclusion, either in her regard or in regard to one of these two other young women. If that is so, then we will be required to invoke the provisions of the Charter for the Protection of Children and Young People.

Since we have turned the only concrete story that we have over to the police, I do not think we should take any steps for limiting his ministry currently. The police will want to perform their investigation unimpeded. When they permit us to move ahead and speak with him, then I believe we will have to ask him to step back from his teaching.

cc: Andy Eisenzimmer

Date: April 22, 2006

To: Fr. Kevin McDonough

From: Fr. Jeff Huard

J. Jeff Huard

Re: Fr. Michael Keating

On February 16, 2006 Fr. Keating called me in Northern Ireland. He said he'd been racking his brain in regards to [REDACTED] and any instances of misconduct. The one thing he was concerned to tell me was in regards to [REDACTED]. Fr. Keating had met [REDACTED] and her family [REDACTED]. He got very close this family. [REDACTED] attended his ordination. Fr. Keating knew [REDACTED] had talked with [REDACTED] at some length about her relationship with him. [REDACTED] had; in fact, raised with me and Fr. Keating that [REDACTED] had said she was Fr. Keating's girlfriend. [REDACTED] had also given [REDACTED] the impression it was a romantic relationship that involved kissing.

Fr. Keating told me there was one incident where he and [REDACTED] had had a passionate physical encounter. He said everyone's clothes stayed on but it was deeply disturbing to him. Fr. Keating said [REDACTED] had seduced him and he had set her straight on the nature of their relationship. He also said he had not told me about the incident because it was not a nice way to talk about a girl. This incident took place the first year he was [REDACTED]. Fr. Keating was 43 years old at the time and [REDACTED] would have been [REDACTED]. She was [REDACTED] when she attended his ordination.

MidWest
Center
FOR
PERSONAL & FAMILY
DEVELOPMENT

June 8, 2006

Archbishop Harry J. Flynn
Archdiocese of St. Paul and Minneapolis
226 Summit Avenue
St. Paul, MN 55102-2197

Re: [REDACTED]

Dear Archbishop Flynn;

At the request of, and with the signed permission of [REDACTED] I am writing this letter to share my professional opinion of her circumstances. In terms of my professional background, I hold a Master of Arts in Counseling and Psychological Services. I have been licensed by the State of Minnesota as a Licensed Psychologist since May 1994. I am the Clinical Director of MidWest Center for Personal and Family Development where I work with couples, adolescents and adults to assess functioning, then develop and implement a treatment plan to bring about emotional/behavioral change and psychological health. In my practice I frequently work with women who are experiencing emotional difficulties subsequent to being sexually abused at a younger age.

I first met with [REDACTED] on July 14, 2004 and saw her eleven times between then and November 7, 2005. Over the course of our therapeutic work, the details how [REDACTED] was sexually abused by Mr. Michael Keating (now Father Keating) unfolded:

- He rubbed her chest area, including her breasts both outside her shirt and under her shirt
- He placed her on top of him in such a way that his legs were spread and her body was between with her head on his chest
- He rubbed her lips and massaged her gums

The repercussions of the above have been serious. [REDACTED] shows several classic symptoms of having been sexually abused.

- She has suffered from repeated panic attacks and not been able to trust her ability to keep herself safe. In fact, she recently was hospitalized for several days.
- She has experienced sleep disturbance, severely depressed mood, extreme agitation, fear, social withdrawal and thoughts of death.
- Her functioning became impaired to the extent she needed to withdraw from school and was unable to work.
- She has described flashbacks of the abuse along with troubling dreams.
- She has reported suicidal ideation and desire to cut herself.
- She has been troubled by a deep sense of shame and confusion.

As is common for those trying to heal from the trauma of sexual abuse, the extent of the abuse and subsequent damage unfolds over time.

Around December 2004/January 2005 [REDACTED] confronted Fr. Keating about the abuse. Her report of his response was troubling, as it appeared he minimized the seriousness of his actions and does not seem to understand the damage left in the wake of his sexually abusive behavior. I am deeply concerned that there will be more victims if Fr. Keating does not receive treatment for his illness/disorder. It appears as though he ingratiated himself to the [REDACTED] family; gained their

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ARCH-003283

acceptance and trust; took advantage of his access to an adolescent girl and abused her on multiple occasions. Clearly this is evidence of a serious disorder. It is not normal for an adult male to experience an attraction to an adolescent girl and sexually abuse her for his own satisfaction. It is not likely that this was a "one time only" circumstance. On the contrary, it is evidence of a serious and persistent disorder that he will continue to act out on if he is not treated.

If you would like to speak with me about my contact with [REDACTED] please feel free to call me at 651-647-1900, extension 507.

Sincerely,



Catherine Mollner, MA, LP

Cc: Reverend Kevin McDonough
Revered Jeffrey Huard

[REDACTED]

April 26, 2007

Michael,

I want to give you, on behalf of the Superior's Council, a list of the main concerns that the superior's council has, given the allegations that were raised now more than 1 year ago about sexual misconduct. At this point we are leaving to one side the credibility of the allegations of sexual touching which are to be determined by the review board. We are also leaving out the allegations of emotionally dependent relationships with women from before your entrance into the Companions in 1998, because the inappropriate nature of those contacts is less objectively clear. We are sticking to the things which we see as verifiable and clearly inappropriate. These concerns have mainly come up during the process, and also have to do with how you have responded during the process. Our main concerns are with what we see as the inappropriate nature of two relationships with underage women.

First the relationship with [REDACTED]

1. You claimed in meeting with me that the brothers had no right to be upset with you in your conduct because in general you have been "living in the light." But you did not live in the light about the situation with [REDACTED]. You did not mention the "passionate encounter" for 5 years. You claimed to Jeff that you did this to protect her, but this is not a valid excuse, it looks like you were protecting yourself. This is a serious violation of our way of life together. This is the sort of thing that should have been shared to get counsel from one's men's group. At the very least it should have come out when you and Jeff spoke about the relationship after she visited for your ordination in 2002. It looks like you misled your brothers about the nature of this relationship until you were afraid it might come out, and then you spoke.
2. Two years after this encounter you were seen, and admitted, walking arm and arm with her in the streets of Rome. This also is inappropriate, especially in light of the earlier passionate encounter.
3. I asked you three times to tell me what happened with [REDACTED] and three times I got a different story, the second one was substantially different from the first. The first time it was very vague, leaving out important details. Jon remembered it being in a room at a retreat center you told me it was on a walk. Then I discovered that you had taken [REDACTED] alone in the family car and driven north in Italy with this under age girl and spent a week on retreat where you were seeing her on almost a daily basis, and doing some touring with her. All of this adds to the inappropriate nature of the relationship. It was only the third time you related the story that you said she visited you at night and you offered to walk her home, and that on the walk home is where the inappropriate encounter happened. All this should have come out the first time, again it looks like deception.
4. [REDACTED] acted and spoke about romantic feelings toward you at your ordination, many people saw it. You claim she had no reason to feel and act this way. But in

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the opinion of the council you had given her reason, by your actions. You were in an inappropriate relationship and did not recognize it or chose to remain in this type of relationship.

The relationship with [REDACTED]: Leaving aside the allegations of sexual touching, we want to focus simply on an inappropriate emotional relationship.

1. I asked you specifically in Rome if you had any contact with [REDACTED] after you came to Rome as a seminarian in 1999. You said and I quote "No... maybe a very rare email, but no." The Superiors Council has seen 18 emails, given to us by [REDACTED] and also given to the Archdiocese. There is basically one email a month for the first 18 months you were in Rome, these are not casual communications but often long emails. You also said quite insistently that you "never initiation contact." The emails reveal that you did initiate contact and send gifts. Thus it seems you lied to us or you forgot – but this is a rather significant gap in memory.
2. In addition, you told me you were concerned that [REDACTED] adored you. The emails reveal lots of flowery and flattering phrases and pet names. In our opinion you encouraged her to adore you by this constant flattery inviting her to see you as her special friend who really understands her. In our opinion this is unhealthy given the sort of relationship a man in his forties should have with a teenage girl.
3. In addition we have a picture of you lying down in a very intimate, and inappropriate, position with [REDACTED]. In the past you have justified close physical contact with her saying it was because she was like family. We agree that this position would be inappropriate even if she was your niece.

We believe these facts point to two inappropriate relationships with under age women. It is clear from our conversations that you do not believe this is the case. Our main concern is that there is either a real blindness to what is appropriate or a deliberate attempt to hide what has in fact happened. We invite you to pray and ponder this letter. We welcome a conversation with you regarding this matter when you are ready to discuss this. Know of our continued prayer for you during this very difficult time.

In Christ,

Fr. Andrew Cozzens
On behalf of the Superior's Council.

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"Jesus Christ is the same yesterday, today and forever." Heb. 13:8

Archdiocese of
Saint Paul and Minneapolis

The Chancery

CLERGY REVIEW BOARD

Archdiocese of St. Paul and Minneapolis

RECOMMENDATION

The Clergy Review Board considered the case of Father Michael Keating at eight of its regularly scheduled meetings between October, 2006, and June, 2007. The Board's investigation was exhaustive and included a thorough review of file materials and communications with a host of individuals familiar with Father Keating's work and vocational history, reports from women with whom Father Keating had close friendships and/or counseling relationships in the past, and two psychological evaluations conducted in connection with this matter, one by Dr. Barron in August, 2006, and the second completed by the Hamm Clinic in December, 2006. The Board also conducted extensive personal interviews of Father Keating, [REDACTED] her parents and [REDACTED] Father Jeff Huard and [REDACTED]. At the [REDACTED] request, the Archdiocesan Victim Assistance Coordinator, Ms. Greta Sawyer, also attended most of the Board's fact finding review and witness interview sessions.

The Board's review began with a viewing of a video statement from [REDACTED] alleging that she was the victim of child sexual abuse perpetrated by Father Keating during a time when she was approximately [REDACTED]. During this time, Father Keating was a member of the Companions of Christ and then later a seminarian at the St. Paul Seminary and in Rome. Before beginning Seminary in 1998, Father Keating had also just completed a Ph.D. in History at the University of Notre Dame. For many years before that, Father Keating was a member of the Servants of the Word, where he worked principally as a youth minister. He currently works as an Associate Professor in the Department of Catholic Studies at the University of St. Thomas.

Father Keating was a good friend of Father Huard as a result of their past work in youth ministry and involvement in the Servants of the Word, where he had also had prior acquaintance with [REDACTED]. In 1997, Father Keating joined the Companions of Christ in Minnesota, where he resided with Father Huard while discerning his own vocation. In addition to knowing Father Huard and [REDACTED] and during part of the pertinent time was working at the minor seminary. Through this network of relationships, both prior to and during his Seminary years, Father Keating developed a close relationship with the [REDACTED] family, spending lots of time at the [REDACTED] home and regularly joining them for family dinners as well as participating in family get-togethers and holiday functions.

Father Keating's involvement with the [REDACTED] substantially diminished when he left for studies in Rome, later returning to complete his studies and to be ordained in May, 2002. The [REDACTED] family attended and participated in Father Keating's ordination and first Mass, with [REDACTED] serving as a reader. Following his ordination, Father Keating remained friends with the [REDACTED] family and [REDACTED] though with much less frequent interaction.

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This is an extremely difficult case given all of the complex interrelationships and dynamics between and among Father Keating and the [REDACTED] family, particularly [REDACTED]. Father Keating clearly became integrated into the [REDACTED] family and had a deep, confidential relationship with the [REDACTED] and their children. He was a welcome guest at the [REDACTED] home, where he interacted with all of the children in the capacity of a special friend or uncle that included open displays of physical affection like hugging, neck rubs and massages. Father Keating entertained the children with stories and song, regularly read them bedtime stories, and occasionally served as an overnight babysitter. Everyone agreed about the depth and extent of this relationship, but some of the events are now presented in differing contexts or with a different interpretation to support the claim of sexual misconduct.

Part of the difficulty in addressing this matter is that there is no indication of any problem at the time of the events in question. The first formal allegations of misconduct surfaced in early [REDACTED] when her recollection of abuse was triggered while taking a sociology course dealing with those issues. The initial reports were somewhat general, but increased in specificity and gravity over time, ultimately culminating in a conference with Archbishop Flynn in June, 2006. Additional details were added during the investigation and interview with [REDACTED]. There is, however, no contemporaneous evidence of any misconduct by Father Keating with [REDACTED] at any time prior to his ordination in 2002, including [REDACTED] own journal entries during that time and her email communications with Father Keating while he was in Rome.

Father Keating adamantly denies any misconduct. None of the other [REDACTED] children who were interviewed had any complaints about Father Keating from their own experience from that time or any independent knowledge of any inappropriate interaction with [REDACTED]. An investigation of [REDACTED] claims by the [REDACTED] authorities was concluded without any official action. As further indicated below, although Father Keating's past relationships have caused some emotional hurt in other women, none of those women ever accused Father Keating of any sexual misconduct and there are no similar complaints in Father Keating's personnel file. While [REDACTED] is obviously suffering from her claims of abuse, her description of events is somewhat ambiguous, and to the extent they can be determined, the objective facts are susceptible to multiple interpretations.

Based on the record as a whole, the Board finds that there is insufficient evidence to support a finding of sexual abuse of a minor in violation of the Charter. Nonetheless, that is not to suggest that Father Keating bears no responsibility in this matter. Father Keating is a person of immense talent and charisma with the ability to inspire admiration and affection in others, particularly young people. These talents obviously serve him well in his pastoral service as a priest as well as in his work as a college professor. Father Keating's psychological profiles and assessments, however, reflect that he often may not realize or have a full appreciation for his impact and effect on others, which lends his behavior to poor judgment and potential misinterpretations by those around him. On a number of occasions, these tendencies in his dealings with others have led to imprudent decisions resulting in emotional hurt and psychological wounds in others.

The file record was clear that Father Keating has a history of becoming involved in deep emotional relationships with young women that have left them with persistent feelings of rejection, loss and abandonment. Some of these relationships were sometimes provocative in nature, and apparently included misguided and inadvisable emotional entanglements having at least the appearance of impropriety. While not rising to the level of sexual abuse, the Board is concerned that these tendencies combined with certain features of the relationship with the [REDACTED] family and [REDACTED] unique vulnerabilities led to a variety of confused boundaries that contributed to [REDACTED] current distress for which Father Keating necessarily bears some measure of responsibility.

Throughout the review process, the [REDACTED] family and [REDACTED] consistently displayed a commendable attitude of Christian charity, often explaining that they were seeking justice and reconciliation, not retribution. While necessarily beyond the scope of the investigation and this Recommendation, the Board believes that [REDACTED] and her family will benefit from continued individual and family counseling and spiritual direction, and the Board urges the Archdiocese to affirmatively support those efforts.

The Board does not believe that Father Keating's faculties should be suspended, particularly given his obvious gifts and his effectiveness in many areas of his work. Both recent psychological evaluations consistently found that there is no evidence of personality disorder or predatory sociopathy, although Father Keating's personality and approach to personal interactions may contribute to problems in mixed gender relationships. The Hamm report reflected that Father Keating has a somewhat inflexible personality style and distorted perception of himself and his behavior that is resistant to balanced insights into how his conduct may be impacting others. The Board, therefore, has concluded that there should be some limitations on Father Keating's activities combined with some form of meaningful supervision to help heal this profoundly painful situation and to avoid the risk of any such incidents in the future. The Board will defer to the Chairperson of the Catholic Studies Department to determine whether and under what circumstances Father Keating will continue in his current academic position.

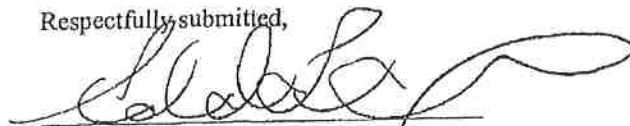
Accordingly, the Board unanimously finds and recommends as follows:

1. For a period of at least one year and pending further review, Father Keating shall not engage in any activities in the nature of retreats, spiritual counseling, or mentoring, particularly of adolescents or young adults. This provision will not restrict Father Keating from hearing confessions or conferring with students concerning their academic affairs in the ordinary course of his ministry and any continued work as a college professor;
2. For a period of at least one year, Father Keating shall participate in a structured program of coaching with an industrial psychologist or comparable professional to gain a deeper understanding of how his behavior affects others and to develop skills to enable Father

Keating to avoid behaviors and interactions with others that can lead to confused boundaries, emotional dependencies and injury;

3. During the course of the program set forth in the preceding paragraph, Father Keating will be assigned a supervisor with sufficient ecclesiastical seniority and authority to supervise Father Keating's activities and to monitor and assess his compliance with this Recommendation;
4. This Recommendation will be shared with the Chairperson of the Catholic Studies Department at the University of St. Thomas to permit appropriate levels of monitoring and compliance with this Recommendation as well as allowing for the development of any further appropriate requirements concerning Father Keating's academic status consistent with this Recommendation. This Recommendation will also be shared with the designated superior of the Companions of Christ should Father Keating wish to renew his association with that community;
5. Father Keating will be referred to the Promoter of Ministerial Standards to develop a monitoring plan consistent with the terms and conditions of this Recommendation; and
6. Father Keating, any supervisor assigned pursuant to this Recommendation, and the POMS shall provide the Board with a report concerning the status of Father Keating's compliance with the foregoing restrictions and conditions one year after the adoption and implementation of this Recommendation. The Clergy Review Board will then conduct a further review of this matter to determine whether the restrictions and conditions of this Recommendation should be continued, modified or terminated.

Respectfully submitted,



Edward F. Fox
Chairperson, Clergy Review Board
September 18, 2007

13 March 2008

Memo To: Archbishop Flynn, Sister Dominica and Andy Eisenzimmer
From: Father Kevin McDonough
Re: Father Michael Keating

Nearly two weeks ago I promised you a summary of the steps needed to wrap up the investigation of alleged sexual misconduct by Father Keating. I apologize for the delay. I propose the following steps. If they are satisfactory, then we should begin executing them as soon as possible after Easter. I have put in parentheses the name of the staff member who would, I propose, follow through.

1. Formally close the investigation: We should summarize in a brief document the conclusion of the investigation and a brief summary of the steps taken. The memo should clearly exculpate Father Keating. (Father McDonough) A copy of this memo should then be shared with the Clergy Review Board. (Andy Eisenzimmer)
2. Separate Father Keating from the Companions of Christ: Whatever steps are needed to formalize Father Keating's release from the Companions should be accomplished. (Sister Dominica)
3. Debriefing and pastoral follow-up with Father Keating: We should review the entire situation with Father Keating and offer him whatever prudential lessons we have derived from the entire, prolonged matter. We should offer him access to counseling, should he desire it. (Father McDonough)
4. Notification of Saint Thomas supervisor(s): We should meet with Dr. Briel to inform him of the conclusion of the matter. To the extent that others in the University have to be notified, we should see to that as well. (Father McDonough)
5. Administrative debriefing: We should review this matter from the point of view of whatever we should learn in order to improve our own procedures. This was, with the exception of the [REDACTED] matter, perhaps our most complex investigation. I think we should learn from it whatever we can. (McDonough, Brennan, Eisenzimmer)

Does this summary seem sufficient?

cc: Father Keating

Copy - Andy

NOVEMBER 18, 2008

MEMO TO: REVEREND KEVIN MCDONOUGH
FROM: MOST REVEREND JOHN C. NIENSTEDT
RE: REVEREND MICHAEL KEATING

I was disappointed that you never sent me the memorandum that you wrote on May 16, 2008. During the intervening time, I received a letter from [REDACTED] telling me that nothing had been done in terms of the Review Board's recommended oversight of Father Keating's ongoing behavior. Unfortunately, I was lead to believe by Andy Eisenzimmer that Father Keating was indeed being monitored and I wrote [REDACTED] to that effect. He wrote back challenging that assertion and, to my chagrin, I found out that I was wrong. I was then in the embarrassing situation of writing [REDACTED] and apologizing for my ignorance of the matter.

Like other priests who have offended, (even though he was not a priest at the time), Father Keating should abide by the directives of the Review Board. I am pleased that Tim Rourke will be meeting with Father Keating and reviewing the Monitoring Plan with him. I do not think that there has to be a "draft" of the specific provisions. I believe those were given to Father Keating by the Review Board.

With regard to the two seminarians from St. John Vianney that Father Keating is providing spiritual direction, I ask you to speak with him and suggest that he withdraw from that work. Obviously, I cannot force him to do that.

With regard to the spiritual direction of the college women who are closely associated with the UST Catholic Studies Program, I ask you to tell him that he is not to be involved in giving them lectures, seminars, or spiritual direction.

Thirdly, I ask that Tim Rourke review with Father Keating his relationships with women across the board.

The accusations against Father Keating are serious. I hope that we could be transparent in letting the offended know that we are serious in taking the appropriate steps to avoid such behavior in the future.

MEMORANDUM

May 12, 2010

MEMO TO: The Most Reverend John C. Nienstedt

FROM: The Most Reverend Lee A. Piché + Lap

RE: Father Keating

Archbishop, I spoke with Tim Rourke today and learned that after his initial meeting with Father Michael Keating in November 2008, there were no subsequent meetings – no program of monitoring was put in place.

Tim explained that his directives come from Father Kevin McDonough, and he never received a clear directive to begin the monitoring. At about the same time that monitoring should have begun, Father Keating was assigned to teach a semester in Rome.

I suspect that with Father Keating's absence from the Archdiocese for those several months, his case was forgotten.

I would be happy to communicate with Father McDonough about this matter and suggest to him that it might be an opportune time for a follow-up meeting with Father Keating. It would be important to know whether he is abiding by the directives of the Review Board, and to get an assessment from either Father McDonough or Tim Rourke as to whether a monitoring program is advisable at this time.

Att: Rev Piché

Yes, please do so.

you

Haselberger, Jennifer

From: Haselberger, Jennifer
Sent: Wednesday, April 13, 2011 4:02 PM
To: 'MJKEATING@stthomas.edu'
Subject: RE: wedding

Hello Father,

Thank you for the message.

I believe you have reviewed the form requested by the Archdiocese of Atlanta, and are probably aware that I cannot answer in the affirmative to all the questions posed. In such situations I generally ask the priest how he would like me to proceed.

Would you like me to complete the form to the extent that I am able, providing the necessary explanation? Or, would you prefer to contact the Archdiocese of Atlanta and inquire if they would accept a statement to the extent that you 'are a priest in good standing with the faculties of the Archdiocese of Saint Paul and Minneapolis, currently assigned to the University of Saint Thomas'?

Please advise.

Thank you,

Jennifer Haselberger, JCL, PhD
Chancellor for Canonical Affairs
Director of the Office of Conciliation
Archdiocese of Saint Paul and Minneapolis
226 Summit Avenue
Saint Paul, MN 55102
(651) 291- 4437
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From: Keating, Michael J. [mailto: MJKEATING@stthomas.edu]
Sent: Tuesday, March 29, 2011 7:31 PM
To: Haselberger, Jennifer
Subject: FW: wedding

Hello Jennifer,

I am planning to do the wedding of my Godson signed.

in Peachtree GA in June. The parish sent me this form to have

Many thanks!

STATEMENT OF THE ORDINARY/PROVINCIAL

This is to verify that _____ is a Priest in good standing of

(Diocese/Religious Order)

I have carefully reviewed our personnel and other records which we maintain, and I have consulted with those who served with the above priest in the works he has been assigned under our authority. Based on these inquiries, and upon personal knowledge, I assure you that _____ is a person of good moral character and reputation and is qualified to serve in an effective and suitable manner as a priest in the Archdiocese of Atlanta. I have no reason to suspect that the above-mentioned priest is unfit for service as a priest. I therefore certify and affirmatively represent without qualification that he has:

1. Never been suspended or otherwise canonically disciplined.
2. No criminal record, nor have criminal charges ever been brought against him.
3. Manifested no behavioral problems in the past that would indicate he might deal with people, including minors, in an inappropriate manner.
4. Never been involved in an incident which called into question his fitness or suitability to fulfill the responsibilities and duties of his priestly ministry.
5. No other particular mental or physical attribute, condition, and/or past situation which would adversely affect his performance of priestly ministry.
6. Never been accused of any act of sexual abuse or sexual misconduct involving a minor.
7. Never been accused of any act of sexual abuse or sexual misconduct involving an adult.
8. Never been accused of any criminal conduct or acts of violence.
9. Never has been treated for mental illness, alcohol or substance abuse problem.
10. Good health and not in need of medical treatment.

I affirmatively represent that the above-mentioned priest is fit to be a parish priest. I understand that the Archdiocese of Atlanta will rely on this certification in order to issue faculties to the above-mentioned priest and that the Archdiocese will issue faculties to the above-mentioned priest upon receipt of a signed copy of this certification, whereby Your Diocese/Religious Order attests to these representations.

I hereby grant him permission to engage in pastoral ministry in the Archdiocese of Atlanta. Time limit for this permission: _____

Please name the parish Father will be assigned to, if he has already been in contact with a pastor:

Signature

SEAL

Title

Date

Revised 9/2005

From: McDonough, Fr. Kevin </O=ARCHDIOCESE OF ST PAUL & MPLS/OU=SUMMIT/CN=RECIPIENTS/CN=MCDONOUGHK>
Sent: Monday, April 18, 2011 5:05 PM
To: Keating, Michael J. <MJKEATING@stthomas.edu>
Subject: RE: Question

Michael: I have prepared it and will fax and mail it to Atlanta.

Jennifer does not know how to make a mental reservation. The question from Atlanta should read "credibly accused". Every priest in the world has been falsely accused by some delusional person at one time or another.

Father Kevin McDonough
Pastor/Capellan, Saint Peter Claver, Sagrado Corazon de Jesus, and Incarnation
Delegate for Safe Environment, Archdiocese of Saint Paul and Minneapolis
651-621-2261

From: Keating, Michael J. [MJKEATING@stthomas.edu]
Sent: Thursday, April 14, 2011 11:12 AM
To: McDonough, Fr. Kevin
Subject: FW: Question

Hello Kevin:

Can you advise here as to what's best? I'm planning to preside at the wedding of a godson, from Michigan. He's marrying a girl from Georgia, where they'll be getting married. Atlanta sent the form above, which I sent on to Jennifer. I didn't originally look at it closely thinking it was a typical "priest in good standing" verification, but she sent it back saying she couldn't simply sign off, I think because of the one question concerning accusation. She asked if she should check off what she could and explain why she couldn't check everything, or whether I preferred some other way of communicating with the Diocese.

Would a word in explanation from you be the way to go on something like this? Or what?

Thanks.

Michael

From: Kathy Boats [mailto:kboats@holyltrinityptc.org]
Sent: Tuesday, March 29, 2011 3:16 PM
To: Keating, Michael J.
Subject: wedding

Hi Father Keating,

I'm going through the papers we have for _____ and _____ s
wedding on June 25. I wanted to let you know we have not received the
baptismal certificate for _____ yet.

Commission of Investigation

Report into the Catholic Archdiocese of Dublin July 2009



Part 1

"I want people to know that Tom Naughton abused people in Valkeymount because I think it might help some people ... because I think a lot of men now are probably thinking what I was thinking ten years ago, which is that it was my fault, I did something wrong ...".

58.18 He was angry that even now, in his view, the Archdiocese was not making any real attempt to reach out to all those who had been abused. He said of the Archdiocesan officials: *"you deal with me when I'm a threat to you legally but when I'm not a threat to you, you ignore me"*. He wants them to set up a helpline independent of Church control that those complaining of abuse could contact because as he said: *"it's the silent ones, the quiet ones who can't bring themselves to admit to either their families or their wives or their children, what's happened to them. They're living this horrible, horrible life. It's full of lies. It's full of deceit and they're really struggling with it"*.

58.19 Marie Collins was particularly angered by the use by Church authorities of 'mental reservation' in dealing with complaints. *Mental reservation is a concept developed and much discussed over the centuries, which permits a churchman knowingly to convey a misleading impression to another person without being guilty of lying*. For example, John calls to the parish priest to make a complaint about the behaviour of one of his curates. The parish priest sees him coming but does not want to see him because he considers John to be a troublemaker. He sends another of his curates to answer the door. John asks the curate if the parish priest is in. The curate replies that he is not. This is clearly untrue but in the Church's view it is not a lie because, when the curate told John that the parish priest was not in, he mentally reserved to himself the words 'to you'.

58.20 Cardinal Connell explained the concept of mental reservation to the Commission in the following way:

"Well, the general teaching about mental reservation is that you are not permitted to tell a lie. On the other hand, you may be put in a position where you have to answer, and there may be circumstances in which you can use an ambiguous expression realising that the person who you are talking to will accept an untrue version of whatever it may be - permitting that to happen, not willing that it happened, that would be lying. It really is a matter of trying to deal

with extraordinarily difficult matters that may arise in social relations where people may ask questions that you simply cannot answer. Everybody knows that this kind of thing is liable to happen. So, mental reservation is, in a sense, a way of answering without lying."

58.21 Both Marie Collins and Andrew Madden independently furnished the Commission with examples of how this concept was deployed by the Archdiocese in dealing with their complaints. In 2003, Mr Madden was invited to meet Cardinal Connell. In the course of an informal chat Cardinal Connell did apologise for the whole handling of the Fr Ivan Payne case. He was however at pains to point out to Mr Madden that he did not lie about the use of diocesan funds in meeting Fr Payne's settlement with Mr Madden. He explained that when he was asked by journalists about the use of diocesan funds for the compensation of complainants of child sexual abuse, he had responded that diocesan funds **are** not used for such a purpose; that he had not said that diocesan funds **were** not used for such a purpose. By using the present tense, he had not excluded the possibility that diocesan funds had been used for such purpose in the past. According to Mr Madden, Cardinal Connell considered that there was an enormous difference between the two.

58.22 After the conviction of Fr Edmondus* for the child sexual abuse of Mrs Collins and others in the criminal courts, in 1997, the Dublin Archdiocese issued a press statement claiming that they had co-operated with the Gardaí in relation to Mrs Collins's complaint. Mrs Collins was upset by that statement as she had good reason to believe that the Archdiocese's level of co-operation was, to say the least, questionable. Her support priest, Fr James Norman, subsequently told the Gardaí that he asked the Archdiocese about that statement and that the explanation he received was that "*we never said we cooperated 'fully'*", placing emphasis on the word 'fully'.

Reporting to the Gardaí

58.23 Initially many complainants and their families were reluctant to report clerical child sexual abuse to the Gardaí. This was mainly because they did not wish to cause scandal to the Church. It is notable that by the time they gave evidence to the Commission, most of the complainants were of the view that the Gardaí were the appropriate people to whom to report. Many considered that there should be an obligation on the authorities, including the